Scouting for Sustainable Development
A study of some young people’s environmental views within the Scout Movement

By:
Lovisa Lönegren
lovisen@hotmail.com

Supervised by:
Lena Christensen
lena.christensen@lucsus.lu.se

Lund University Center for Sustainability Studies
Geocentrum 1, Sölvegatan 10
P.O. Box 170, 221 00 LUND, Sweden
Phone: +46 (0) 46 222 48 09
www.lucsus.lu.se

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Science in Environmental Studies and Sustainability Science (LUMES) at Lund University, May 2011
Abstract

Severe environmental issues globally due to industrialism call for an alternative development in society. Awareness raising and education are often highlighted as crucial features for change. Moreover, it is often argued that youth are key components in creating sustainable development. However, previous studies indicate that little research has been done on young people’s environmental views.

The Scout Movement is one of the world’s leading youth organisations and has long experience of practicing environmental education. However, Sandell’s (1990) study of the Swedish Scout and Guide Association indicates that Scouting has been lagging behind the environmental debate in society. Sandell’s research serves as the basis on which this thesis builds. Therefore, this study looks closer at the contemporary environmental attitudes of selected young people within the Scout Movement.

A qualitative study based on semi-structured interviews with Scouts and staff (aged 14-33 years) at Kandersteg International Scout Centre in Switzerland was conducted. The empirical data for this exploratory study was analysed and discussed in relation to the conceptual framework of “eco-strategies”.

The findings of this study indicate that the interviewed Scouts had a strong belief in that nature contact generates respect for nature and eventually environmental commitment. This study also indicates that the interviewed Scouts recognised the need of sustainable development.

Key words

Environmental attitudes, the Scout Movement, young people, eco-strategies, sustainable development, environmental education

Acknowledgements

I would like to thank my supervisor Lena Christensen and also Harriet for guidance and advice. A big thank you also goes to Mum and Dad for always being there for me. To my fellow classmates for making this process so memorable, and especially to Tina for all the endless hours together at the library. To my friends who gave me feedback, I really appreciated it! Finally, a special thanks goes to all my interviewees and everyone at KISC who made my fieldwork possible and enjoyable.
Abbreviations

BP  Baden Powell
DESD  Decade of Education for Sustainable Development
IUCN  International Union for Conservation of Nature
KISC  Kandersteg International Scout Centre
LTS  Long Term Staff
NSO  National Scout Organisation
SCENES  Scout Centres of Excellence for Nature and Environment
SSF  Svenska Scoutförbundet (Swedish Scout and Guide Association)
STS  Short Term Staff
UK  United Kingdom
UN  United Nations
UNEP  United Nations Environment Programme
UNESCO  United Nations Educational, Scientific and Cultural Organisation
WAGGGS  World Association of Girl Guides and Girl Scouts
WCED  World Commission on Environment and Development
WOSM  World Organisation of the Scout Movement
WSEP  World Scout Environment Programme
WWF  World Wide Fund for Nature

Nature study will show you how full of beautiful and wonderful things God has made the world for you to enjoy. [...] Try and leave this world a little better than you found it...

(Baden Powell)
## List of contents

1. **INTRODUCTION** .......................................................................................................................... 5  
   1.1. **AIM** ......................................................................................................................................... 8  
   1.2. **RESEARCH QUESTION** .......................................................................................................... 8  
   1.3. **PREVIOUS RESEARCH & RATIONALE** .................................................................................. 8  

2. **METHODOLOGY** .......................................................................................................................... 11  
   2.1. **RESEARCH METHOD** ........................................................................................................... 11  
   2.2. **SEMI-STRUCTURED INTERVIEWS** .......................................................................................... 12  
   2.3. **ANALYTICAL CHOICES** ........................................................................................................ 13  
   2.4. **LIMITATIONS** ....................................................................................................................... 14  

3. **THEORETICAL FRAMEWORK** .................................................................................................... 15  
   3.1. **TYPES OF ENVIRONMENTAL EDUCATION** ....................................................................... 15  
      3.1.1. **Positivism** ......................................................................................................................... 15  
      3.1.2. **Interpretivism** .................................................................................................................. 15  
      3.1.3. **Critical paradigm** ............................................................................................................ 15  
      3.1.4. **Teaching traditions of environmental education** .............................................................. 16  
         3.1.4.1. Fact-based environmental education .................................................................................. 16  
         3.1.4.2. Normative environmental education ................................................................................. 16  
         3.1.4.3. Education for sustainable development ............................................................................. 17  
   3.2. **THE CONCEPTUAL FRAMEWORK OF ECO-STRATEGIES** ................................................... 17  
      3.2.1. **Domination of nature** ........................................................................................................ 19  
      3.2.2. **Active adaptation** ............................................................................................................. 20  
      3.2.3. **Passive adaptation** ........................................................................................................... 20  
      3.2.4. **Limitations of the framework** ............................................................................................. 21  

4. **ECO-STRATEGIES IN SCOUTING** .............................................................................................. 22  
   4.1. **SANDELL’S STUDY OF THE SWEDISH SCOUT AND GUIDE ASSOCIATION’S ECO-STRATEGY** ... 22  
   4.2. **SCOUTING’S CONTEMPORARY ECO-STRATEGY** .................................................................. 25  

5. **RESULTS & ANALYSIS** .............................................................................................................. 28  
   5.1. **NATURE’S ROLE IN SCOUTING** ............................................................................................. 28  
   5.2. **THE SCOUTS’ VIEW ON HUMANS AND NATURE** .................................................................. 31  
      5.2.1. **Domination of nature** ....................................................................................................... 32  
      5.2.2. **Active adaptation** ............................................................................................................. 35  
      5.2.3. **Passive adaptation** ........................................................................................................... 37  
   5.3. **THE SCOUT MOVEMENT AS AN AGENT OF SUSTAINABLE DEVELOPMENT** ....................... 39  

6. **CONCLUSION** .............................................................................................................................. 41  

**BIBLIOGRAPHY** ............................................................................................................................. 42  

**APPENDIX A: THE SCOUT MOVEMENT** ....................................................................................... 45  

**APPENDIX B: SCENES** .................................................................................................................... 49  

**APPENDIX C: SANDELL’S CRITIQUE** ............................................................................................. 51  

**APPENDIX D: INTERVIEW QUESTIONS** ......................................................................................... 52
1. Introduction

Climate change due to human activities is evident around the world. Global warming as a result of increased concentrations of anthropocentric green house gases in the atmosphere has shown to have devastating consequences for many natural systems (IPCC, 2007). Consequently, the natural resources on which the world’s population depend are depleting (WWF, 2010). The core of sustainable development is therefore to meet the essential human needs while supporting the ecosystem services (Kates et al., 2001). This requires a change in people’s attitudes and behaviours (IUCN, UNEP, WWF, 1992).

There are a large number of definitions and understandings of sustainable development (Palmer, 1998). However, the most commonly used definition was developed by the World Commission on Environment and Development (WCED) and presented in the report Our Common Future in 1987:

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. (WCED, 1987, p. 43)

The definition has been adopted worldwide and the report has had great influence in the global environmental debate. Nevertheless, the report has received criticism for being vague in terms of exactly how sustainable development should be achieved. It has also been criticised for its definition of development, which has been said to be too Western-oriented (Palmer, 1998). However, the WCED’s definition of sustainable development serves as the basis in this thesis for two key reasons. First, because it is well acknowledged and recognised. Second, because it includes the dimension of future generations. As this thesis focuses on selected young people’s environmental attitudes, the definition is relevant since young people could be seen to represent the next generation.

Furthermore, sustainable development could be viewed in terms of three interdependent and equally important components: economic development, social development and environmental protection (UN General Assembly, 2005; Folke et al., 2002). They reinforce each other and can be illustrated as in Figure 1.
One basic condition for achieving sustainable development is environmental education\(^1\) since it aims at changing people’s attitudes and behaviours by raising their environmental awareness (UN, 2010). In this thesis I therefore presuppose that environmental education contributes to sustainable development by addressing primarily the fields of environment protection and social development (society). Environmental education does not directly address economic development, which is why the economic aspect has been disregarded in this study.

In recent years there has been a discussion about abandoning environmental education in favour of education for sustainable development (Sandell, Öhman, & Östman, 2005). In environmental education it is generally believed that environmentally friendly behaviour can be facilitated by certain values, attitudes and knowledge. Education for sustainable development on the other hand, has a more pluralistic approach where the social and cultural aspects of environmental problems are considered. People should be supported through education to freely develop their own

---

\(^1\) The term was defined and adopted at an IUCN/UNESCO meeting in Nevada, USA, in 1970: “Environmental education is the process of recognising values and clarifying concepts in order to develop skills and attitudes necessary to understand and appreciate the inter-relatedness among man, his culture, and his biophysical surroundings. Environmental education also entails practice in decision-making and self-formulation of a code of behaviour about issues concerning environmental quality” (IUCN, 1970, cited in Palmer, 1998, p. 7). UNESCO further established three goals of environmental education in 1977: “To foster clear awareness of, and concern about, economic, social, political and ecological inter-dependence in urban and rural areas; To provide every person with opportunities to acquire the knowledge, values, attitudes, commitment and skills needed to protect and improve the environment; To create new patterns of behaviour of individuals, groups, and society as a whole, towards the environment” (UNESCO, 1977, cited in Palmer, 1998, p. 11).
opinions. It combines environmental protection and sustainable human development by connecting the ecological, social and economic aspects of development (ibid.). On a global level, education for sustainable development is promoted by the UN. In 2002, the UN adopted a resolution in which the *UN Decade of Education for Sustainable Development* was declared for the years 2005-2014 (UNESCO, n.d.).

It is often argued that youth are key components in creating a sustainable society (Wray-Lake, Flanagan, & Osgood, 2010). Young people's attitudes and beliefs regarding the environment are good indicators of long-term social change. However, previous studies indicate that little research has been done on young people's environmental views. This target group has often been neglected in research even though they play an essential part in society's future development (ibid.). In order to fill the knowledge gap, this study aims at looking closer at certain young people's environmental attitudes within the World Organisation of the Scout Movement (WOSM).

The Scout Movement is one of the world's leading youth organisations of non-formal education and aims at educating young people to become responsible and engaged citizens (World Scout Bureau, 1998b; 2002) (see Appendix A for further information about the Scout Movement). A report by the European Youth Forum (2008) emphasises that young people are a key component for creating a sustainable society. Moreover, the report stresses the importance of non-formal education as a factor for changing society, and mentions the Scout Movement as a good example of non-formal education for youth. Furthermore, it highlights that lack of research within the field of non-formal education.

The vision of Scouting is: “As a global Movement, making a real contribution to creating a better world” (WOSM, n.d. a). The phrase “better world” is vague but since environmental education is a vital part in Scouting, the vision ties into sustainable development (World Scout Bureau, 2002).

Within the frame of the World Scout Environment Programme (WSEP) there are different *Scout Centres of Excellence for Nature and Environment* (SCENES) around the world. The purpose of the SCENES is to raise young people’s environmental awareness by serving as role models and by providing different activities (World Scout Bureau, 2009) (see Appendix B for more information about SCENES).

---

2 Non-formal education is defined as “an organised educational process which takes place alongside mainstream systems of education and training, and does not typically lead to certification. Individuals participate on a voluntary basis and as a result, the individual takes an active role in the learning process. Unlike informal learning, where learning happens less consciously, with non-formal education, the individual is usually aware of the fact that s/he is learning” (European Youth Forum, 2008, p. 9).
The above signifies that the Scout Movement has the right prerequisites to make a substantial contribution to sustainable development: the vision of creating a better world through environmental education; young people as the target group; and the method of non-formal education. However, a study by Sandell (1990) on the Swedish Scout and Guide Association (SSF) indicates that Scouting is lagging behind the environmental debate in society. This makes it relevant to look at the environmental views of contemporary Scouts.

One of the SCENES is Kandersteg International Scout Centre (KISC) in Switzerland. Being a SCENES centre, KISC serves as a good location to investigate selected Scouts’ relation to nature and their environmental attitudes.

1.1. Aim

The aim of the study is to contribute to the research field on youth and environmental education by exploring the environmental attitudes of Scouts at KISC.

1.2. Research question

How do the selected Scouts at KISC perceive themselves as agents for the environment?

Sub questions:

• How does the Scout Movement practice environmental education?
• In what ways does the Scout Movement raise young people’s environmental awareness?
• How do young people within the Scout Movement view environment and sustainability issues?

1.3. Previous Research & Rationale

In a recent study by Wray-Lake et al. (2010) on the trends in American adolescents’ environmental attitudes, beliefs, and behaviours between 1976 and 2005, it is shown that youths’ concerns about the environment generally have declined. But the study also points out the lack of empirical material regarding young people’s environmental views. That study therefore aimed to address the knowledge gap by looking at how young people’s environmental concerns have changed over time. Even so, the study emphasises the importance of further investigations within the field. The lack of
empirical material along with the “Recent declines in environmental concerns [...] of youth signal the need for a renewed focus on young people’s views and call for better environmental education and governmental leadership” (Wray-Lake, Flanagan, & Osgood, 2010, p. 61). The study mentions two main reasons to why young people are such an important target group. First of all, it can be argued that the changes in youths’ attitudes are good indicators of long-term social change. Secondly, youth are often viewed as important actors when it comes to environmental protection, which is why their environmental concerns should not be neglected (Wray-Lake, Flanagan, & Osgood, 2010, p. 61).

Among the few studies there are on youth and the environment, Strandbu & Skogen (2000) and Strandbu & Krange (2003) have focused on the relationship between young people’s environmental concerns and their involvement in environmental organisations as well as how youth are influenced by their class background.

Very few studies focus on Scouting particularly, however there is one by Sandell (1991) about “eco-strategies”, environmentalism\(^3\) and outdoor life where the Swedish Scout and Guide Association is used as a case study. The article indicates that the Scout Movement has failed in keeping up with the public environmental debate (Sandell’s study will be further described on p. 22). Sandell also emphasises the importance of recognising young people’s environmental attitudes in order to be able to build a sustainable society. Furthermore, he states that there is a common understanding that close contact to nature makes people care for nature, which then lays the foundation for their environmental engagement (Figure 2).

---

\(^3\) Environmentalism is defined as a “political and ethical movement that seeks to improve and protect the quality of the natural environment through changes to environmentally harmful human activities; through the adoption of forms of political, economic, and social organizations that are thought to be necessary for, or at least conductive to, the benign treatment of the environment by humans; and through a reassessment of humanity’s relationship with nature” (Encyclopaedia Britannica, n.d.).
(For simplicity, the illustration will hereafter be referred to as “the causal nature model”.) In Scouting, outdoor life is often said to follow this causal nature model. The Scout Movement therefore often advocates outdoor activities as important features in shaping young people’s environmental attitudes and behaviours (World Scout Bureau, 2002). This perception is supported in a study by Palmberg & Kuru (2000) on Finnish youth’s environmental awareness where it was showed that pupils with a lot of outdoor experience had a stronger environmental responsibility than the non-experienced pupils. However, Sandell (1991) argues that this causal model is too simplistic. How environmental behaviours are shaped is more complex than that (this will be further discussed in the theoretical section).

Sandell’s study (1991) on Scouts in Sweden is twenty years old which is why it is interesting to do an updated study on a sample of contemporary Scouts’ environmental views. As previous studies show, there is a knowledge gap to be filled and a field to be further explored, which is why my research is relevant and needed as it addresses young people in relation to the environment and sustainable development. However, I want to stress that the aim of this study is not to serve as a follow-up study to Sandell’s research. Nor is it a comparative study. I simply draw on Sandell’s findings and adopt his conceptual framework.
2. Methodology

After many active years within the Scout Movement, I have started to realise the great potential that Scouting has in being a global non-formal educational movement for young people. With regards to Scouting’s special pedagogy and its close connections to nature (see Appendix A), I became interested in investigating Scouts’ environmental attitudes and how they view sustainable development. I started to look up Scouting’s environmental connections and found the SCENES concept, which I was not familiar with beforehand. This is how I was brought into the field of environmental education. Also, when reading about SCENES, I realised that I had actually visited two of the SCENES centres without knowing they were accredited environmental Scout centres. This made me question the educational impact of SCENES and it became a spark for me to investigate environmental education within the Scout Movement further.

2.1. Research method

As a first step in this research, I conducted a literature review on the Scout Movement’s core values and Scouting’s relation to the environment. In addition, I read previous studies in the field of youth and environment in order to get good background knowledge about the issue. When it comes to my own empirical material, this research is a qualitative study based on interviews from my fieldwork at KISC. If correctly conducted, interviews can serve as an efficient method to understand and explain social events and relations (May, 1997). Qualitative studies are commonly used in social research and are often based on interviews in order to get a deeper understanding of people’s values and opinions, as opposed to quantitative research where the data is quantified and measured. Statistics are often used (Bryman, 2008; Silverman, 2010).

My research strategy was to first focus on the Scout Movement’s underlying ideas and visions. For this, WOSM’s documents on Scouting and the environment were of great value. I then continued by doing my fieldwork in terms of interviews with staff, ex-staff and guests at KISC. I interviewed the Scouts at KISC in order to get a deeper insight of young people’s environmental attitudes today. In semi-structured interviews the prepared interview questions serve as a basic guideline in the interview but are complemented by spontaneous questions (Bryman, 2008). This interview technique was suitable for me as it allowed me to talk to people on a more casual basis and the interviewees could elaborate more freely on the questions (May, 1997). This interview
technique was preferable when trying to understand the Scouts’ attitudes and environmental concerns as it allowed me to get a better understanding of the Scouts’ point of view.

The interviews were recorded and transcribed in order to facilitate the analysis of the data. Exactly how the analysis was performed and what analytical choices I made will be outlined in the final section of this chapter. First a more thorough description of how my interviews were conducted will be presented.

2.2. Semi-structured interviews

My fieldwork took place at KISC in Switzerland between the 4th of February and the 2nd of March 2011. I conducted 14 interviews with 1-8 people in each (see the interview questions in Appendix D). Each interview took roughly 30 minutes. In total, 57 people were interviewed, whereof 22 staff (18-33 years old), 5 ex-staff (21-24 years old) and 30 Scouts (14-22 years old). (It is worth clarifying that also everyone in the staff at KISC is a Scout member.) In addition, I did two interviews via Skype; one with Lucy Mace, ex-staff and former Eco Adventure Assistant at KISC, and one with Anne Whiteford, Executive Director for Education, Research and Development at the World Scout Bureau. These two interviews served at widening my general understanding of Scouting in relation to the environment, however they were not included in my analysis.

The interview groups were generally constructed based on the Scouts’ age. I simply selected the Explorer Scouts (14-18 years old) and young leaders in some of the Scout groups visiting KISC. I did not mix the groups, which meant that the interviewees knew each other. That way the interviewees felt more comfortable with the situation and were not afraid to express their opinions. To do group interviews also made the interviewing less formal and more of a conversation or discussion rather than a questioning.

It was the same with the staff interviews; they all knew each other very well. However, those groups were somewhat trickier to form. I interviewed the Short Term Staff (STS, i.e. the seasonal staff) and the Long Term Staff (LTS, i.e. the ones working up to several years) separately and tried to group them according to age. It worked well with the STS, but with the LTS the groups were more randomly formed depending on when people could spare some time off from work to do the interview. The Operational Director and the Programme Director at KISC were interviewed individually in order to get deeper insights of their professional and personal views.
The interviewees at KISC represented many different nationalities. The Scouts were mainly from the United Kingdom (UK) but there were also a few Danish Scouts. The staff and ex-staff members represented Holland, Finland, Denmark, the UK, Switzerland, Sweden, Germany, Ireland, Hungary, Greece, Georgia, Libya, Brazil, Australia, South Africa and the United States. This wide international spread strengthens my study in the sense that it covers the views of young people within the Scout Movement from different parts of the world. However, I want to stress that my sample of interviewees cannot be said to represent Scouts in general.

2.3. Analytical choices

People understand the world differently, which is why I interviewed the young people at KISC in order to get their understanding of how they perceive themselves as agents for the environment. The same goes for scholars. All researchers have different views on how knowledge is gathered (epistemology) and how to understand the world (ontology). Epistemology is defined as “a theory of knowledge [...] and what should pass as acceptable knowledge” (Bryman, 2008, p. 693) whereas ontology is “a theory of the nature of social entities” (Bryman, 2008, p. 696).

Regarding the epistemological approach in this thesis, interpretivism (see p. 15) suited well for me since I aim to understand a part of the social world by examining and interpreting people (Bryman, 2008), in my case the Scouts at KISC. The ontological aspect is influenced by constructionism where the interactions between people create social properties (ibid.). That idea confirms that the meetings between the Scouts at the SCENES will come to have importance for the society. I used the concept of “eco-strategies” as my theoretical framework (further described under the theoretical framework section). This will allow me to analyse how Scouts’ environmental attitudes and behaviours are shaped.

Like much qualitative research based on unstructured data (e.g. interviews), this study applied a grounded theory approach which allowed me to go from data to theory and thereby also to theorise about my fieldwork (Silverman, 2010). As part of the grounded theory approach, I analysed my data as I went along to see how it related to my research question. That way I saw in what direction the research was heading and had the possibility to adjust it. Coding, as one of the main features of grounded theory (Bryman, 2008), was naturally included in my data analysis. By applying the coding approach, I broke down my data into categories according to the theoretical framework of eco-strategies in order to facilitate my analysis (Silverman, 2010; Bryman, 2008). This
way, my interview results could be seen in relation to my research question. The Scouts’ environmental views could thereby be distinguished in a clearer way.

2.4. Limitations

In the analysis of the interviews, I only look at the Scouts’ environmental attitudes and exclude their environmental behaviours. Due to the minor scope of this study, it was not realistic for me to observe the interviewees’ environmental practices in their home countries.

It would have been interesting to compare the views of the interviewed Scouts with non-Scouts in order to determine any possible difference in their environmental views, but the scope of this study was too small to allow that. Also, there would have been too many factors (e.g. culture, personal interests and education) to consider when generalising about the outcome. For that reason, it would have been hard to make a relevant comparison and to draw a proper conclusion about Scouting’s influence on young people’s environmental awareness.

Being a member of the Scout Movement could both be seen as an advantage and a disadvantage for me in doing this type of research. Thanks to my personal experience of the Scout Movement for many years, I already possess a lot of contacts and knowledge on the matter, but on the other hand my involvement might limit my objectivity.

I want to stress that the aim of this study is not to evaluate the SCENES concept as such. It is rather to use SCENES as a representative for environmental education within Scouting. Instead of being the object of study, SCENES serve as the context or setting for this study.

Furthermore, I want to emphasise the fact that this is an exploratory study. It does not wish to fully grasp the environmental education approach within the entire Scout Movement. Neither does it aim to generalise about young people’s environmental awareness within the Scout Movement or about Scouting’s impact in shaping environmentalism. Rather, it wants to contribute to the area of research on youth and the environment by providing certain indications based on the views of young people in the particular setting of KISC. However, further research is needed and encouraged in order to understand the whole picture of the Scout Movement’s contribution in creating a more sustainable world.
3. Theoretical framework

3.1. Types of Environmental Education

The research field of environmental education is characterised by three paradigms: positivism, interpretivism and critical paradigm (Palmer, 1998).

3.1.1. Positivism

The positivist tradition is very much fact-based and has a strong quantitative and empirical approach. Everything needs to be observable and verifiable in order to be considered as facts. Subjective approaches, such as personal interests and values, are therefore not recognised as part of the “truth”. Nevertheless, positivism aims at mapping out patterns of social phenomena through generalisations. This view dominated the research field of environmental education in the development phase of the field (Palmer, 1998).

3.1.2. Interpretivism

The interpretivist or constructivist paradigm developed as a critique of the positivist paradigm. In the interpretivist approach, reality is believed to be internally constructed by the individual, as opposed to the positivist view where reality is seen as externally constructed. The objective of interpretivism is to “understand the subjective world of human experience” (Palmer, 1998, p. 108). It is not possible to gain accurate knowledge about human behaviour without taking into account people’s values. Therefore the methodology used is more qualitative, inductive, context-dependant, field-based and interactive than the statistical positivist method. The interpretivist approach within environmental education started to gain momentum in the early 1990s. Environmental issues are seen as socially constructed and the paradigm helps understanding the human-nature relationship. It also allows for theorising about learning (Palmer, 1998). Interpretivism is the epistemological approach applied in this thesis.

3.1.3. Critical paradigm

The critical tradition agrees with the interpretivists’ critique of positivism and supports the methods used within interpretivism. However, critical researchers argue that persuasive social forces influence people’s subjective understandings. Hence, reality is not only internally constructed, as the interpretivists believe. Individuals and groups must therefore be studied in their societal context. Social justice and values are central
to this paradigm as it wishes to transform the social paradigm, which dominates. Ideology is used to critique educational practices. Regarding the critical paradigm in relation to environmental education, Palmer (1998) refers to Robottom and Hart (1993) when he says that:

In their opinion, environmental education should ideally involve students, teachers and community agencies in collaborative investigations of real environmental issues in their local environments. The investigations should be socially critical in that they seek to uncover and make explicit the values and vested interests of individuals and groups who adopt positions with respect to the issue (Palmer, 1998, p. 114).

It is argued that this educational approach allows learners in specific and concrete contexts to critically reflect on themselves and their environmental practices (Palmer, 1998).

3.1.4. Teaching traditions of environmental education

In addition to the paradigms outlined above, Sandell et al. (2005) have distinguished three teaching traditions of environmental education: fact-based environmental education, normative environmental education and education for sustainable development. These will be presented in the following section.

3.1.4.1. Fact-based environmental education

This tradition developed in the 1960s and became well rooted in the 1970s. It argues that environmental problems are a matter of science in general and ecology in particular. It is believed that the cause of environmental issues lies in a lack of knowledge. Therefore science, more research and increased public awareness are seen as the solutions. This tradition shares an anthropocentric view and sees humans and nature as separated. Humans control nature and the purpose of nature is to serve people's needs. Environmental problems occur as a result of society's development and especially industrial production. However, the objective of fact-based environmental education is to ensure that the world's natural resources are sustained for the future needs (Sandell, Öhman, & Östman, 2005).

3.1.4.2. Normative environmental education

This tradition developed in the 1980s and sees values as the solution to environmental problems. People are considered to be part of the natural world, which is why they should adapt to it. Environmental problems occur when humans and nature are conflicting. People therefore need to adopt environmentally friendly values in order to
solve the issues. Knowledge about the natural world lays the foundation for how society needs to change. This is why scientists are believed to best guide and advice people on their environmental values and actions. Normative environmental education strives to develop an environmentally friendly society since that is believed to be the ultimate society (Sandell, Öhman, & Östman, 2005).

### 3.1.4.3. Education for sustainable development

In the 1990s, the tradition of education for sustainable development emerged. It is believed that conflicting human interests is the reason to environment and development problems. There exist many different understandings and opinions about environmental issues and the severity of them. These different views and values are regarded as equally important for the democratic debate on how to address environmental issues. Therefore, it is up to each individual to determine whether nature and humans are separated or not. Due to the political and moral nature of the problems, science is not thought to be the optimal adviser in how to tackle the development and environment issues. In this tradition, emphasis is on social development in terms of sustainable development in which ecological, economic and social sustainability are seen as vital aspect of the concept (Sandell, Öhman, & Östman, 2005).

These teaching traditions show how the relationship between man and nature can be viewed in many different ways. The conceptual framework of eco-strategies suggests how people's environmental views and behaviours are shaped. The framework was applied in this thesis and will be discussed further in the following section.

### 3.2. The conceptual framework of eco-strategies

A common perception, as indicated by Sandell (1991), is that there is a causal relationship between being close to nature, having respect and care for nature and being environmentally committed (see Figure 3). This view is often advocated with regards to outdoor life (Sandell, 1991). As mentioned on p. 10, this perception is commonly adopted in the Scout Movement.
This causal nature model derives from the teaching tradition of normative environmental education since it says that there is a causal relationship between knowledge, perceptions and behaviour. This coincides with the philosophy within the normative teaching tradition that says that people will become more responsible with regards to the environment if they have knowledge about essential ecological conditions (Sandell, Öhman, & Östman, 2005).

However, Sandell (1991) argues that this approach is too simplistic and states that it is necessary to examine the environmental engagement and activities more thoroughly “in order to shed some light upon the interaction between contact with nature and environmentalism in an urbanized society” (Sandell, 1991, p. 133). (He uses the term “environmentalism” in the sense of a general interest in environmental issues connected to natural resources.) To do this, Sandell advocates eco-strategies as the conceptual framework for discussing how nature is viewed and used by individuals and groups (see Figure 4). The relation between man and nature is the central part (Sandell, 1991).

![Diagram](image)

**Figure 3:** An illustration of the idea of how environmental attitudes and behaviours are shaped. Source: (Sandell, 1991, p. 134).

![Diagram](image)

**Figure 4:** How an eco-strategy is influenced and then manifested in verbal and practical terms. Source: (Sandell, 1991, p. 135).
The model of eco-strategies is likely derived from the teaching tradition of education for sustainable development since it came out shortly after WCED’s publication of the report Our Common Future in 1987, in which the definition of sustainable development was established (see p. 5).

The concept of eco-strategies explains how the environmental attitudes and behaviour of individuals and groups are shaped. As shown in Figure 4, different factors such as nature contact and mass media influence people’s eco-strategies, that is to say their environmental principles (eco-views) and actions (eco-practices).

In contrast to the perception that nature contact generates affection for nature and environmental engagement (illustrated in Figure 3), Sandell (1991) stresses that there are many factors in society that together determine how people think and behave in regards to the environment. Nature contact is only one component in forming somebody’s eco-strategy. He points out that other factors, such as the conditions of growing up, might have a greater significance. Furthermore, an important part of the eco-strategy concept is the often-existing tensions between people's views and practices. People’s attitudes and actions do not always coincide (Sandell, 1991).

Once the eco-views and the eco-practices are identified, they can be divided and analysed in relation to three different directions (see Figure 5) depending on what approach they advocate regarding the relationship between man and nature. This allows for a comparison to see whether the eco-views and the eco-practices coincide. At the core of the directions is the dichotomy between domination and two forms of adaptation (Sandell, 1991).

![Figure 5: The three directions of eco-strategies. Source: (Sandell, 1991, p. 135).](image)

### 3.2.1. Domination of nature

Domination indicates an eco-strategy where man is superior to nature. Basically, nature has to adapt to man to the largest extent possible. People try to detach themselves from the local landscape by using high technology equipment in order to conquer the area
This domination view is often illustrated by the modern industrial growth society (Sandell, 1988).

The domination approach can be linked to the notion of "shallow ecology", a term that was developed by Arne Naess in the 1970s. In shallow ecology, humans dominate nature, which makes them separated from one another (Palmer, 1998). Linkages can also be made to "techno-centrism". The term developed in the 1980s and argues that environmental problems can be solved either through cautious economic and environmental management or simply by letting society handle the issues. As a result, unlimited growth will be achieved. Sustainability is therefore defined in terms of sustainable growth (Palmer, 1998).

3.2.2. Active adaptation

Adaptation signifies the attempt to adapt to the local environment either through an active or a passive approach. Active adaptation refers to a view where people work in nature. It is accepted to use technology and change the local area in order to increase the carrying capacity of the land and thereby improve one's own living situation (Sandell, 1991).

Active adaptation can be related to the view of "eco-centrism". As opposed to techno-centrism, this view considers humans to be integrated into the global ecosystem and therefore serve under the ecological laws in nature (Carter, 2007). These laws along with an ecology-based morality are believed to restrict people's actions. Especially economic- and population growth are limited this way. Furthermore, eco-centrism does not believe in large-scale high technology, but sees small-scale technology as a preferable alternative since it is more environmentally friendly. Sustainability is defined in terms of sustainable development (Palmer, 1998).

3.2.3. Passive adaptation

The direction of passive adaptation implies that man is subordinated to nature. This strategy could be seen as an attempt to escape from the modern industrial society. Humans are part of nature but should not interfere with it at all (Sandell, 1991). However, Sandell (1988; 1991) notes that it would be impossible to fully apply this view since humans are bound to use nature to some extent in order to survive.

The notion of "deep ecology" suits well with the direction of passive adaptation. In contrast to shallow ecology, nature and humans are not separated but are seen as
one. Deep ecology rejects anthropocentrism since it makes humans priority their selfish needs at the expense of nature. In terms of social change, deep ecology seeks to transform society at the individual level. Changed attitudes, behaviours and values in favour of the environment are important features (Palmer, 1998; Carter, 2007). Passive adaptation and deep ecology also have strong ties to eco-centrism (Carter, 2007).

To better illustrate the difference between the three directions, Sandell (1991) exemplifies the strategies in terms of outdoor activities:

[Domination:] cooking freeze-dried food on a kerosene-fired aluminium stove; [Active adaptation:] grilling a fresh fish over a fire; [Passive adaptation:] eating fresh edible herbs or, perhaps more likely, making it a short visit and then going back to the resources of the industrialized society (closely linked to the domination strategy) (Sandell, 1991, p. 136).

3.2.4. Limitations of the framework

As seen above, Sandell (1991) argues that these three directions make up the conceptual framework through which eco-strategies can be understood and analysed. However, he recognises that reality is not as clear-cut. People's different views and practices cannot simply be categorised into one direction or the other. Nevertheless, elements of the eco-strategies can be identified in close relation to the different directions according to Sandell (1991).

I see three problems with the framework of eco-strategies. First, it is unrealistic to believe that there are only three types of directions or strategies. Even though the three directions presented in the framework could be seen as the dominating ones, there might be others that are equally valid. Second, if an eco-strategy has elements corresponding to several of the directions, it can be challenging to identify which direction that is most applicable for that particular eco-view or eco-practice. Third, the framework cannot be used to determine which factor that has the strongest influence in shaping the eco-views and eco-practices. It only explains how they are shaped. These are obviously limitations of the framework.
4. Eco-strategies in Scouting

This section will first outline the eco-strategy of the Swedish Scout and Guide Association as it was twenty years ago, followed by the contemporary eco-strategy of the World Organisation of the Scout Movement. This gives a perspective on how eco-strategies can be expressed in different ways in different times.

4.1. Sandell’s study of the Swedish Scout and Guide Association’s eco-strategy

Sandell (1990) applied the conceptual framework of eco-strategies on Scouting already in the early 1990s. In a report for the Institute for Future Studies, he describes how the eco-strategy of the Swedish Scout and Guide Association (Svenska Scoutförbundet, SSF) developed during the 20th century. In this thesis, I assume that the eco-strategy of SSF is fairly representative for the overall development of the Scout Movement, at least in Europe, and that it therefore can serve as the basis on which this thesis builds.

In the report, Sandell (1990) argues that the Scout Movement has an important role in the urbanised and industrialised society in linking young people and nature. He claims that in order to achieve sustainability in the long term, it is necessary that people are deeply engaged and able to question lifestyles and consumption patterns. For this, Sandell (1990) states that the Scout Movement’s (and similar organisations’) eco-views and practices are important parts of how the general public views and experiences nature. This lays the foundation for society’s environmental politics in terms of people’s environmental attitudes and willingness to change laws for instance, in favour of the environment. Sandell (1990) notes an increased environmental interest in society and refers to a survey from 1989 where 18-year olds ranked “having a healthy natural environment” as their top priority for an ideal future society.

Despite the likely impact that Scouting has in shaping people’s environmental attitudes along with the increasing environmental debate in society, Sandell (1990) sees the Scout Movement as rather weak in defending nature and the environment from different environmental threats coming from our modern society. This passivity in the environmental debate appears, according to Sandell (1990), to be contradicting with regards to the Scout Movement’s direct dependence on nature for its activities.

Sandell’s (1990) report shows that SSF’s eco-strategy has gradually changed over the years. This is mainly due to the enormous societal changes that industrial countries
like Sweden went through during the 20th century. People in general are no longer connected with nature, neither physically nor mentally, in the sense that they do not experience humans’ direct dependence of agriculture, forest and fisheries. Sandell (1990) indicates that SSF has been lagging behind the general public environmental debate and he finds it quite remarkable that there is such a strong belief in that outdoor life and nature contact generate environmental engagement. If that was the case, the Scout Movement should be ahead of rather than behind the environmental debate since Scouts do their activities in nature. Sandell (1991) clarifies that his study...

...has not found any evidence that the scouts’ own field observations have been a major reason for action with regard to conservation or environmental issues. [...] These perspectives have reached the scouts from the public debate. The eco-strategy of the scout movement generally seems to have been lagging behind (Sandell, 1991, p. 138).

(See Appendix C for an illustration of this lag as well as Sandell’s suggested reasons to why contact with nature does not seem to foster environmentalism.)

However, Sandell (1990) notes that this lag might in fact be SSF’s official eco-strategy presented in formal documents and programmes etc. whereas the environmental practices already could be well established in the Scout programme. Nevertheless, in an article he states that “Due to the hierarchical organization it is reasonable to assume that the written instructions for the practical activities to a large extent reflect what really has been carried out on the local level” (Sandell, 1991, p. 137).

Regarding SSF’s eco-strategy in terms of eco-practices, the original Scout programme was closely related to active adaptation. Baden Powell (BP) who founded the Scout Movement in 1907 was inspired by people who were living close to nature; who were being directly dependant on nature and who were having access only to simple technology. Since there was a lack in advanced technology at that time, Scouts learned practical skills such as how to broil fish and use wood lamps. In SSF’s Scout programme, showing love and respect for nature was achieved by not destroying or changing nature. The relation between man and nature was therefore primarily about not impacting nature at all. This could be viewed as passive adaptation, but actually it had the opposite effect. Sandell (1990) explains that by applying this approach, Scouts and others had to start bringing food and equipment when camping. He notes that over the years it has therefore become more common to bring, often by car, unnatural materials to the forest such as plastic, aluminium and nylon. Large amounts of waste are produced which are brought back from the forest but eventually ends up in a waste
dump. This use of unnatural materials is exploiting the natural resources and requires a lot of energy in the material production.

For this reason, Sandell (1990) argues that it is vital to see outdoor life from an integrated and holistic perspective. People need to acknowledge their indirect environmental impacts as well as their direct impacts of camping. This development could therefore be linked to the direction of domination of nature. Sandell (1990) notes that this is the main tendency in outdoor life in general as well as in society at large. He also sees a growing problem of this high-tech dependence in that Scouts and others have less knowledge of how to actually survive in nature without their equipment. Figure 6 illustrates the change in SSF’s eco-strategy over time in terms of eco-practices.

![Diagram](image)

**Figure 6:** “A tentative effort to analyse the outdoor life programme of scouting in the framework of different eco-practices. The tension between on the one hand the sources of inspiration like natives of Africa and North America, and on the other hand the practices involving large camps and equipment from the industrialized society, is indicated within the circle, and a historical shift is indicated by a continuous arrow. The broken arrow indicates the risk involved in the strategy of domination of nature if the support from the industrialized fails or is missing.” Illustration and quote taken from Sandell, 1991, p. 139.

Regarding the eco-strategy in terms of eco-views expressed in SSF’s official objectives and principles, Sandell (1990) identifies another development than of the eco-practices. Baden Powell’s view on nature very much reflected the general eco-view of that time, i.e. the beginning of the 20th century. Nature was seen as a sound balance to the evolving industrial society. SSF has “always had an almost romantic longing to the free life in the great and untouched forests together with other pathfinders and bushmen” (my translation (Sandell, 1990, p. 32)). Nature protection was seen as vital for maintaining certain areas and objects for scientific and cultural reasons. However, Scouting never questioned the necessity of the urbanisation and industrialisation.

Sandell’s (1990) findings indicate that SSF primarily has been an organisation supporting society rather than criticising it. However, along with the increasing awareness in society about humans’ massive impact on the environment, it became more important to raise environmental issues also within Scouting and to take
responsibility for the environment. The view on the relation between man and nature therefore shifted from "not disturbing nature" to discussing what impact people could and should have. Sandell (1990) notes though that the debate about finding an alternative to society in terms of sustainable development, only reached SSF to a small extent. Figure 7 illustrates the change in SSF's eco-strategy over time in terms of eco-views.

![Diagram](image)

**Figure 7**: “A tentative effort to analyse the attitudes towards nature and environmental questions of scouting in the framework of different eco-views. The tension between the ideal of not intruding and the linkages to the elites of (an industrialized) society is indicated within the circle, and the historical shift is indicated by an arrow.” Illustration and quote taken from Sandell, 1991, p. 139.

As can be seen in the two figures, Scouting's programmes (eco-practice) and principles (eco-views) are increasingly separated from one another. They do not coincide.

On the one hand there is an increasing interest in studying and becoming engaged in conservation and environmental questions. On the other hand these perspectives of man as an active and integrated part of nature, utilizing natural resources according to short- and long-term interests are more and more abandoned in the outdoor practice (Sandell, 1991, p. 139).

If this inconsistency between theory and practice becomes too big Sandell (1991) maintains that the Scout Movement's credence, both internally and externally, will drop.

Following, an outline of Scouting's current eco-strategy will be provided, based on some of WOSM's documents. This will serve as a background to my analysis of my interviews.

### 4.2. Scouting’s contemporary eco-strategy

The foundation of the Scout Movement's eco-strategy was formulated by Baden Powell in the early 20th century: “Try to leave this world a little better than you found it” (Baden Powell cited in Ljungblad, n.d. b). This idea is still at the heart of the Scout Movement today and is further cited and emphasised in the document “Scouting and the Environment” (World Scout Bureau, 2002). The contemporary meaning of the phrase in the context of the environment is expressed, however vaguely, in the document through
a number of key areas (without a specific order). First, there needs to be a balance between economic growth and the environment. Scouts could and should be part of this balance process. Second, global and local engagement complement each other. Third, environmental education as well as environmental action are equally important since it is believed that awareness generates responsibility and eventually action. Forth, Scouting greatly contributes to sustainable development by making young people throughout the world care and respect nature. Fifth, humankind and all life are seen as a whole. All forms of life need to be equally respected. This will create a global ethic on environmental care among people (World Scout Bureau, 2002).

Scouting’s eco-strategy is more clearly expressed in the World Scout Environment Programme (WSEP), which was developed in 2008 with focus on sustainable development and environmental education. The programme was set to drive and guide the Scout Movement’s environmental education forward (Abson & Mace, 2009; World Scout Bureau, 2009). The WSEP describes Scouting’s environmental principles and aims as follows:

**Principles:**
- The environment is central to the Scout Programme and a key element of developing good citizens of the world.
- Scouting provides opportunities to experience and connect with the natural world.
- Scouts actively engage in educational programmes to make informed choices about the environment, people and society – choices that reflect the Scout Promise and Law. (Abson & Mace, 2009, p. 58)

**Aims:**
Scouts are working towards a world where:
1. People and natural systems have clean water and clean air.
2. Sufficient natural habitat exists to support native species.
3. The risk of harmful substances to people and the environment are minimised.
4. The most suitable environmental practices are used.
5. People are prepared to respond to environmental hazards and natural disasters. (Abson & Mace, 2009, p. 58)

The concept of SCENES can be regarded as a representative of how Scouting’s contemporary eco-strategy is executed in practice. SCENES centres are committed to

---

4 The Scout law functions as a code of living, which aims at guiding Scouts in a concrete way how to live in everyday life. The law is based on the principles and values of Scouting. To make the Scout promise is a voluntary and active choice, which signifies that the Scout agrees to the Scout Movement’s values and principles (World Scout Bureau, 1998a).
environmental protection, minimising their environmental impact and promoting environmental understanding. Everyone visiting the centres should be given the chance to get close experiences with nature and be inspired to take action in favour of the environment. The idea is that Scouts and others will have the opportunity to learn about the environment through fun and hands-on activities. Hopefully, they will then bring their new environmental insights with them home (World Scout Bureau, 2009).
5. Results & Analysis

In this chapter I will look closer at the themes that emerged from my fieldwork data. I will outline the results from my fieldwork data and discuss the themes in relation to the eco-strategies presented in chapter 3. I have structured the analysis into three parts. The first deals with how the interviewed Scouts at KISC view nature’s role in Scouting. The second part discusses how the Scouts view humans and nature by applying the three eco-strategy directions of domination, active adaptation and passive adaptation. Even though the Scouts’ eco-views cannot be strictly categorised into these three directions, it is a neat way of organising my results. The third part examines the interviewees’ future perspective regarding the Scout Movement as an agent of sustainable development. Basically, the analysis aims at interpreting the interviewees’ subjective understandings of nature, Scouting and sustainability. Due to the minor scope of this thesis, I do not consider the interviewees’ eco-practices in the analysis as it was unrealistic for me to observe the Scouts’ environmental practices in their own countries.

By applying the conceptual framework of eco-strategies in the analysis I will not be able to say something about the Scout Movement in relation to environmental education since this study only focuses on a sample of Scouts at KISC. I can thereby not give an indication on whether Scouting can be said to contribute to a sustainable development by raising environmental awareness among young people. However, this analysis will provide an indication on the interviewees’ contemporary environmental attitudes.

5.1. Nature’s role in Scouting

In this theme the interviewed Scouts’ relation to nature will be discussed. As will be seen, the Scouts’ share different views on nature’s role in Scouting. However, they all confirm that Scouting and nature are closely connected.

There was a common understanding among the interviewees that nature is a very important part of Scouting. However, they had different opinions on whether it is possible to do Scouting without access to nature. In connection to this, many of the interviewees made the distinction between urban and rural areas as to how environmental attitudes are shaped. Most of the interviewed Scouts believed that even though nature is an essential part of Scouting it is possible, however not preferable, to do Scouting without access to nature. They stated that it would restrict activities like
camping and therefore Scouting would be boring without being in nature. Quite a few of the interviewees referred to urban areas as places with limited access to nature.

I think [nature is] a very important part of [Scouting], and you could do without it but it would be rubbish. (Sam, 21, KISC staff, UK)

[Scouts] have made it possible in some big cities. I don’t believe that’s the aim. I think they would like to go out if they would have the chance to do that.’ (Riikka, 26, KISC staff, Finland)

Even though nature has a central part in the activities, to some of the interviewees, there is more to Scouting than just nature and outdoor life. They highlighted the underlying values and principles as the important features in Scouting and argued that Scouting is a way of life. The activities are not dependant on nature and can therefore be adapted to the cities.

It’s not the activities that are the main thing in Scouting, it’s the idea behind the activities. You can change the activities to adapt to the city and still get the same value out of them. (Hans Henrik, 20, Denmark)

Two of the interviewees did not see cities as places with limited nature. They pointed out that urban areas also could be viewed in terms of environment and nature.

It depends what you mean with environment as well, if you mean woods and outdoor space, but environment is also central London. That’s a type of environment. (Harry, 22, KISC staff, UK)

Nature can also be viewed as an urban Scouting. The whole city is also nature. You have to take care of it. (Emil, 22, ex-staff at KISC, Denmark)

Some interviewees opposed the possibility of doing Scouting without access to nature and said that it would not be Scouting anymore. They highlighted that nature is part of the Scout Method and is essential in order to do outdoor activities and camping. Again, urban areas were brought up as limiting factors for doing Scout activities.

The whole idea of Scouting is using nature to like house you and be your friend basically and if you haven’t got nature you can’t do that. (Jack, 16, UK)

I think Scouting belongs to the nature. If you don’t have the nature, you cannot have 100% Scouting. Then you have something else. (Alexandros, 33, KISC staff, Greece)

People say that you can only learn from your mistakes. It’s OK learning about the theory in towns. We can’t go outdoors and do hikes or camps as easily as you could in the country, whereas if you do them for real, you learn better
and learn from your mistakes and learn from doing activities outside, how to make a fire or things. You can’t just learn everything from theory.
(Daniel, 14, UK)

Several of the interviewees suggest that being in natural surroundings like the Alps generates environmental awareness. This indicates that some Scouts do have the perception that nature contact leads to respect for nature and environmental awareness according to the causal nature model that Sandell (1991) critiqued (see p. 18). However, it does not confirm whether the Scouts believe that affection for nature and environmental awareness eventually generate environmental engagement as suggested in the causal nature model. Similarly, many of the interviewees argued that Scouts in general have a deeper understanding and respect for the natural environment compared to non-Scouts, simply because Scouts spend more time in the outdoors.

Because we appreciate [nature]. Because we know what it is. We know what we’d be missing if it was to disperse. (Reiss, 18, UK)

I think that Scouts do have a deeper understanding of it because we go camping and we go on hikes whereas some people, because of technology now, they sit in their rooms all day playing video games and they never actually see the outside world for what it can be. (Luke, 15, UK)

Furthermore, the environmental education part of Scouting was also commonly mentioned in the interviewees. The fact that Scouts learn and are taught about nature was said to increase their environmental awareness too.

Not all interviewees believed that Scouting helps shaping environmentalism among young people. They thereby argued against the causal nature model (Figure 3) (assuming that Scouting symbolises nature contact). One interviewee stressed that Scouts might be thinking that Scouting has more impact in raising environmental awareness than it actually has. He believed that Scouting simply attracts people with an environmental consciousness “rather than just being a random number of people going to Scouts and end up with a more environmentally aware attitude” (Matthew, 17, UK).

In accordance with this statement, quite a few of the other interviewees also argued that Scouts are not more environmentally aware than non-Scouts. One girl saw a difference between Scouts and non-Scouts and their environmental awareness at the local and global level:
We [the Scouts] have more experience about being in nature, going out, but I don’t think there’s any difference between what we [Scouts and non-Scouts] think about global warming. (Sara, 19, KISC staff, Finland)

Some of the interviewees implied that Scouting does not necessarily make young people live a more environmentally friendly life. Environmentalism rather depends on other factors such as personal interest, background, country, culture, Scout group and the parents’ environmental behaviour. The aspect of different generations was also mentioned:

The older generation probably used to care a lot more about the environment than the younger generation do. Because Scouts try to look cool they just don’t think so much about the environment and they don’t care about it so much. (Rebecca, 15, UK)

Others among the interviewees recognised that Scouts might develop more appreciation for nature though, because they have more hands on experience of it, but stressed that it is hard to generalise. They indicated that there are non-Scouts who are less environmentally conscious than Scouts, as well as the other way around.

My two flatmates are not Scouts but they are far more environmentally aware than a lot of Scouts I know, but we study outdoor education and environment. But even on my university course, students they know what happens if they don’t recycle but still some of them are so poor of what they do. (Mike, 21, ex-staff at KISC, UK)

Even though you know about it, people will still litter, you still do things that aren't helping the environment. (Gabriel, 17, UK)

Moreover, the two quotes above signify that environmental awareness does not necessarily lead to environmental action. This view can therefore be linked to Sandell’s (1991) critique of the causal nature model (Figure 3) where contact with nature is said to generate environmental concern and eventually environmentalism.

5.2. The Scouts’ view on humans and nature

This part discusses how the Scouts view humans and nature by applying the three eco-strategy directions of domination, active adaptation and passive adaptation. As mentioned earlier, eco-views are not static and therefore they can be difficult to categorise unequivocally. However, in this section I have identified elements in the interviews that indicate certain directions of the interviewees’ eco-strategies.
5.2.1. Domination of nature

In this section the theme that emerged is closely linked to how modernity and technology shape the interviewees’ relationship to nature. How this was expressed in the interviews will be outlined and exemplified below.

Despite nature’s recognised importance in Scouting, the interviewed Scouts shared different views on whether nature plays a weaker or stronger role in Scouting today compared to the early days of the Scout Movement. On the one hand, some interviewees argued that nature’s role in Scouting is stronger today. One interviewee related this to modern technology:

I think it has got better because now with the new technology we can do more stuff, say rock climbing and sailing. We can do more outdoor activities than they could before. (Christopher, 16, UK)

However, most of the interviewees who claimed that nature has strengthened its position in Scouting referred primarily to an increased environmental awareness in society as to the reason why.

We’ve become more aware of how we treat nature and how not to destroy it. I think mostly because of the environmental issue we’ve become aware that there is climate change going on so we now know that we have to take more care than they did in 1907. (Hans Henrik, 20, Denmark)

Now because of the environmental movements going around the world [...] it’s starting to become more popular. People really look into the environmental recycling issues and stuff like that in Scouting. So I guess it was weaker, now it’s getting stronger. (Lara, 23, KISC staff, USA)

On the other hand, there were those interviewees who believed that nature has a weaker role in terms of outdoor life today due to our modern society. Three key reasons were given for this weakening. First, because more young people live in cities today and therefore do not experience nature as much. Second, outdoor activities nowadays have to compete with electronic and technical activities. This is exemplified below.

There’s a lot more other activities to do other than just outdoor activities and nature, like computer games. (Darren, 19, KISC staff, Australia)

Third, the interviewees implied that high-tech equipment makes it easier to survive in nature nowadays and as a result people might appreciate nature less than before. New, advanced technology and modern equipment make people less environmentally conscious. Consequently, nature’s role in Scouting in terms of outdoor life has gone down. It was suggested that in the past it was more of a sheer necessity for Scouts to
camp, whereas today Scouts choose to camp. Thus, nature is not as needed as it was back then.

[There's] a lot more technology now just because of all the gadgets you can get, so you would've done back in the early days, cooking [...] simply with wood and simple stuff whereas now you got your high-tech equipment. [...] We do all this traditional stuff, so [nature] still got some part but it's not as needed as it was. (Molly, 17, UK)

This technical approach clearly relates to the direction of domination where humans control nature. Moreover, it corresponds with Sandell’s (1990) study (see chapter 4) that indicated SSF’s shift away from active adaptation towards domination of nature in the sense that people bring more unnatural materials when going camping. However, the last statement indicates a difference to Sandell’s study result. Sandell (1990) suggests that people would be completely subordinated to nature without their high-tech equipment, which indicates a shift from domination to passive adaptation (see p. 25). Molly’s statement on the other hand, could be interpreted as if this was not the case in Scouting. Because Scouts also do traditional activities such as cooking over fire and thereby adopt an active adaptation approach, they would not be subordinated to nature (at least not to the same extent) if they lost their equipment.

Some of the interviewees stated that nature’s role in Scouting is neither weaker nor stronger. It is just different.

Usually, it would be about tracking animals in nature, but now your badge work is surrounded more nature studies, a bit more about environmental education so I would probably agree that it’s changed more than gone stronger or weaker. (Mike, 21, ex-staff at KISC, UK)

You could say that it’s weaker in that, probably for a lot of Scouts they do a lot of activities in an urban environment, which is not so related to nature. [...] In the way of environmental issues, it’s probably stronger. So activity wise it’s probably less of a role, and in terms of advocacy, it’s maybe stronger. (Jens, 29, staff at KISC, Ireland)

As seen in the first section of the analysis, quite a few of the interviewees had negative views of modern technology in the sense that it keeps people distant from nature. It was stated more than once that today’s society is all about electronics and that Scouting is an escape away from that. This would indicate that some of the interviewees see Scouting’s eco-strategy in terms of adaptation rather than

---

5 Badge work refers to certain activities Scouts do in order to receive a badge as a proof of their knowledge or skills within a specific subject.
The following statement illustrates the importance for children to spend time away from technology.

I think that for the children it’s quite important to see that there are not just computers and electronics. There are trees, we have grass, we can roll on it, we can have dirt fights. Back to the roots and not back to electricity and gaming. (Susi, 20, KISC staff, Switzerland)

Two interviewees claimed that the biggest difference between Scouts and non-Scouts is to be found in the big cities. They argued that city people tend not to care much about the environment, but that city Scouts are environmentally aware. However, they believed that people in the countryside have as much environmental awareness as Scouts do because they live near nature.

City people who are not in the forest that often, they actually go around throwing trash without thinking about the environment in the same way as we [the Scouts] do when we are using nature. [...] I’d say that Scouts think more about what they do also in the town. [...] They’ll still think about what they do with the trash. (Marcus, 19, Denmark)

This could be related to the Scouts’ view on sustainability. Some of the interviewees believed that a sustainable society could be achieved but stressed that it would be hard, costly and time consuming. In other interviews, technology was mentioned to be the solution in making society sustainable. Society’s need to invest in eco-friendly cars and to replace fossil fuels with renewable energy sources was highlighted. This view corresponds well with the approach of domination and especially with techno-centrism:

You could create a sustainable environment, if you stopped using fossil fuels [...] and start to use more environmentally friendly ways: hydrogen, hydroelectric power, tidal wave, wind turbines to create energy. Technically, there is a way you could make a more sustainable society for the future. There’s just finding the ways and means technically to do it. (Gabriel, 17, UK)

However, another interviewee opposed this view and argued that technology only partially could lead to a sustainable society. In her opinion, it would be impossible to make everyone work together. Her friend agreed:

I think we’ve taken it too far. We’ve ruined too many things. We really got to do something different to say that we can try to preserve it for as long as we would like, but it’s not gonna be there forever. (Reiss, 18, UK)

A few other interviewees shared this view and argued that a sustainable society is not achievable due to the world’s large population and people’s unsustainable lifestyles. It was thought that mankind is taking more from nature than what is being replaced.
Several of the interviewees believed that humans’ interference with nature cannot be stopped but that the impact on the planet can be reduced. This indicates a domination view where nature is subordinated to humans. The following statement emphasises the importance of addressing the environmental issues now, rather than dealing with the consequences in the future.

It's cheaper to change our ways now than it is to wait, because the damage caused by not changing is gonna cost a lot more. (Darren, 19, Australia)

The statement clearly calls for a change in attitudes and behaviours. This will be further discussed later on in the analysis.

5.2.2. Active adaptation

In this section the emerged theme relates to how nature is to be used but not destroyed. In contrast to the domination approach, this type of eco-strategy signifies that Scouts are part of nature and not superior to it. As will be seen below, this becomes clear through the Scouts’ emphasis on respecting and caring for nature.

As mentioned in the first section of the analysis, nature plays a significant role in Scouting. All interviewees were certain of this. Outdoor activities, camping and knowledge of how to live in nature were mentioned as the main reasons of why nature is important in Scouting. Teaching and learning about nature was seen as a vital part of Scouting, and nature was also recognised as an important educational tool. This indicates an active adaptation approach since nature is there to be used by the Scouts in a local area.

With regards to nature’s vital role in Scouting in terms of outdoor life and education, many of the interviewees recognised the importance of nature protection and the necessity for Scouts to care for the environment. The following statements could be linked to the direction of active adaptation since they advocate that nature should be used but not destroyed.

In Scouting, when we go hiking, we [...] explore the nature and if we start ruin it there will be less nature for us to see and that would ruin the experience. (Marcus, 19, Denmark)

To be in the outdoors, you should know about nature [...]. To be a proper Scout you should care about it so when you’re in the outdoors you’re not destroying it. (Cara, 27, KISC staff, Ireland)
When you're hiking or climbing or just in general out, you're using nature so you have to look after it so future Scouts can use it as well. (Mike, 21, ex-staff at KISC, UK)

In one of the interviews the benefits of having close contact to nature was emphasised. The interviewees argued that Scouts care and worry about the natural environment because they see the beauty of it when they are in nature. Therefore, Scouts are concerned about keeping it as it is whereas others, who do not spend time in the outdoors, take nature for granted.

A majority of the interviewees mentioned the importance of giving back what one takes from nature. For example, if a tree is cut down, two new trees need to be planted. People should not have any negative impacts on the natural environment. However, it does not mean that people should not use nature, which is why this view very much coincides with the approach of active adaptation.

The interviewees repeatedly referred to recycling and littering as examples of good and bad environmental practices. This can be related to Palmberg & Kuru’s (2000) study on Finnish pupils, which shows that young people often refer to recycling and littering as the prime environmental practices. Some of interviewees in my study related these practices to "protecting nature" and "not destroying it", as emphasised under the first theme. Noticeably, recycling was mentioned in one way or the other in all interviews but one, and often more than once. This indicates that recycling is something that the interviewed Scouts found very easy to relate to. The interviewees seemed to view recycling as the prime example of environmentally friendly behaviour.

One of the interviewees connected recycling to the bigger picture and argued that it is important to recycle because the planet is running out of resources. She also pointed out that burning rubbish deteriorates the air quality, which is another reason to recycle. Following are two statements that relate to recycling and littering. The first statement illustrates the environmental practices that one of the Scout groups does at home. The second statement indicates how littering was related to the detriment of nature.

We do recycling, most of the time. There are definitely environmental aspects in the programme anyway. We encourage people to keep the places that we camp in clean and tidy. [...] We do litter picks around the town. (Claire, 22, UK)

It's important to learn how to use the nature without destroying it. With Scouting you know that from when you're a Beaver or Cub Scout⁶. That's how

---

⁶ Beavers (6-7 years) and Cub Scouts (8-10 years) refer to the youngest age-ranges of Scouts (KFUM Scouts, n.d.).
we learn how to be in the nature without destroying it, so we don’t throw trash everywhere. (Marcus, 19, Denmark)

The latter statement could be seen as examples of an active adaptation approach since Marcus talks about using nature but not destroying it. Another interviewee agreed with Marcus’ statement and claimed that Scouts develop a feel for nature in the sense that they see nature almost as theirs. They therefore put pride in keeping it nice and protected, which is why they do not litter. That way they can come back and do more activities.

Despite the emphasis on recycling as previously mentioned, one interviewee claimed that recycling is not enough for achieving a sustainable society:

I think there could be [a sustainable society]. Everybody is putting the old bit into recycling and then just putting the boxes out in the weekend, but it needs to be a much more bigger action taken. Everyone doing a tiny bit isn’t enough. Everyone needs to turn around and go “actually, we need to stop, we need to take action now” instead of messing about and doing it half half. Actually take the full step and go the full way and I don’t think the attitudes in the public are right for that. It’s like “why do you have to sort it out? You can just chuck it all in the bin!” (Andrew, 16, UK)

In accordance with other interviewees, Andrew’s statement stressed that everybody needs to take stronger action and that a fundamental change in people’s attitudes is required. This would indicate a wish to make a shift away from the approach of domination towards adaptation since people currently have a too big impact on the natural environment.

5.2.3. Passive adaptation

Not many of the interviewees’ answers could be linked to this passive adaptation approach. However, the theme that did emerge relates to the importance of being in nature without using it. This is in contrast to the active adaptation approach where nature is allowed to be used.

One of the interviewees saw the importance of nature in a larger perspective in terms of people’s dependence on nature. This could signify a passive adaptation approach since humans could be viewed as subordinated to nature due to their dependence on it:

Because we live by nature, of the nature. We need the resources to live. No nature, no human, no me. (Johan, 21, KISC staff, Sweden)
Several interviewees highlighted the importance of seeing and experiencing nature for raising environmental awareness. This along with hands on activities and the approach of learning by doing were repeatedly emphasised as central features of the learning process. However, just being in nature was also seen as important:

You don’t have to use nature but it’s important to be in nature.
(Peter, 20, Denmark)

This statement illustrates a passive adaption approach as it indicates that man should not use nature. Elements of deep ecology (see p. 20) could also be identified here in the sense that man could be seen as subordinated to nature.

Experiencing nature very much ties into the notion of place, since the interviewees advocated nature to be the best location for environmental learning. Just by being in nature was seen to increase people’s environmental awareness for two reasons. First, because it makes people appreciate nature. Second, because it makes people realise environmental issues such as climate change when they see how it affects nature. The following two statements illustrate this.

I think part of being a Scout is to respect and understand nature and this is one of the things that helps us being at Kandersteg. We are surrounded by mountains and nature and it helps us to respect and understand it.
(Wasel, 29, KISC staff, Libya)

I’ve been up on the glaciers in the summer in Kandersteg and it’s the most magical thing to see and to work with. I’ve see them receding each year and it’s a quite worrying thing. The thing that really brought to life the whole climate change for me, it wasn’t back home, it was here in the last few summers when there was so much flooding from the glacier melt and all the rain that we had. [...] It was actually seeing it for real that it hit me.
(Claire, 22, UK)

This view, exemplified in the statements above, very much corresponds to the causal tree model (see p. 18) as nature contact is regarded to generate affection for nature as well as environmental awareness. However, it does not indicate whether environmental commitment is shaped as a result.

Another indication of the passive adaptation approach was seen in the context of climate change. Most interviewees expressed concerns about global warming. However, a few did not worry and saw climate change in terms of a natural fluctuation in the world’s temperatures:
The temperatures on the Earth have always gone up and down. It fluctuates quite a lot and it just happens that we’re at a particularly high point. Why is it considered unnatural when we are naturally here? [...] Human beings are natural. (Harry, 22, KISC staff UK)

The above statement indicates a passive adaptation approach in the sense that humans are seen as a natural part of nature.

5.3. The Scout Movement as an agent of sustainable development

In this theme the interviewees’ views on environmental issues will be illustrated as well as how they see Scouting’s contribution to sustainable development.

There was a split in opinions among the interviewees regarding the severity of environmental issues such as climate change. One the one hand, some of the interviewed Scouts were not too concerned about climate change as mentioned in the previous section. On the other hand, there were those interviewees who were very concerned about the changes in weather and referred to unusual conditions in their home countries. However, it was also pointed out that climate change is a very slow process.

In my life, it won’t happen I think, but it can worry me.
(Zita, 21, KISC staff, Hungary)

Some interviewees saw the slow process of climate change as a problem because people do not realise the implications of global warming and thereby do not take it seriously. Even though some of the interviews did not think that climate change will affect their everyday life, they agreed that it is vital to address environmental issues with regards to future generations. A change in people’s lifestyles was emphasised in order to achieve sustainability in society.

Many of the interviewees argued that education and raising awareness are important aspects of changing people’s attitudes and behaviours. It was stated that Scouting is good for achieving a change in attitudes because children will grow up feeling responsible for the environment. They can then pass the lifestyle and knowledge on to the next generations.

There are so many Scouts in the world and we can be a big force in looking after the environment. Somebody needs to do it. (Claire, 22, UK)

There seemed to be a common understanding among many of the interviewees that Scouting’s strength lays in its non-formal education. Young people learn subconsciously
while doing Scout activities and having fun at the same time, which creates an environmental interest. This is how Scouting was believed to develop young people’s environmental awareness and thereby contribute in creating a sustainable society. The importance of environmental awareness is stressed in the following statement:

I would like to support the idea that awareness is the most important thing because we [KISC] cannot force anybody to be environmentally friendly. The only thing we can do is to make sure that they [the Scouts] get the information and [...] that awareness is passed to almost everybody and it’s up to them to use it or not. (Wasel, 29, KISC staff, Libya)

Another aspect that was brought up several times by the interviewees was the importance of appreciating nature for raising environmental awareness. It was said that Scouting, through outdoor life, makes young people appreciate not only nature but also their home life since modern facilities are not taken for granted. Also, the Scout Movement was said to have a great impact in increasing environmental awareness because it reaches a large number of young people worldwide.

One interviewee had a somewhat different view though. He recognised that the Scout Movement could help creating a sustainable society through non-formal education, but claimed that environment is not the main focus in Scouting although it has an important part. Therefore, he suggested that organisations such as WWF rather than the Scout Movement should be dealing with environmental issues.
6. Conclusion

As seen in the analysis, the Scouts have elements of all three eco-strategy directions. However, one approach seemed to dominate their overall eco-strategy more than the others. There was a common understanding among most of the interviewees that society today is strongly linked to how technology is used and how new technology is developed. In their opinion, society therefore has an eco-strategy in the category of domination. Furthermore, they acknowledged that they are part of this society. In this way, modernity and technology could be said to shape the interviewees’ relationship to nature. Furthermore, there is nothing in the interviewees’ attitudes that conflict the eco-strategy of the Scout Movement as stated on p. 25.

Some of the interviewees stated that sustainable development can be achieved within the frame of domination through continued technology innovations. However, most of the interviewees advocated a shift towards the active adaptation approach where nature can be used but not destroyed. The idea of using nature while protecting and preserving it for coming generations is closely linked to the WECD’s definition of sustainable development (see p. 5). This advocated transition corresponds very well with SSF’s shift as indicated in Sandell’s (1990) study (see p. 25).

Most interviewees saw the importance of having a sustainable development, even though they had somewhat different views on how it should be achieved. Due to the interviewees’ recognition of the need for sustainable development, they can be seen as agents for the environment.
Bibliography


Appendix A: The Scout Movement

The Scout Movement is one of the world’s leading voluntary youth organisations of non-formal education. It is first and foremost an educational movement focused on the progressive self-education of young people. The purpose of Scouting is to create a better world by contributing to young people’s personal development (World Scout Bureau, 1998a; 1998b; 2002). This is clearly stated in the mission and vision of Scouting:

**Mission:**
“The mission of Scouting is to contribute to the education of young people, through a value system based on the Scout Promise and Law, to help build a better world where people are self-fulfilled as individuals and play a constructive role in society” (WOSM, n.d. a).

**Vision:**
The vision of Scouting is: “As a global Movement, making a real contribution to creating a better world” (WOSM, n.d. a).

**The development of the Scout Movement**
The Scout Movement was founded in 1907 by Robert Baden Powell (BP, 1857-1941), an English army officer who became known for defending the South African town of Mafikeng during the Boer War. Based on his military experiences and his knowledge about outdoor life, BP developed unique training methods for good citizenship; he formed smaller groups, patrols, which each had a leader. The group members worked together and were given badges when they did well (Ljungblad, n.d. a). After the Boer War, BP wanted to try out his new methods in practice. Back in England, he therefore organised the very first Scout camp where he took twenty-two boys from different social classes, camping on Brownsea Island in 1907. The camp was a success and in 1908 BP published his ground-breaking methods in Scouting for Boys. The book quickly spread across countries and the Scout Movement gained momentum (Ljungblad, n.d. a).

Today, there are about 40 million Scouts and Guides around the world whereof some 30 million belong to the World Organisation of the Scout Movement (WOSM) and 10 million belong to the World Association of Girl Guides and Girl Scouts (WAGGGS). Both boys and girls can be members of WOSM but only girls can be members of WAGGGS (WOSM, n.d. c; WAGGGS, n.d.). (In this thesis focus will be on WOSM.) There are 161 countries with National Scout Organisations (NSOs) recognised by WOSM. However, Scouting still exists to some degree in other countries and territories as well even though there are no NSOs. In fact, Scouting exists in all countries but six: Andorra, Cuba, China, North Korea, Laos and Myanmar (WOSM, 2009; WOSM, n.d. c). WOSM has divided the world into six Scout regions (see Figure 1).
Scouting & Education
The Scout Movement provides non-formal education to youth and serves as a complement to formal education (e.g. school) and informal education (e.g. media and friends) (World Scout Bureau, 1998a).

In Scouting, [...] education is considered in its broad sense as being the process through which each of us develops our various capabilities throughout life, both as an individual and as a member of society (World Scout Bureau, 1998a, p. 7).

In addition to the purpose of Scouting, the movement’s educational system is also founded on the core values and principles of Scouting as well as on the Scout Method. The Scout Method is the basis for the movement’s learning pedagogy and will now be described in greater detail (World Scout Bureau, 1998a).

The Scout Method
The Scout Method is an educational framework, which is comprised of seven different components that form a closed system. Taken together as a whole is what makes the method unique. Each component serves an educational purpose that complements the others, which is why they have to work simultaneously. If not, the holistic educational approach and purpose of Scouting cannot be achieved (World Scout Bureau, 1998a). Figure 2 illustrates the interrelations between the different elements of the Scout Method, followed by an outline of each of them.
**Law and promise:** The Scout law functions as a code of living that aims at guiding Scouts, individually as well as collectively, in a concrete way how to live in everyday life. The law is based on the principles and values of Scouting and is a fundamental part of the Scout Method. When joining the Scout Movement, every Scout promises to do his or her best to follow the Scout law. To make the Scout promise is a voluntary and active choice, which signifies that the Scout agrees to the Scout Movement's values and principles (World Scout Bureau, 1998a).

**Learning by doing:** This is Scouting’s practical approach to education as opposed to abstract and theoretical learning. Young people are encouraged to do concrete and hands-on things and thereby gain first-hand experiences, whether it regards practical outdoor skills or leadership training skills. In this way, Scouts take an active part in their self-education and they gain knowledge and develop attitudes as well (World Scout Bureau, 1998a).

**Symbolic framework:** Symbols are used within Scouting in order to stimulate young people’s imagination and creativity. Symbols also help to create identity and unity within the group (World Scout Bureau, 1998a).

**Team system:** The local Scout units are organised according to the team (or patrol) system, which is based on smaller groups, patrols, of about 6-8 Scouts. One of the Scouts in each patrol is appointed to be patrol leader and functions as a coordinator. The patrol works as a team and the patrol members take decisions together and share responsibilities, which makes every member equally important (see Figure 3). Together with about 3-6 other patrols, the team forms a Scout unit, which is supported by adult leaders (World Scout Bureau, 1998a).
**Personal progression:** This part of the Scout Method is aimed at making each Scout conscious about his or her own personal development. The Scouts are encouraged to be an active part of their personal development and they should be able to develop in their own pace and in their own way (World Scout Bureau, 1998a).

**Adult support:** Adult Scout leaders are there to support the young people in their self-education. The Scout leaders serve as activity leaders, educators and group facilitators for the Scouts. Another important aspect is also for the leaders to develop a learning partnership with the Scouts, built on mutual trust and respect (World Scout Bureau, 1998b).

**Nature:** Nature is seen to be a vital educational tool in Scouting and it offers an ideal setting for Scout activities. One important aspect of young people’s personal development is to make the Scouts connect with the natural world (World Scout Bureau, 1998b).
Appendix B: SCENES

The SCENES concept was developed by WOSM in the 1990’s (World Scout Bureau, 2009). The objective was to reinforce three central roles that the environment has in Scouting:

• Education through nature and the environment;
• Learning about nature and the environment;
• Action for nature and the environment.

(World Scout Bureau, 1997)

SCENES Centres:

Blue Springs Scout Reserve
Campo Escuela Nacional Iztarú
Eprapah
Houens Odde International Scout Centre
Kandersteg International Scout Centre
Mafikeng
Misaershaff, Youth training centre
Naesbycentret
Stevninghus
Tychana
The Florida Sea Base
Westernohe

Canada
Costa Rica
Australia
Denmark
Switzerland
South Africa
Luxembourg
Denmark
Austria
The United States
Germany

Source: (WOSM, n.d. b)
Key requirements to SCENES

1. A natural area which:
   - has sufficient natural habitat to support native species
   - provides opportunities for Scouts to experience and connect with the natural world
   - provides a place for unstructured play and exploration in nature

2. Environment education is available which:
   - is based on the principles and aims for environment education in Scouting
   - provides opportunities to learn about the natural features of the centre and the surrounding natural environment
     - as a minimum - provides unguided environmental learning experiences
     - optimally - provides guided environmental learning experiences
   - regularly reviews and develops the environmental learning experiences
   - shares environmental practices with guests
   - includes engagement in the SCENES Network
   - provides opportunities to learn about other SCENES Centres
   - provides learning opportunities that can support the World Scout Environment Badge and the Scouts of the World Award

3. Environmental management is practiced which:
   - is based on a well managed centre approved by NSO
   - has an environmental policy that:
     - considers the principles and aims for environment education in Scouting
     - protects environmentally sensitive areas of the centre
     - reviews and takes action to reduce the environmental footprint of the centre
   - embraces ongoing improvement through self and peer assessment
   - establishes appropriate links with local environmental organisations and projects

Source: List taken from (World Scout Bureau, 2009, p. 8).
Appendix C: Sandell’s critique

Sandell’s (1991) suggestions to why contact with nature does not seem to foster environmentalism:

There could be various reasons for the lack of evident connection between outdoor life and environmentalism. For example:

- perhaps the idea of a strong linkage between a close contact with nature and care for nature is not valid;
- perhaps the scouts have just been using nature as a playground, a backdrop for specific training programmes, which has blocked the contact with nature;
- perhaps the care for nature only remains as the personal memories not linked to society, development or politics;
- perhaps the traditional linkages between scouting and the elite of the society, and between scouting and being non-political, block the manifestations of active care for nature within the scout movement (but perhaps manifested elsewhere).


Following is Sandell’s illustration showing how SSF’s eco-strategy, in terms of the “nature paragraph” of the Scout law, has been lagging behind the public environmental debate in Sweden during the 20th century.

Appendix D: Interview questions

Scouting & Nature:
1. According to the founder Baden Powell (BP), nature has a very important role within Scouting. Do you agree with this? Why/why not?
   a. Would you say that nature has a weaker, similar or stronger position in Scouting today than before?

2. BP also said: "For those who have eyes to see and ears to hear, the forest is at once a laboratory, a club and a temple". What do you think he meant by that?

3. In what way is nature a part of what your Scout group does at home? What role has nature for you in your Scout life? Is nature important? Why/why not?

4. In your opinion, is it possible to do Scouting without access to nature? Why/why not?

Scouting & Sustainable Society:
5. According to the World Organisation of the Scout Movement (WOSM), "The mission of Scouting is to contribute to the education of young people, [...] to help build a better world where people are self-fulfilled as individuals and play a constructive role in society".
   a. How would you relate this to environment and climate change issues?
   b. In what way can Scouting contribute to create a more sustainable society?

6. Would you say that Scouting has a special role when it comes to raise awareness about environment and climate change issues?

7. In what ways are you in your Scout group working with environment and sustainability (directly or indirectly)? Discussions, activities, other…?

8. What do you think of when I say “environment and sustainability issues”? What do you relate to? What does it mean?
   a. What is a sustainable society?
   b. How can it be achieved?

9. In general, are you concerned about environmental issues such as climate change? Why/why not?

10. Compared to your non-Scout friends at school for instance, do you think that you as Scouts have a deeper concern for, and/or a stronger relation to the environment? Why/why not?

SCENES & KISC:
11. Do you know that there are 12 Scout Centres of Excellence for Nature and Environment (SCENES) around the world? Are you familiar with any of them?
12. Do you know that KISC is one of the SCENES? If so, how do you know?

13. Have you been at KISC before? If so, what season?

14. Why did you decide to come to KISC this time?
   a. If skiing/other winter activities: Is it just to ski or is it to experience the environment of the Alps?
   b. How do you see the future? Are you concerned about melting glaciers and less snow due to climate change? How will this affect KISC?

15. How did you travel here? What determined your mode of transport? (Price, convenience, environmental aspects...?)

16. Have you taken part in any of the eco-activities?
   a. If yes, how did you experience them? What did you learn?
   b. If no, will you take part in any eco-activity? Why/why not?

17. So far, have your time here at KISC given you any new insights regarding the environment (regardless if you’ve taken part in any of the eco-activities or not)? If so, what?

18. In your opinion, what is the best way to educate and raise awareness about environment and sustainability issues? (Discussions, learning by doing, practical activities, workshops, lectures, games, reading, field visits, direct/indirect learning, other...?)

19. Would it be relevant to include the eco-activities in the winter?