

*Cathrien de Pater*

## TRENDS IN DUTCH RESEARCH ON WORLDVIEWS AND VALUES REGARDING FORESTS

National Reference Centre for Agriculture, Nature and Food Quality (EC-LNV),  
P.O. Box 482, 6710 BL Ede, NETHERLANDS  
Email: [info@centerforce.nl](mailto:info@centerforce.nl)

### Abstract

An overview of Dutch research on worldviews and values regarding forests is presented. Within the context of a small, densely populated and highly urbanised country “forests” cannot be disengaged from the larger field of “nature” nor can research be disengaged from citizens’ actions and government policies. A *tour d’horizon* is made of the following categories of study: 1) Governmental policies, regulations, and the consequent Code of Conduct recently established for forest management; 2) Research on people’s perceptions of nature, which includes a number of studies into visions and images of nature, basic attitudes towards nature, sociological modelling to conceptualise nature, and philosophical discussion of ethical dilemmas that concern the development of the natural environment in Holland; 3) Research on spiritual or transcendent experiences of trees, forests, nature, and farmers indicating that spiritual experiences can be part of someone’s daily life, and may induce a sense of responsibility for nature; 4) Studies of motivation and attitudes of forest and land managers, showing that forest managers are motivated more by consideration of recreation and amenities, than by the prospect of forest production; 5) Practical action by citizens is described, since it depicts an important arena in which government policies and nature management interact. Dutch citizens demand a greater say in both, but do not always wait to take action themselves, either in the mainstream of society or as “dissident” ecospiritual actors. The relation between nature vision, attitude, and action still requires further research. 6) Dutch research abroad is included since it increasingly informs “domestic” research. Links to indigenous forest management, multiple-stakeholder processes, and social learning are described. The overview is concluded with a brief outline of the author’s own planned research project on the question of how spiritual insights might inspire forest managers to do their work.

Key words: forest values, forestry research, worldviews, Netherlands

## 1 Introduction

Strictly speaking, there are not many Dutch research projects on Forests, Ethics, and Religion. There is a vast amount of literature on environmental ethics, but—with a few exceptions to be dealt with later—they focus mostly on genetic engineering, animal welfare, or medical ethics; in other words, problems of a more “urban” nature. This is not surprising in view of the Netherlands being one of the world’s most densely populated countries (16.2 million inhabitants, 452 inhabitants per km<sup>2</sup>) while Dutch forests only cover 360 000 ha or 10.6 % of the total area (200 m<sup>2</sup> per inhabitant). There is an intensive interaction between different land uses and forest functions (Oosterveld 1997) characterised by some as a “battle for space.” Another typical Dutch feature is that “forests” are to a large extent embedded conceptually as well as organisationally in the broader concept of “nature” areas (now some 453 500 ha.). A sharp distinction between the two will therefore not be made. A third Dutch characteristic is the intensely “democratic” culture, in which citizens increasingly demand a say in the planning and management of green space, which includes forests. The last couple of years, various sections of society have raised their voices for a more responsible and ethically sound environmental management that included nature and forests. It is these voices and initiatives that will be highlighted in this presentation as well as the research questions they have generated.

## 2 Governmental Policies and Regulations: Code of Conduct for Forest Management

In last decade’s major governmental policy papers, concern is expressed about the role of humans *viz-a-viz* nature. The Fourth National Environmental Plan (NMP-4) stresses the importance of quality of life and stipulates a transition towards a sustainably functioning society by the Year 2030. The major policy paper on forests and nature, titled “Nature for People, People for Nature” (LNV 2000) stipulates a society-oriented nature policy. It generated a large public campaign for nature, “Operation Tree Cabin” (i.e. “*Operatie Boomhut*”), but apart from that it was focused more on the “hard” nature conservation areas assembled in the National Ecological Network, which is part of the Natura 2000 Programme of the European Union.

The existing Flora and Fauna Act was recently revised to better protect birdlife and other species. This had a great impact on forest operations (e.g. summer felling was prohibited in order not to disturb breeding birds). The extent was such that it pushed already barely surviving forest operators out of business. As a reaction, the (Dutch) Industrial Board for Forestry and Silviculture together with Birdlife International in the Netherlands drafted a Code of Conduct for Careful Forest Management 2004. In this Code of Conduct the forestry sector takes it upon itself to ensure that protection is brought about in part by conducting a floristic and wildlife inventory prior to operations and adjusting operations accordingly. At the end of 2004, the implementation of the Code was evaluated with positive results, and a subsequent Code for the period of 2005-2010 was approved. At the same time it was legally

backed up by an administrative governmental regulation suspending the pertinent sections of the Flora and Fauna Act. This links in with the general governmental policy to go “from direct intervention to indirect inducement.”

### **3 Research on People’s Perceptions of Nature**

How does society respond and what are people’s perceptions of nature? This question is addressed by a large body of descriptive research on people’s visions, attitudes, and values of nature and forests. The major Dutch research projects will be summarized, which reflect mainly the Dutch situation, but occasionally look across the border as well.

#### **3.1 Images, values, and preferences of landscapes and nature**

Research on images, values, and preferences of landscapes and nature. Most active in this predominantly psychological field is the research group of Alterra led by Agnes van den Berg<sup>4</sup>. They concluded that: 1) human influence on nature is a key factor in affective and cognitive responses to nature (van den Berg et al., in press), but the positive or negative valuation of this factor depends on the general worldview; 2) an individual’s motivation and personality are important for understanding his or her evaluation of natural environments (Berg 1999, 2003); 3) human-nature relations are governed by defensive existential concerns (e.g. associating wilderness with death) as well as by concerns for restoration, freedom, and growth (van den Berg et al. 2003; Koole and van den Berg 2004; van den Berg and Heijne 2004). In the course of “Operation Tree Cabin” (see above), large-scale research was carried out into the general public’s requirements and preferences for nature. Of all types of natural landscape, forests turned out to be the most preferred (Reneman et al. 1999).

#### **3.2 Basic attitudes and visions of nature**

Research on basic attitudes and visions of nature entertained by people. These studies were partly motivated by the need to incorporate the “human dimension” in nature policies and, hence, create frameworks for its measurement. The first widespread enquiry to this effect was held in 1997 (Buijs and Volker 1997). This was repeated and expanded in 2001 (Boer 2002). Both studies concluded that the Dutch held a “broad” vision of nature, encompassing not only virgin wilderness and rainforests, but also cows in meadows, sunlight, and roadside flowers. Buijs (2000) identified five dominant images of nature and found correlations with age, education, and concern for nature. In earlier research (Buijs and Filius 1998) he concluded that visions of nature did not correlate with nature-oriented behaviour (nature visits or gardening), but that they did correlate with membership in nature organisations. Keulartz, Swart, and Windt (2000) analysed how the ethical ideal of “equality of co-existing nature images” (translation by the author) in pluralistic policy negotiations between multiple stakeholders in nature planning projects may have negative results for nature areas, namely by leading to partitioning and downsizing; van den Born et al. (2001) found a correlation between visions of nature, arcadian or “wild” nature,

---

<sup>4</sup> [www.agnesvandenbergnl/publicaties.html](http://www.agnesvandenbergnl/publicaties.html).

and childhood experiences; W. de Groot (2003) reports that so-called "eco-spiritual" persons, those with a postmodern life philosophy based on "self-based ethics," are more engaged in voluntary social work than the average citizen. M. de Groot (2003) presents an overview of eight classifications of basic attitudes towards nature and tests them among different religious groups on the Canadian West Coast. She concludes that religious theories are more appropriate as a basis for categorizing attitudes towards nature than existing philosophical classifications such as that made by Zweers (1989).

### 3.3 Specified sections of the Dutch population

Research into perceptions of nature among specified sections of the Dutch population. Filius et al. (2000) studied the nature visions and preferences of hunters, anglers, birdwatchers, and volunteers in land care, all of whom were closely involved in nature and preferred cultural landscapes above other landscapes. Hunters were found to have a more anthropocentric vision of nature than birdwatchers. Aarts (1998) analysed communication patterns between government, farmers, and citizens during the implementation of nature policies and found that social acceptance depends, among others, on the actors' capacity to reflect on their mutual relationships and cultural differences/similarities that effect their perceptions of nature. In a different line of research, the perspectives of "new" (immigrant) Dutch[wo]men were investigated by Somers et al. (2004). It was concluded that immigrants, mostly urban dwellers, were not well acquainted with Dutch nature, that their visions of nature are predominantly formed by the natural environment of their childhood or their parents' homelands, that their views of nature are closely related to their religious and spiritual worldviews, and that they value nature as a provider of products and as a place for social gatherings. Nature in or around urban settings is more accessible and relevant to immigrants than remote "wild" nature.

### 3.4 Theoretical framework

Van Koppen (2002) has made a valuable proposal for a theoretical framework for the conceptualization of nature in contemporary environmental sociology. The framework consists of three overlapping spheres: a) the sphere of science and technology, b) the sphere of the "Arcadian" tradition of nature, and c) the lifeworld sphere (i.e. based on Habermas, but modified): "The lifeworld consists not only of shared knowledge and social norms, but also of shared sensual and emotional experiences, including sensibilities to nature" (the authors translation of van Koppen, 2002, p.258). This framework offers a context, though a predominantly sociological one, for the emotional and spiritual experiences described above.

### 3.5 Philosophical view

Drenthen (2003) discusses the philosophical moral dilemma that people strive for "naturalness" in the sense that it escapes human control (i.e. "wildness" as a critical concept), while people can only articulate their desire by interpreting nature to find its moral meaning. As an alternative to current interpretations of wildness in the debate on "nature development" (a typically Dutch phenomenon) he offers a fundamentally critical concept of wilderness on the basis of Nietzsche's thinking, namely wilderness as something that fascinates, but cannot be adequately

appropriated, because it is fundamentally different. This implies “ethics which problematizes ethics itself.”

#### **4 Research on Spiritual or Transcendent Experiences of Trees, Forests, Nature, or Farmers**

Academic research focussing specifically on the “spiritual” or “transcendent experiences” of trees, forests, and wilderness in the Netherlands is scarce, however, the following studies are promising:

- 1) Van Trigt (2002) found empirically that trees and forests offer, directly or indirectly, opportunities for spiritual experience; not only, as reported in literature, are these experiences felt in “extreme” environments, but also in daily life. Van Trigt et al. (2003) elaborate on the two types of spiritual experience, i.e. the personal and the interactive spiritual experience of nature. These types are interrelated.
- 2) De Witt (2004) concludes from empirical research in Canada that the “spiritual” dimension of an experience of nature induces valuation and respect for nature that results in a spontaneous sense of responsibility for nature.

Both authors caution that the term “spiritual” be used carefully, since it is ambiguously defined.

#### **5 Motivation and Attitudes of Forest and Land Managers**

Social-psychological research suggests that there is no linear relationship between attitudes towards nature on the one hand and behaviour on the other hand. (Buijs and Filius 1998, Ajzen 1998, M. de Groot 2003, and W. de Groot 2003). Kalbheim (2000) in an empirical study in Utrecht (Netherlands) concluded the same for the relation between religion and environmental behaviour. However, the feeling that this is not the end of the story and that some sort of relationship exists has cropped up in recent publications. Boersema<sup>5</sup> (2002), for example does not want to give up and has initiated research into “dissident” movements representing undercurrents of western culture who make a deliberate choice for quality of life and, hence, for a lower pressure on the environment. Two studies are worth special mention because they approach the “search for a link” from the other end of the spectrum to focus on those who deal professionally with nature:

- 1) Recently, on the request of the Catholic Netherlands Union of Farmers and Horticulturists (KNBTB), a study was completed by Mertens (2004)<sup>6</sup> into the deeper motivations of farmers to continue farming in spite of the generally

---

<sup>5</sup> Professor of nature and philosophy of life and director of a contemplation centre at the Free University, Amsterdam.

<sup>6</sup>Titus Brandsma Institute for the Study of Spirituality, Nijmegen, [www.ru.nl/tbi.html](http://www.ru.nl/tbi.html).

gloomy perspectives for Dutch agriculture. Important motivations were found to be the idea of being custodians of God's creation, as well as continuation of a tradition from a past to a future generation. Although the same results were not apparent in the field of forestry, this research is a good example of how to investigate the spiritual inspiration of land managers.

- 2) Schulting (1999) did important work on the link between the management styles of Dutch forest managers and their attitudes to integrated forest management. She found that whereas professional managers, either forest owners or managers of public forests, are generally interested in and knowledgeable about integrated forest management, many other persons own woodlots without knowing how to manage them at all, let alone apply integrated forest management. These others generally keep the forests for pleasure and such.

## 6 Practical Action by Citizens

While Dutch environmental policymakers make desperate efforts to "involve" citizens and create social acceptance for nature policy, there are already numerous grassroots organisations, "dissident" as well as mainstream, active in awareness-raising and practical action on forests and trees. To mention a few:

- the Franciscan Environmental Project at the Stoutenburg estate near Amersfoort<sup>7</sup> promotes environmental consciousness by communal living and teaching;
- the Project Group Church and Environment of the (Protestant) Council of Churches encourages the ecological use of churches and church grounds, and also promotes environmental consciousness among church members ([www.kerkenmilieu.nl](http://www.kerkenmilieu.nl)).
- the Church and Land Foundation promotes environmentally and ecologically sound utilization of church land, inspired by the Book of Genesis (The Holy Bible... 2001, Genesis 2: 15) "to dress it and to keep it."
- the Bomenstichting (i.e. Tree Foundation)<sup>8</sup> aims to increase respect and care for trees. It maintains a national database on monumental trees and provides information as well as technical and legal advice to tree owners and managers.

A somewhat different line of action is taken by the growing and widely varying "ecospiritual" movement whose proponents, not necessarily related, advocate a new ecological consciousness based on an intimate personal relation with nature and natural phenomena such as trees and forest estates. They also offer methods and

---

<sup>7</sup> [www.stoutenburg.nl](http://www.stoutenburg.nl).

<sup>8</sup> [www.bomenstichting.nl](http://www.bomenstichting.nl).

programmes to restore the non-material energy balance of natural phenomena. In Holland, they have a strong advocate in the person of Irene van Lippe-Biesterfeld (van Lippe-Biesterfeld 1995, 2004; van Lippe-Biesterfeld and van Tijn 2003) in addition to Kooistra (1998, 2003) and Andeweg (1999)<sup>9</sup>. Whatever one may think of the truth of their positions, The author would like to consider their works as spiritual texts like any other. Perhaps the best way to study them would be with the methods developed by Waaijman (2000) for studying spirituality in its own right.<sup>10</sup>

## 7 Dutch Research Abroad

Among the vast amount of Dutch agricultural and ecological research overseas, a number of projects (described below) touch upon the interface of forests, ethics, religion, and spirituality.

Various studies describe the different “values” attributed to forest, wilderness, nature, or biodiversity by the different actors involved. The first type to be discussed covers forests throughout the world studied by Dutch foresters, biologists, and anthropologists who are linked with non-Dutch experts. Over time a number of classification systems for defining forest values have developed (e.g. by Brown and Reed (2000) in van Bruggen 2003). A common distinction is that between instrumental and intrinsic values, but within these broad categories many more have been identified. Forest values were studied in Orissa, India (Renkema 2003); Tibet, China (Bruggen 2003); and other places. A doctoral study is currently being prepared by Michelle Cocks of Wageningen University that expands on the theme of cultural values of forests, the “biocultural values” (Wiersum 2005).

Dutch researchers have also joined in the increasing international attention for the study of local and indigenous forest users and holders of knowledge (e.g. van Leeuwen 1998) and indigenous forest management (Wiersum 2000). Umans (1993) presents a framework for analysing indigenous forest management complexes based on four different types of world views: the “disposable,” “giving,” “reciprocating,” and “prohibiting” environments, respectively. He arrives at these world views by studying the major forest management systems in the humid tropics of Asia. However, he, too, stresses that there is only an indirect link between worldviews and action.

### 7.1 COMPAS: Research into how cosmovision guides resource management

There is a wealth of information on the mutual relationships between world views and agricultural practices among farming communities throughout the world that

---

<sup>9</sup> [www.ecotherapy.org](http://www.ecotherapy.org). In addition there are a number of foundations involved with trees on the Internet, e.g. <http://www.stemderbomen.nl/> and [www.bomenoverleven.nl](http://www.bomenoverleven.nl)

<sup>10</sup> In a monumental handbook, Waaijman (2000) describes and classifies the world’s spirituality traditions and lays out methods for research. He emphasizes phenomenology as a basic orientation for research in spirituality. Although he himself is based in the catholic tradition, his methods are in the author’s opinion applicable to any other tradition since they allow each tradition to define its own framework for classification, validation, comparative studies, etc.

relate to “endogenous development,” i.e. development from within (Haverkort and Hiemstra 1999). Forests and trees, however, are only discussed in this project when they play a role in agriculture.

### 7.2 Models

There is a demand for a “spiritual dimension” from conventional “technical” planning developers. The SEAN-ERA environmental planning model by Kessler (2003, p. 266) surprisingly ends with the idea that the connectedness of people with nature, outside as well as inside a person, “is fundamental to develop an inner ‘human nature’ with senses for long-term sustainability.” He argues that emotions and intuition in addition to rationality and actions are essential to the development of a viable environmental sustainability strategy.

### 7.3 Multi-stakeholder processes

At the International Agricultural Centre of Wageningen University<sup>11</sup> advanced expertise is being developed in the field of multi-stakeholder processes and social learning for natural resource management. They draw on international as well as national experience. Some of their inspirations comes from Richard Bawden, who after a lifetime of social learning and systems research developed a model for “inspirational learning” to address important ethical dilemmas. He suggests that it might involve a “narrative path,” “based on establishing a coherence of actions and events over time” next to the “scientific path” “based on material and observational data” (Bawden 1999). Interestingly this very narrative element has recently been researched in Cameroon by Natascha Zwaal (2003). She analysed stories of local people and of conservationists, identified a large mismatch between worldviews of the two parties, and suggested ways to make management dilemmas explicit through narratives in the intercultural dialogue between local people and conservationists.

## 8 Research Project on Spiritual Inspiration of Forest Managers

Since little empirical research has been done on the spiritual motivation of forest managers (see sections 4 and 5 above), The intention here is to focus this research on the question: how do “spiritual insights” inspire forest managers to do their work, individually or collectively? This question is theoretically embedded in Bawden’s concept of “inspirational learning” and especially the “fusion” of experiential learning with inspirational learning which generates “meaning” and sparks off either a drive for action or a renewed inner search. The question is then: what kind of spiritual experiences, if at all, do forest managers have (i.e. with “spiritual” taken in the broadest sense meaning any touch upon the transcendent)? How do they accept and appreciate these experiences? How do they apply them in the process of meaning-making, in other words, in action? and vice versa, does working with nature induce further spiritual development? It is believed that insight into these questions might help:

---

<sup>11</sup> <http://www.iac.wur.nl>



- a) stakeholders: to better carry out the management process and make it more sustainable;
- b) supporting organisations: to improve their planning and facilitating activities; and
- c) policy-makers and planners: for better policy formulation and planning.

A number of qualitative explorative studies are proposed to be conducted on the basis of the Grounded Theory approach of Glaser and Strauss (Wester 1995). The project will have two main phases:

- 1) a Masters thesis to finalise the author's course in Interreligious Spirituality in Nijmegen; this will be carried out in the Netherlands and will focus on methodical development (period: 2005);
- 2) a Doctoral thesis to be carried out in other countries (South and North), to expand on the findings from Holland with those of forest managers in places where forests are perhaps higher on the agenda (duration to be determined).

## References

- Aarts, N. 1998. Een kwestie van natuur: een studie naar de aard en het verloop van communicatie over natuur en natuurbeleid [A matter of nature: A study into the nature and process of communication about nature and nature policies]. Doctoral Thesis. Wageningen University, Wageningen. 168 p. [In Dutch].
- Ajzen, I., 1998. Attitudes, personality, and behaviour. Open University Press, Milton Keynes. 175 p.
- Andeweg, H. 1999. In resonantie met de natuur [In resonance with nature]. Kosmos Z&K, Utrecht. 272 p. [In Dutch].
- Bawden, R. 1999. Towards inclusive well-being: A perspective on social ecology. *Social Ecology Journal* 1: 189-196.
- Berg, A.E. van den. 1999. Individual differences in the aesthetic evaluation of natural landscapes. Kurt Lewin Institute Dissertation Series 1999-4. Doctoral Thesis. University of Groningen, Groningen. 164 p. Available from: <<http://www.ub.rug.nl/eldoc/dis/ppsw/a.e.van.den.berg/>> [Cited 15 January 2005].
- Koole, S.L. & Wulp, Y. van der. 2003. Environmental preference and restoration: (How) are they related? *Journal of Environmental Psychology* 23: 135-146.
- 2003. Personal Need for Structure and landscape preference. In: Hendrickx, L. Jager, W. & Steg, L. (eds.). *Human decision making and environmental perception: Understanding and assisting human decision making in real-life settings*: Liber Amoricum Charles Vlek. University of Groningen, Groningen. 23 p. Available from: <<http://www.agnesvandenbergnl/nfs.pdf>> [Cited 3 February 2005].

- & Heijne, M. ter. 2004. Angst voor natuur: Een theoretische en empirische verkenning [Fear of nature: A theoretical and empirical exploration]. *Landschap 3*: 137-145. [In Dutch].
- A.E., Vries, D. de & Vlek, C.A.J. (in press). Images of nature, environmental values, and landscape preference: exploring their relationships. In: Born, R.J.G. van den, Lenders, R.H.J. & Groot, W.T. de. (eds.). *Visions of nature: A scientific exploration of people's implicit philosophies*. 34 p. Available from: <<http://www.agnesvandenbergh.nl/images.pdf>> [Cited 3 February 2005].
- Boer, T.A., 2002. Draagvlak voor natuur. [A social basis for nature]. *Nederlands Bosbouw Tijdschrift 74 (5/6)*: 6-10. [In Dutch].
- Boersema, J. J. 2002. Hoe groen is het groene leven? Over vooruitgang en het natuurlijk milieu in onze westerse cultuur [How green is the good life? Progress and the natural environment in our western culture]. Inauguratory lecture at the Free University. Institute for Environmental Studies, Free University, Amsterdam. 70 p. [In Dutch].
- Bruggen, R. van. 2003. Forest values of Khampa people in Ganzi Tibetan Autonomous Prefecture, People's Republic of China. Masters Thesis. Wageningen University, Wageningen. 88 p.
- Buijs, A.E. & Volker, C.M. 1997. Publiek draagvlak voor natuur en natuurbeleid. [The social basis for nature and nature policy]. Report No. 546. Dienst Landbouwkundig Onderzoek Staring Centrum, Wageningen. 117 p. [In Dutch].
- Drenthen, M. 2003. Grenzen aan de wildheid: Wildernisverlangen en de betekenis van Nietzsche's moraalkritiek voor de actuele milieu-ethiek [Limits to wildness. The longing for wilderness and the meaning of Nietzsche's moral criticism for contemporary environmental ethics]. Doctoral Thesis. University of Nijmegen, Nijmegen. 319 p. Available from: <<http://www.ru.nl/w-en-s/p07/milieu.html>> [Cited 16 January 2005]. [In Dutch with English summary].
- Filius, P., Buijs, A.E. & Goosen, C.M. 2000. Natuurbeleving door doelgroepen: Waarden en wensen van jagers, sportvisers, vogelwerkgroepen en vrijwilligers in het landschapsbeheer. [Nature experiencing by target groups: Values and requirements of hunters, anglers, birdwatchers, and landcare volunteers]. Alterra Report No. 104. Wageningen University and Research Centre, Wageningen. 63 p. [In Dutch].
- Groot, M. de. 2003. The sea and I: An interdisciplinary research on the relation between humans and nature among the population of Victoria, Canada. Masters Thesis. University of Nijmegen, Nijmegen. 127 p.
- Groot, W.T. de. 2003. Natuurbeelden, eco-spiritualiteit en het postmoderne zelf. [Nature images, eco-spirituality, and the postmodern self]. In: Dankelman, I., Geus, M. de & Slobbe, T. van (eds.). 2003. *De kunst van duurzaamheid [The art of sustainability]*. Uitgeverij wAarde, UCM-DO, Nijmegen. 15 p. Available from: <<http://www.waarde.nl/>> and <<http://www.kun.nl/duurzaamheid>> [Cited 27 December 2004]. [In Dutch].
- Haverkort, B. & Hiemstra, W. (eds.). 1999. Food for thought: Ancient visions and new experiments of rural people. ETC-Compas, Leusden. 237 p.

- Heinen, S. 2002. De bijdrage van ecologische spiritualiteit aan een betere wereld: Een onderzoek naar de invloed van ecologische spiritualiteit op de inzet van mensen voor de bevordering van een duurzame en harmonieuze samenleving. [The contribution of ecological spirituality to a better world.]. Bachelor Thesis. University of Nijmegen, Nijmegen. 59 p. [In Dutch].
- The Holy Bible, containing the Old and New Testaments, Authorised King James version. 2001. Thomas Nelson Bibles, Belgium. 247 p.
- Kalbheim, B. 2000. Sinngebung der natur und ökologisch handeln: eine empirisch theologische untersuchung zu motieven umweltschützenden handelns bei kirchenmitgliedern und nichtkirchenmitgliedern [Sense-making of nature and ecological action: An empirical-theological study into motives for environmental action among church members and non-church members]. Doctoral Thesis. University of Nijmegen, Nijmegen. 184 p. [In Dutch].
- Kessler, J.J. 2003. Working towards SEAN-ERA: A framework and principles for integrating environmental sustainability into planning. Doctoral Thesis. University of Nijmegen, Nijmegen. 271 p.
- Keulartz, J., Swart, S. & Windt, H. van der. 2000. Natuurbeelden en natuurbeleid: theoretische en empirische verkenningen [Nature images and nature policies: A theoretical and empirical reconnaissance survey]. Netherlands Organisation for Scientific Research (NWO), The Hague. 133 p. [In Dutch].
- Kooistra, M. 1998. Ontmoetingen met bomen [Encounters with trees]. Kosmos-Z&K, Utrecht. 176 p. [In Dutch].
- 2003. De kracht van bomen [The power of trees]. Kosmos-Z&K, Utrecht. 191 p. [In Dutch].
- Koole, S.L. & Berg, A.E. van den. 2004. Paradise lost and reclaimed: An existential motives analysis of human-nature relations. In: Greenberg, J. Koole, S.L. & Pyszczynsky T. (eds.). Handbook of experimental existential psychology. Guildford, New York. pp. 86-103. Available from: <<http://www.agnesvandenbergh.nl/paradise.pdf>> [Cited 03 February 2005].
- Koppen, C.S.A. van. 2002. Echte natuur: een sociaaltheoretisch onderzoek naar natuurwaardering en natuurbescherming in de moderne samenleving [Real nature. An investigation into the social theory of nature valuation and nature conservation in modern society]. Doctoral Thesis. Wageningen University, Wageningen. 264 p. [In Dutch].
- Leeuwen, L. van. 1998. Approaches for succesful merging of indigenous forest-related knowledge with formal forest management. Werkdocument IKC Natuurbeheer No. W-165. National Reference Centre for Nature Management, Wageningen. 45 p.
- Lippe-Biesterfeld, I. van. 1995. Dialoog met de natuur [Dialogue with nature]. Ankh-Hermes, Deventer. 183 p. [In Dutch].
- & Tijn, J. van. 2003. Aarde ik hou van jou [Earth lovers]. De Kern, Baarn. 303 p. [In Dutch].
- 2004. Al zijn we eigenaren, we zijn niet de baas. Lezing bij 50-jarig bestaan van het Bosschap, 23 september 2004. [Although we are owners, we are not the chief. Lecture at the 50th Anniversary of the Industrial Board for Forestry and Silviculture, September 23, 2004]. Vakblad Natuur Bos Landschap 1 (8): 24-25. [In Dutch].

- LNV (Ministry of Agriculture, Nature and Food Quality). 2000. Nature for people, people for nature. Policy Paper on Nature, Forest, and Landscape in the 21st century. LNV, The Hague. 56 p.
- Mertens, F. 2004. Boer in hart en ziel: Onderzoek naar de diepere drijfveren van mensen in de agrarische sector. [Farmer in heart and soul: A study of deeper motivations of people in the agricultural sector]. Titus Brandsma Institute for the Study of Spirituality, Nijmegen. 57 p. [In Dutch].
- Oosterveld, H. 1997. Forest in densely populated areas: forest management in a complex society, the Dutch case. In: Proceedings of the XI World Forestry Congress 13-22 October 1997, Antalya, Volume 5-F: Social dimensions of forestry's contribution to sustainable development. Food and Agriculture Organisation of the United Nations (FAO), Antalya. pp. 33-43.
- Reneman, D.D., Visser M., Edelmann, E. & Mors, B. 1999. Mensenwensen: De wensen van Nederlanders ten aanzien van natuur en groen in de leefomgeving. [Human wishes: Requirements of the Dutch for nature and green spaces in the daily environment]. Reeks Operatie Boomhut No. 6. Intomart, Hiversum. 215 p. [In Dutch].
- Schulting, R. 1999. Bos beheren met stijl: mogelijkheden en problemen van Gelderse boseigenaren en bosbeheerders bij het toepassen van geïntegreerd bosbeheer tegen de achtergrond van hun persoonlijke stijl van beheren. [Forest management with style: Options and problems for forest owners and managers in Gelderland in the application of integrated forest management set off against their personal management styles]. Masters Thesis. Wageningen University, Wageningen. 81 vp. [In Dutch].
- Somers, N., Kroon, S. van der & Overbeek, G. 2004. Hoe vreemd is natuur in Nederland? Natuurbeelden van allochtonen. [How strange is nature in the Netherlands? Nature images of immigrant Dutchmen]. Report No. 7.04.02, Project Code 20057. Agricultural Economics Research Institute (LEI), The Hague. 56 p. [In Dutch].
- Trigt, A. van. 2002. Hogere sferen: Belevingsonderzoek naar de spirituele waarde van bomen en bos [In high spirits: Experience research on the spiritual value of trees and forest]. Masters Thesis. Wageningen University, Wageningen. 75 p. [In Dutch].
- Koppen, K. van & Schanz, H. 2003. Spirituele waarden van natuur: Een analyse van spiritualiteit in relatie tot bomen en bos [Spiritual values of nature. Analysis of spirituality in relation to trees and forest]. *Landschap* 20 (3): 155-163. [In Dutch].
- Umans, L. 1993. Analysis and typology of indigenous forest management in the humid tropics of Asia. Werkdocument IKC-NBLF No. 26. National Reference Centre for Nature, Forest, Landscape, and Fauna. Wageningen. 100 p.
- Verboom, J. 2004. Teenagers and biodiversity: Worlds apart? Alterra, Wageningen. Available from:  
<[http://www.alterra.wur.nl/Internet/webdocs/internet/corporate/prodpubl/boekjesbrochures/booklets\\_brochures.html](http://www.alterra.wur.nl/Internet/webdocs/internet/corporate/prodpubl/boekjesbrochures/booklets_brochures.html)> [Cited 16 January 2005].
- Waaijman, K. 2000. Spiritualiteit: Vormen, grondslagen en methoden [Spirituality: Forms, principles, and methods]. Carmelitana, Gent. 954 p. [In Dutch].

- 
- Wester, F. 1995. Strategieën voor kwalitatief onderzoek [Strategies for qualitative research]. Coutinho, Bussum. 224 p. [In Dutch].
- Wiersum, K.F. 2005. Personal communication. Associate Professor, Forestry and Rural Development, Forest and Nature Conservation Policy Group, Wageningen University. (23 February).
- Witt, A. de. 2004. Our spiritual nature: An exploration of the spritual dimension of nature experience and its relationship to environmental responsibility. Masters Thesis. Radboud University, Nijmegen. 102 p.
- Zwaal, N. 2003. Narratives for nature: Storytelling as a vehicle for improving the intercultural dialogue on environmental conservation in Cameroon. Doctoral Thesis. Leiden University, Leiden. 325 p.
- Zweers, W. 1989. Grondhoudingen ten opzichte van de natuur [Basic attitudes toward nature]. *Heidemijtijdschrift* (6): 74-80. [In Dutch].

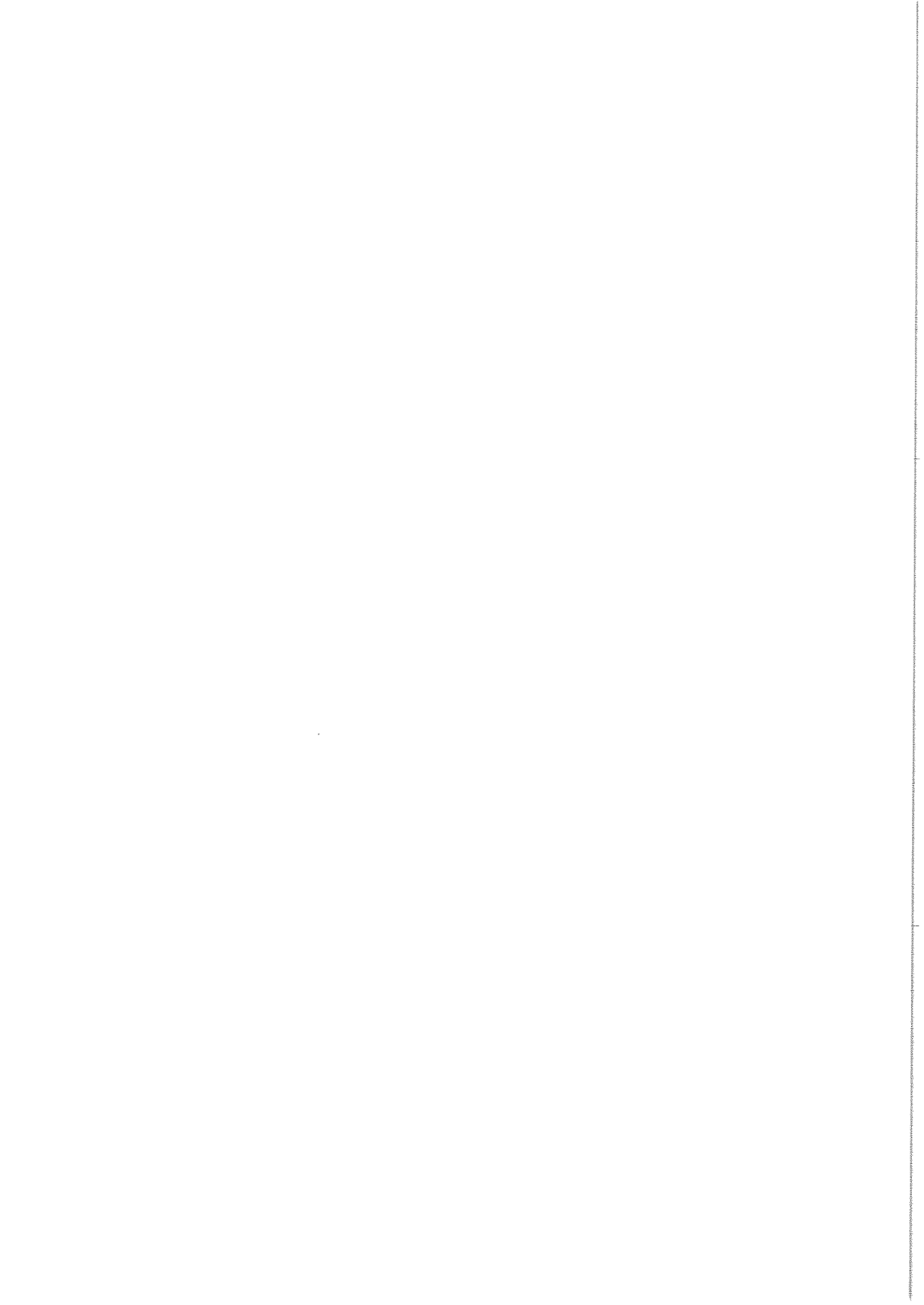


<b>Silva Carelica 49</b>	<b>European forests and beyond, an ethical discourse</b>
Toimittajat	Erkkilä, Antti, Heinonen, Reijo E., Oesten, Gerhard, Pelkonen, Paavo & Saastamoinen, Olli
Tekninen toimittaja	Mark Richman
Julkaisija	Joensuun yliopisto, Metsätieteellinen tiedekunta
Päätoimittaja	Hannu Mannerkoski
Vaihdot	Joensuun yliopiston kirjasto/Vaihdot PL 107, 80101 JOENSUU puh. 013-251 2677, fax 013-251 2691 email: vaihdot@joensuu.fi
Myynti	Joensuun yliopiston kirjasto/Julkaisujen myynti PL 107, 80101 JOENSUU puh. 013-251 2652, fax 013-251 2691 email: joepub@joensuu.fi

<b>Silva Carelica 49</b>	<b>European forests and beyond, an ethical discourse</b>
Editors	Erkkilä, Antti, Heinonen, Reijo E., Oesten, Gerhard, Pelkonen, Paavo & Saastamoinen, Olli
Technical Editor	Mark Richman
Publisher	University of Joensuu, Faculty of Forestry
Series Editor	Hannu Mannerkoski
Exchanges	Joensuu University Library/Exchanges P.O.Box 107, FI-80101 JOENSUU, FINLAND tel. +358-13-251 2677, fax +358-13-251 2691 email: vaihdot@joensuu.fi
Sales	Joensuu University Library/Sales of publications P.O.Box 107, FI-80101 JOENSUU, FINLAND tel. +358-13-251 2652, fax +358-13-251 2691 email: joepub@joensuu.fi

ISSN 0780-8232  
ISBN 952-458-677-0

Joensuun yliopistopaino 2005





## PREFACE

This compilation of essays is the outcome of the first European symposium dedicated to ethical issues related to forests and forestry. The symposium *European Forests in Ethical Discourse* was held in Berlin, Germany, January 18-19, 2005. The organizers were the Faculty of Forestry and Environmental Sciences at the Albert-Ludwig University of Freiburg (Germany), the Faculty of Forestry and the Faculty of Theology of the University of Joensuu (Finland) and the Finnish Institute in Germany. Additional partners in organising the symposium were the Silva Network, connecting European forestry faculties and departments, and the European Forest Institute, which links the various European forest research organizations.

Ethical aspects have not been apart from forestry and the forest sciences, although their consideration has been more implicit than explicit as foresters and forest scientists have considered the issues related to sustainable forestry, how it can be improved or achieved, or what are reasons hindering its implementation. The principle of sustainability has been and is the major base for the incorporation of ethics in forestry. The increasing recognition of the multitude of forest benefits and functions, and the unique importance of many of them, has not only brought new requirements for sustainable forest management, but also challenges in satisfying competing and conflicting demands. This has been the other avenue for ethical considerations to enter into the forest debate. In the recent past, environmental philosophy has been the major arena where many of these new forest issues and values have been analysed and argued. The valuable feature of the Berlin symposium was that it brought together philosophers, forest scientists, and scientists from other fields, as well as a number of other people from administration and other organisations.

The first international networking event in forest ethics occurred at the World Summit on Sustainable Development in Johannesburg in 2002, where a small panel was organized jointly by the representatives of the countries of Indonesia and Finland. It was followed by a national seminar on forest ethics in Finland in 2003 that resulted in the publication, *Metsät ja eettinen argumentaatio* (Summary: Forests and ethical considerations, Silva Carelica 42). Later in 2004 following the panel's work in Johannesburg and in combination with other work, another publication was completed, *Forest ethics inspired by the Johannesburg Summit 2002* (Silva Carelica 46). The University of Joensuu has had the privilege of being an initiator of this ongoing process of networking, aimed at a larger international conference on forest ethics in the future.

We would like to thank the Finnish Cultural Foundation for the grant which has facilitated the organization of the Berlin symposium and this publication. We also thank the Finnish Institute in Germany for providing an excellent venue and organisational support for the symposium. The Embassy of Finland is graciously

thanked for their hospitality. We acknowledge the support of the Silva Network, the European Forest Institute, Albert-Ludwig University of Freiburg, and the University of Joensuu. Warm thanks belong to the authors and other participants of the symposium. Special thanks to Dr. Celeste Lacuna-Richman, Ms. Annette Schuck, Mr. David Gritten, Dr. Tapani Tyynelä, Mr. Mikko Räisänen, Mr. Markku Ropo and others at the Faculty of Forestry of the University of Joensuu for their comments and other aid. Acknowledgment goes to Mr. Mark Richman, Faculty of Forestry of the University of Joensuu, whose commitment and expertise in language, technical editing, and forestry has contributed largely to the final outcome.

The Editors