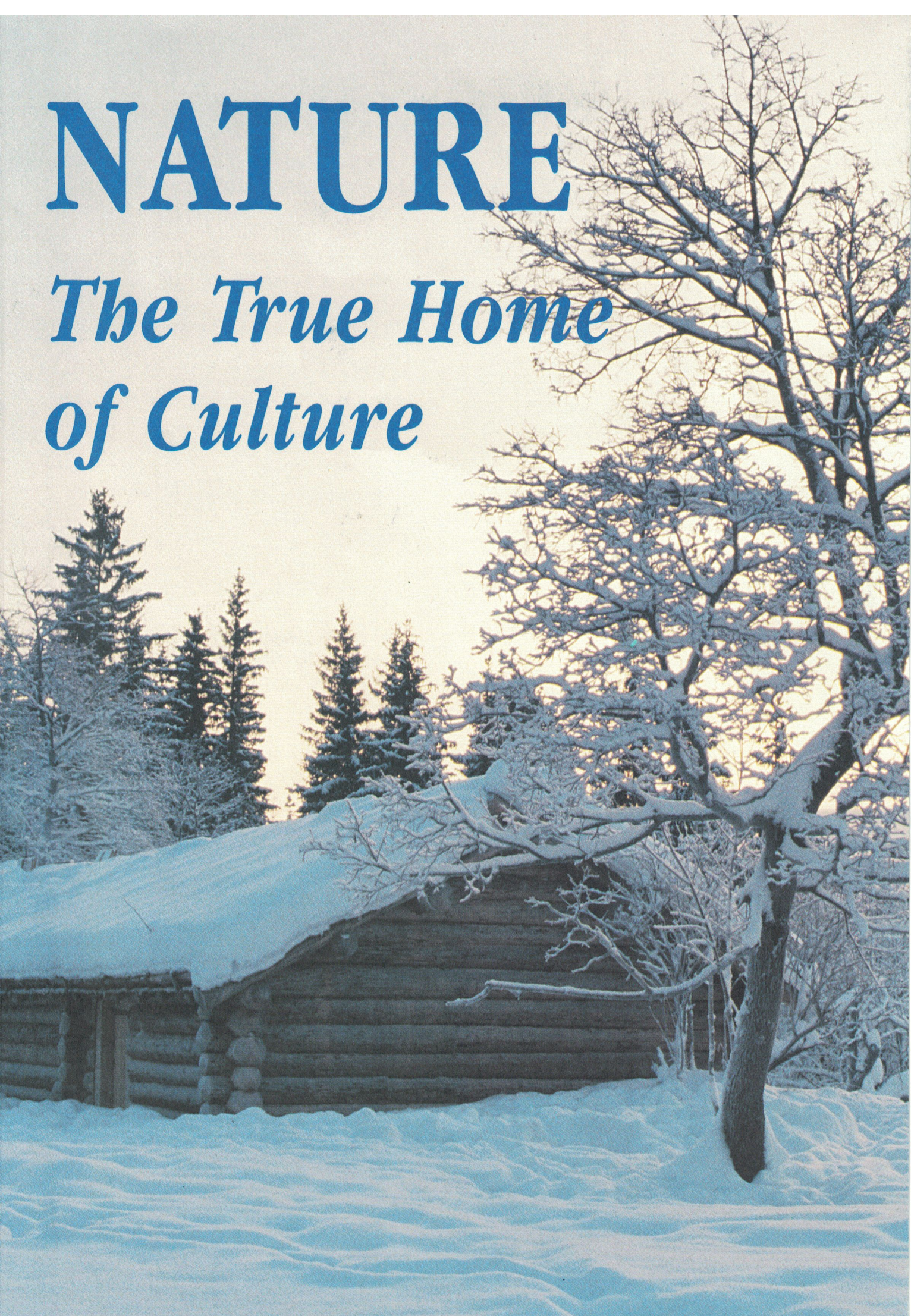


# NATURE

*The True Home  
of Culture*





## ACKNOWLEDGEMENTS

*Nature - The true Home of Culture* is an undertaking made possible by the work, assistance and grants offered by

- The Norwegian University of Sports and Physical Education (NIH)
- The Department of Information (NIH)
- FOR-UT The Norwegian Foundation for *Friluftsliv* Mentoring and Research
- Statens landbruksbank (SLB)
- Landbrukets utbygningsfond (LUF)
- LOOC
- Olympia Utvikling - Trollpark AS

The editors wish to express their gratitude thanks to **Joban Brun** who contributed to this publication by placing at our disposal his superb black and white photographs of his true home. We also thank the photographers **Dagfinn Vold** (front cover) and **Gaute G. Dable** (color photographs).

Finally we would like to thank the authors amongst whom **Sigmund Kvaløy Sætereng** also contributed the pen-and-ink drawings.

**BØRGE DAHLE**  
editor



**NORGES IDRETTSHØGSKOLE**

- 
- Graphic design: bb-grafisk, Oslo
  - Production: Hamfrykk a.s, Oslo
  - Printed on 100% clorfree paper.
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# NATURE

## THE TRUE HOME OF CULTURE

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WELCOME TO  
«SÆLEHUSET»  
THE HOUSE OF HARMONY



**S**ælehuset» will be the focus of activities arranged in conjunction with the «Nature - The True Home of Culture» project. It is here, in the course of the '94 Winter Olympics, that we wish to draw the world's attention to the Norwegian «Roots of Deep Ecology» movement.

In the months before the Lillehammer '94, The Norwegian University of Sports and Physical Education has carried out a study of the region's residents relationship to the local cultural and natural environment. Our aim has been to strengthen an appreciation of the qualities that the area has to offer. Suggestions arising from our research will be implemented by local guides and instructors, who will work with the educational, leisure and tourists sectors. It is hoped that the study will help in the development of a local community in ecological balance, a community that is ecologically and economically sustainable.

If we take a global perspective, nature has given and still provides the condition for a variety of rich cultures, yet nature also sets limits. History has shown us that only cultures which accept that nature is their true home are ecologically and economically viable.

1993 was the Year of Indigeneous Peoples. Indigeneous cultures can be said to be the basis of all modern cultures and their very existence depends on the recognition that «Nature is the True Home of Culture».

However, «The Year of Indigeneous Peoples» is something of a paradox. Any society bases its development on values that secure the health of indigeneous communities will also have an ethical foundation for its own relationship with nature and will thus be able to develop in a way that does not threaten its own survival.

Indigeneous peoples' value systems and their relationship with nature provide

guidelines for the further development of our modern urbanised cultures. It is *our* societies that really need their special «year» - a year in which we can try to rediscover sustainable development strategies.

**T**he Norwegian «*friluftsliv*» tradition derives its inspiration from the Romantic movement, which was a reaction against urbanisation and industrialisation. The new European elite, whose power was based on a new, mechanistic worldview, felt a strong need for the spontaneous joy and freedom to be found in nature. Thus, there is a common ground of values for a deep ecological alliance between indigeneous peoples and those of us who wish to preserve and practise a lifestyle of harmony with nature and between men and women.

In Norway, *tourism* is a growth area. The tourist industry has a great responsibility for ensuring that it develops within a defensible ecological framework. This is of especial importance because tourism is itself dependent on the quality of the natural environment and the health and viability of local cultures. «Nature is the True Home of Culture» could indeed serve as a motto for the tourist industry.

Research shows that how young people spend their free time is of vital importance for the values they acquire. Those who work with the young have a great opportunity to influence how coming generations think and behave. In this connexion, *sport* has a great responsibility.

As one who has been involved as both competitor and trainer at a national level, I am convinced that if sport at the highest level is to continue to be accepted as a positive cultural element, it must demonstrate that it can exist within an ecological framework. Sport must find its way back to its original values, as Fridtjof Nansen

stated in his Speech to the Young, «Fri-luftsliv».

**I** confident that today's top sportsmen and sportswomen will take seriously their responsibility as role models and bearers of values to the young. Together with everyone else involved in the international sporting brotherhood, they can ensure that their community - an influential institution in modern society - can integrate the vision that «Nature is the True Home of Culture».

A credible environmental policy is perhaps the greatest challenge that the *Olympic Movement* faces.

The Norwegian University of Sports and Physical Education has taken a special responsibility for ensuring that children in the area around Lillehammer have the chance of playing in the snow and on the ice. Our aim is to make sure that these traditional activities will be enjoyed by coming generations.

«Every child has the right to play freely in an unspoiled environment» - this should perhaps be the most important environmental goal for the Olympic movement and the international community as a whole.

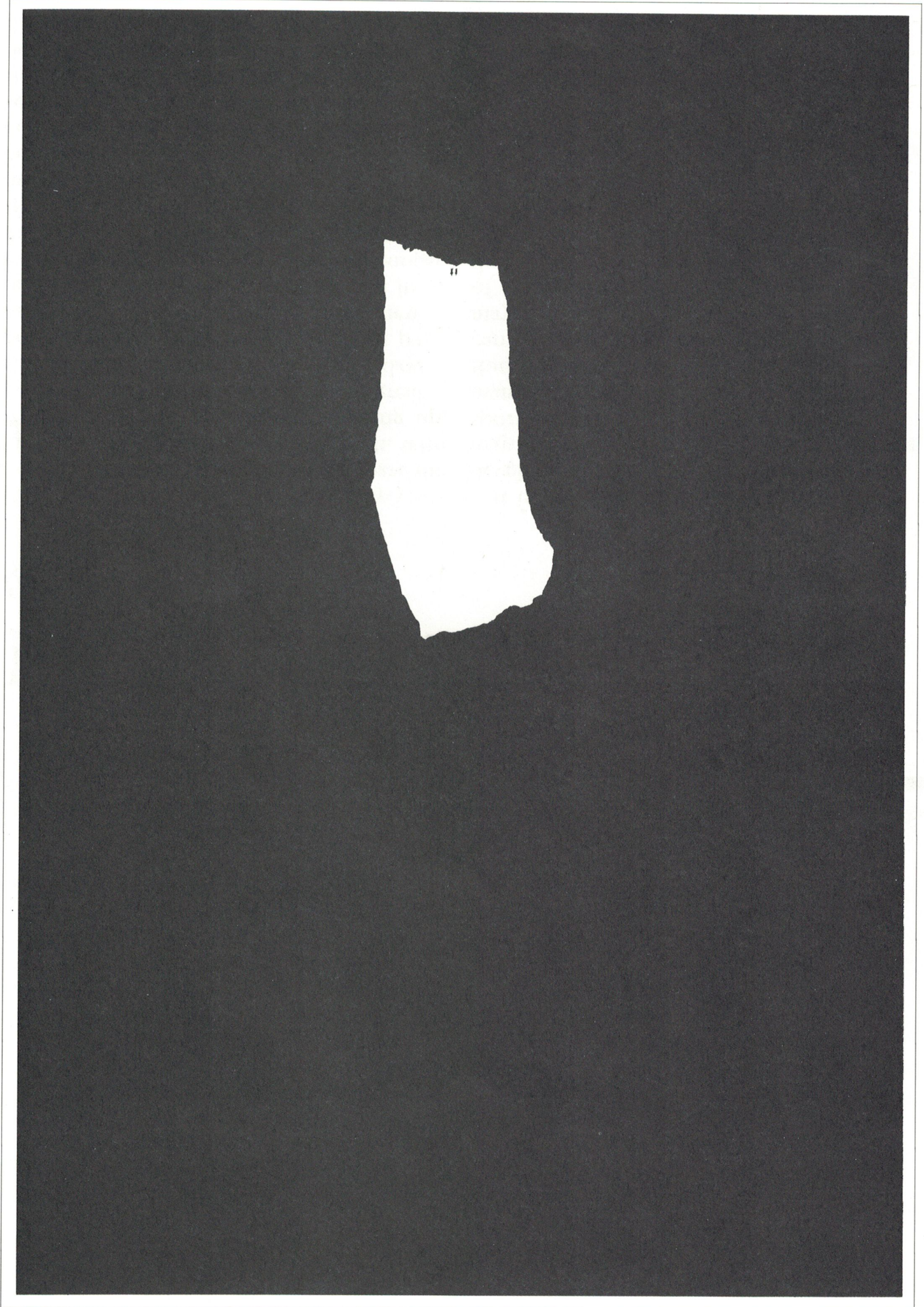


I hope that the «Nature - The True Home of Culture» project will contribute to a deeper understanding and a growing commitment to lifestyles that are in harmony with nature, lifestyles that will ensure the continuing health of our planet's variety of unique and rich cultures.

*Børge Dable*  
*Assistant professor*  
*The Norwegian University of Sports*  
*and Physical Education*

*To write texts about Nature - The True Home of Culture is a difficult task. Writing in a foreign language is an almost impossible endeavour. Thus we hope that readers with an English mother-tongue please excuse our clumsy language.*

*Good Luck!*





# FRILUFTSLIV

*By Fridtjof Nansen*

**A**s I look back over the many years that have passed, and compare the generation of my own youth, with the one that is now growing up, I cannot deny that there have been great changes in favour of the youth of today, not least in the fields of the Sporting pastime and *friluftsliv*. There is now a new outlook on the Sporting pastime and its value, a new tempo in its growth amongst the youth of Norway. It is chiefly the sport of skiing which has been the pioneer here, and it is here that the difference from the time of my youth is particularly striking. I can recall how I would set off on ski-trips into Nordmarka and find my own tracks from a fortnight earlier. Today, I believe it would be difficult to distinguish them after no more than a few hours.

It is possible that not all aspects of this development are good, however. There may well be a little too much emphasis on sport instead of the Sporting pastime; too many «records» and too much specialisation. A skier is all too often a man who can jump so-and-so many metres. This may well develop the body, at least part of it, but the spirit should also be included. It may well be that what is far too often overlooked, is that the Sporting pastime is not a goal in itself, but a means, and that the goal should first and foremost be as it was before; a sound spirit in a sound body.

There is also another aspect of today's sporting life that is in my view too prominent; gregariousness.





**I**t would seem that one can no longer take part in sporting pastimes without being part of a crowd. Clubs, associations and competitions, frequent social gatherings at club-houses and cabins are an apparent necessity.

But an important aspect of Sporting pastimes should surely be *friluftsliv*: to be able to get away from the crowd, away from the perpetual race, the confusing clamour in which we conduct our lives to far too great an extent - to get out into nature, into the open. That is to me the greatest aspect of *friluftsliv*. But that cannot be achieved by going out in crowds and following the trodden paths, by bunching together in cabins, running on schedule from one sanatorium to the next, or by sailing from one bathing resort to the

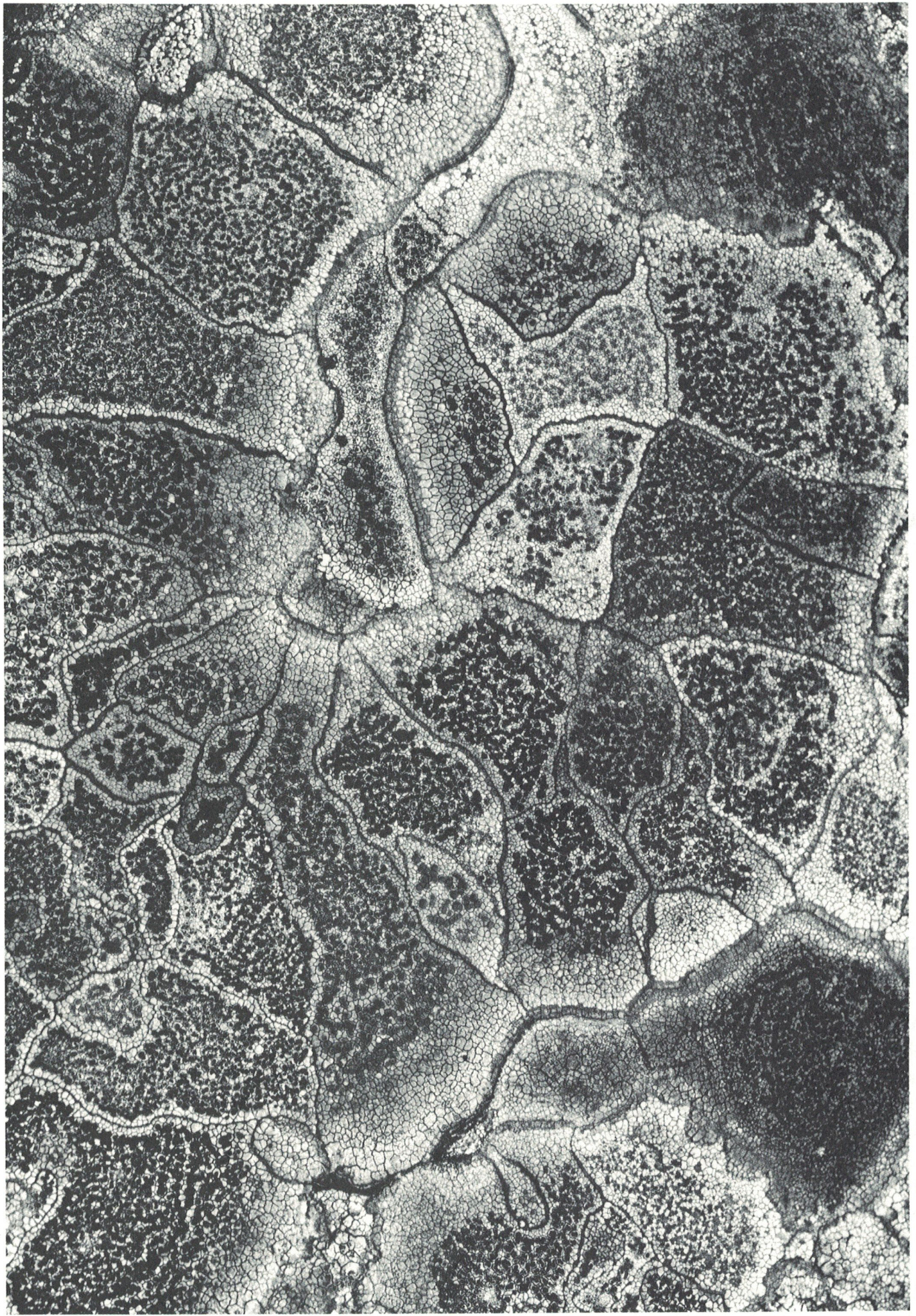
next dancing away through evenings and nights with delightful young girls.

However appealing it might be, this is not *friluftsliv* - it is merely a continuation of the life that the youth have lived during the whole winter, and it will not give them many new impressions.

What is important however, especially for we who are urban people, is precisely to get away from the accustomed. This urban life is after all unnatural, and was certainly not our destiny from nature's mould.

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This is an extract from professor Fridtjof Nansen's speech «for young people» at The University of Oslo as part of a program meeting arranged by The Norwegian Tourist Association (DNT) in June 1921. The translation is by Paul Hough, member of FOR-UT and a qualified mentor of *friluftsliv*.



# THE CREATIVE WILDERNESS

*By Thor Heyerdahl*

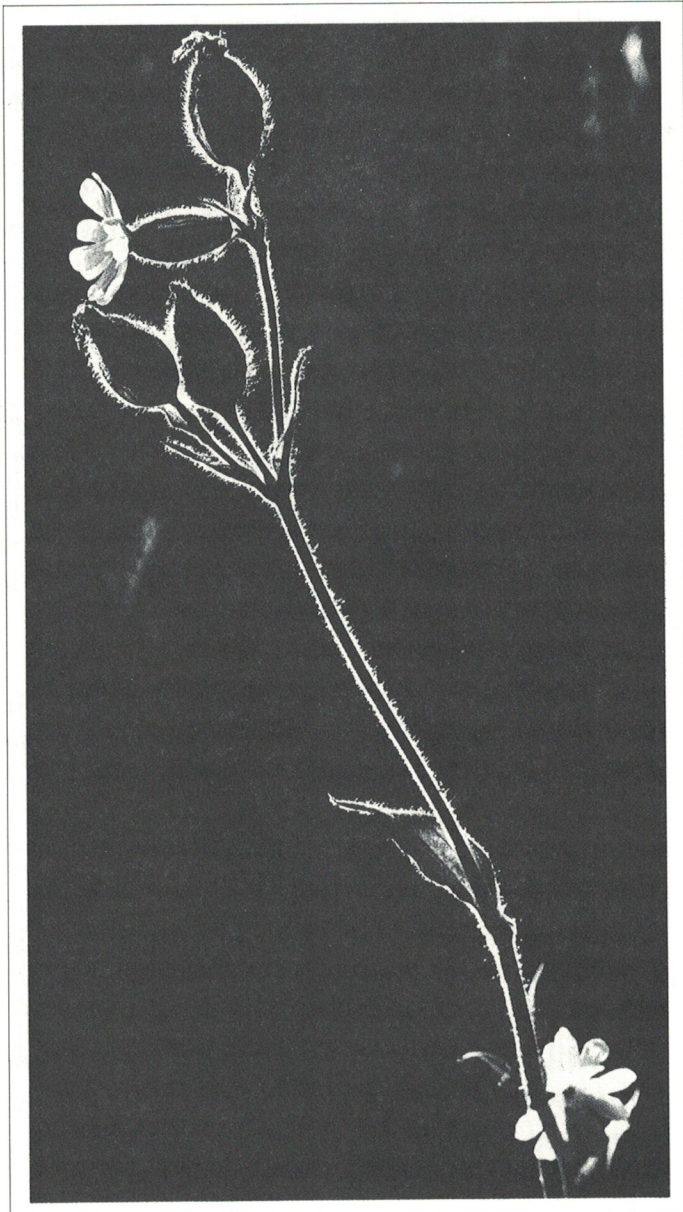
**W**hy do we call our environment a wilderness? Civilized man has too little time to think, especially about the distant past and the distant future. We lose the perspective and go wild within our own civilization, unless we think of what the wilderness was to our ancestors and what the mega-cities will be for our descendants.

Man, as a species, has lived within the ecosystem of this planet for an estimated two million years. We shall never know when our ancestors began to call our ecosystem a wilderness. But we do know that ever since the first known civilizations began to grow and spread from Mesopotamia, Egypt, and the Indus Valley about five thousand years ago, man has waged a deliberate war against his environment. Not the so-called primitive peoples, they live in harmony with what we call the wilderness. The more civilized we become, the more we invent, produce, and consume, the less we feel for the wilderness, the less we understand of the wilderness, and the more we triumph of our ability to win the war against nature. And the more bewildered we become as to what kind of man-made world we are about to build. Until very recently, until the last few decades, we have taken it for granted that every step away from nature is a step in the right direction, and we call it progress. Speed and comfort are our status symbols for progress. The faster we travel the more, we become stressed. The more we tell each other that time is money, the less we have of it. We have in

fact ended up struggling more than any previous generation, and more than any uncivilized people living today. If we take the time to think about it, civilization has basically become a way of complicating simplicity. Something must have gone wrong along the way. It was not the intention of ending up with the life most people on this planet live today when man moved from the forests and fields into the city streets. Too many people work under pressure to survive, and too many others get no work at all. Our only comfort is that we can tell ourselves that most of us who still have our daily bread are better off than most people in the dark Mediaeval ages. And probably we are right, if we ignore the one third of the population on this planet who starve and suffer in the cities and urban areas on all continents today. But they are as far away from the wilderness as we are who live in abundance at the cost of the others and at the cost of the ecosystems we still share in common.

Those of us who have had the possibility to travel in all continents, and seen the endless number of people in the slums, and perhaps also had the chance to live among people who until the end of the twentieth century live in direct and intimate contact with nature, will best understand that not all steps away from nature are blessings to humanity. Soil and water can still take care of poor families in ural areas, whereas streets and beautiful shop windows have no mercy for those who have no money to go in and buy the cakes and hamburgers on display. We have

something to learn from the people we want to civilize only because they lack our technology, because they live in houses with earthen floors and have to milk their goat by hand. We would like them to learn from us and to by from us. We would like to sell them computers so they could sit and work with fingertips like us. We pity them who still have to use their legs and arms, and we forget that they get less tired by working bodily all day than we get after five minutes morning exercise in a futile attempt at maintaining the sparce muscles we have left.



**W**e have invented all sorts of gauges, to measure size, weight, volume, and wavelength. But we have no instrument to measure human happiness, and yet happiness is after all what we all strive for. We just take it for granted, for an axiom and indisputable fact, that we must be happier with all our television entertainment and press-button systems than those who have never seen a screw driver or a wire, and never moved faster than on horseback. Nature itself has given man something we can read to find if a person is happy. The expression of the face. The smile. The broader the smile, the happier is the person. And when we really bubble over of enjoyment, we laugh. Walk the streets in an average city, and a thousand people pass by without a smile, as if walking in a dream without seeing you. Paddle into a reedhut settlement among barefoot marsh Arabs, or walk into a village of sun-dried mud bricks in an oasis in northern Peru, and every person you look at instantly smiles back. And nowhere do children laugh more or play more merrily than in areas where neither automatic toys nor TV or comic strips have arrived to entertain them. If the smile is a gauge for an outsider to read another person's happiness, or to test our own if we look in a mirror, then there must be something aboriginal people still possess which the rest of us have lost in our eagerness to accumulate material possessions and technological progress.

It is easy to tempt aboriginal people to abandon their own customs and follow us on our road of technological progress. Show any of them a button or a wheel and they will turn on television or drive a car as easily as any of us. And never have we from the so-called developed nations done more to teach other people our way of living than just now, when we are beginning to see the serious flaws in our

own civilization and feel ever more uncertain as to whether or not we are on a safe course.

**N**ever, until the present generation, have men and women all over the world begun to fear the obvious fact that mankind is now rapidly approaching a total victory over nature. We are, in fact, afraid that we might win. Certainly, give two billion cars to all those on this planet who still have none, and we will be another step closer to victory.

Darwin last century taught his contemporaries to think, and not blindly accept the words of the prophets of the past who preached that man came from a Paradise on Earth a number of named generations ago. Today there is an urgent need to follow up Darwin's line of thinking, in the opposite direction, into the future. Are we to trust the modern propeths, the technologists and the politicians, when they promise us that we are heading into a Paradise in the future if we continue to support their leadership and the way they are steering! Will the computer-trained Adam and Eve in the future walk into a better world for mankind than the one our first ancestor woke up in at the end of the creation or evolution! It it enough to eliminate the lions and the crocodiles and replace them with computerized creatures controlled by man, or must we first find a solution to control man, so he does not hang nuclear fruits on the Tree of Knowledge, instead of sweet apples? It is our environment, the plants and animals around us, there is something wrong with? Or is it ourselves?

Since man moved into walled cities in early Antiquity, to procent himself from armies of human enemies, he has lost contact with the forest, and the green world that previously bred him and fed him became to him the dark and dange-

rous home of lion, bear and wolf. The birthplace and very cradle of our human ancestors became a wilderness, looked upon by man in the cities as something hostile, to be conquered and eliminated as a threat to the human species. And since Charles Darwin launced his theory of evolution last century, modern man began to see the shadow of our ancestors behind us as hairy apes, tempting us to rush forward ever faster in a blind escape. Escape from the green world that had fed us, towards the dream cities of steel, sterile ashpalt and plastics that many hope we may build





one day on flying platform circling high above the clouds. Perhaps we in our hurry have lost all sense of reality both about the human past and about the human future.

**I**n reality, we know incredibly little about the early human past, and anybody with the slightest knowledge of biology could disprove the idea of the extremists among the tecknologists, those who argue that if we destroy our environment on this planet, they can help our descendants to survive if we can give the tecknologists money enough to construct flying platforms in outer space. The myths and fairytales of our forefathers are closer to reality than the dreams of the future

modern television and coloured magazines impressed upon our youngsters with their programs of star-wars between flying supermen. With billions of humans lacking a bed to sleep in, how many of our descendants can we pack together on man-made space ships, and who shall pay the bill? Those who must remain on earth?

To move forward in a right direction, we must at least tell our children to keep their minds unpolluted of such false ideals and futile dreams. Modern pollution is easy to observe in our own environment, but it is also inside ourselves. While science and priesthood discuss evolution versus creation, there is full agreement about the fact that early man grew up in nature. And there is no alternative. All other species lived on this planet, most of

them for millions of years, before man appeared, no matter whether he was created or evolved. Or created through evolution.

If nature was as enemy to man, how could mankind have survived the childhood unarmed in nature? Who protected the first untold generations of naked men and women? Nobody in the wilderness were in greater need of being both nursed and protected than the first human beings. Other species were equipped to protect themselves. But man started his subsequent career in the wilderness as helplessly naked as a big frog.

In the course of the biological evolution, the vast variety of other and older species had developed horns, tusks, fangs, or claws to defend themselves, quills, carapace, or poisonous devices for protection, or they had wings, tails, fins of four legs fit for speed, all designed for fast escape. But not so man. When he started to walk naked and barefoot along the old animal trails looking for his share of available food, any carnivorous feline could run or jump faster than him and tear him and his family to pieces. He could not get away by climbing or by diving into the

underbrush because of thorns and snakes. Every niche in the environment was already occupied by specialized species with claws, jaws, tails, hoofs and wings permitting them to prevent the newborn babies, the human family, to get access to the food nature had so far produced and provided only for them. Man came as a competitor.

**B**ut somehow nature found space for man. The animals let *Homo sapiens* walk in peace and multiply. Food was provided for him as for all other species evolved or created. Nature provided for our earliest ancestors until they became so numerous that they revolted and assaulted their hairy room mates in the green wilderness that so far had nourished and protected them all.

Whether we believe in God or in Darwin, we need some rethinking. We should not be so afraid of the hairy apes behind us, but perhaps of the imaginary superman in front of us.

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This essay is based on the keynote speech at the 5th World Wilderness Congress, Tromsø, Norway, sept. 25th, 1993.





# THE NORWEGIAN ROOTS OF DEEP ECOLOGY

*By Arne Næss*

**H**as Norway anything to tell the world? Something that is more or less specific for Norway and which should be appreciated by the world before our little nation disappears as just a tiny province in societies in the future superclass? I don't know anything else other than the classical Norwegian *friluftsliv*, free-air-life. Norwegians walk, run, creep into nature to get rid of whatever represses them and contaminates the air, not only the atmosphere. They don't talk about going *out*, but *in* and *into* nature. There they find themselves, who they are, what they stand for. And then come back wholer, surer of themselves, readier to face the problems inevitably confronting them in cities, towns, even in their old local communities.

A sort of escapism? No. A sort of finding oneself, stand up, not like Peer Gynt 'going round' and 'avoiding'. And, of course drink of the beauty, and majesty and generosity of nature.

The above is an idealization, but judging from what people from other countries say, it is still a living tradition. People seeking a companion through small personal advertisements in newspapers write remarkably often something like this: «I love to walk in the woods and among the mountains». This ensures that very, very many readers think «Well, at least one good character trait.»

I do not at all maintain that we have been wise in our environmental policy. We

have been thoughtless and greedy for money, and have destroyed a lot. But we have our contradictory traits like most others, I assume.

I cannot resist the temptation to mention one very special *friluftsmann*, free-air-person.

I 1991 King Olav the Fifth of Norway died. His popularity was overwhelming. But here I shall only dwell on a subject I haven't seen others focus on, the pictures accompanying his New Year television speeches to the people of Norway. During the speech we see one mountain landscape after the other, some with mountain flowers, others with nothing but snow, ice and rock. Rarely we see any people, there are no cities, and the houses, or better, homes of humans, are inconspicuous. King Olav showed something that at his time was called an underdeveloped country. Now the term «developed country» has been discredited because it always refers to the rich industrial countries. Their obvious and increasing policies should not be characterized by a plus-word like 'development', and the worst then can happen if the so-called developing countries have the consumerism of the rich.

A remarkable king who in a unique way illustrated the first words of our national anthem: «Yes, we do love this country, ...» It is not conceived as *our* country, in the sense of a country belonging to humans, it belongs to itself. About 50% of its area is along, about or above the timeline. But from the pictures shown during the New

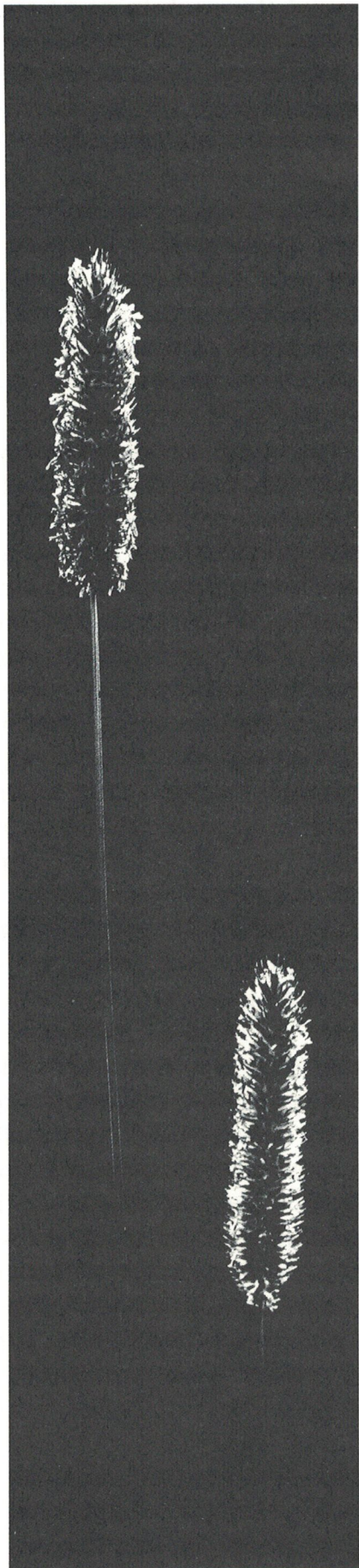
Year speech, one might think that practically all of it consists of mountains and only at rare places is the modest home of humans.

What to me is most remarkable is the absence of comments about the pictures. I have never heard anybody utter any comment. It is as if everybody thinks «Of course, the King shows the land as it is in its grand beauty, the King expresses the population's love of the majestic land in his humility and love. No talk about 'its' constitution, 'its' democracy, 'its' - the country's - material progress.»

**S**ometimes we are reminded of a streak of antidevelopment visions. Ibsen contrasts love and development. In the tragic figure John Gabriel Borkman, the central figure of the play with his name as the title, he illustrates the selfdestructive, selfcentered illusion of a gradiose exploitation of nature, making nature into merely a resource. He says he hears music in the mines. It is heard when the miners work to get at the mineral wealth. «... the metal sings, in its own way, out of joy», anticipating to «serve mankind»! And to serve *him* in his way to «power and glory». He loves the metal. «I love you, I love you...!» Nevertheless, a «metal hand» grasps him and he dies. After five years in prison for malpractice, his dream of being a great developer kills him - and his relation to his nearest.

There is another play of Ibsen, the only classical play focusing on toxic pollution and how vested interests may obstruct the efforts to warn the population about threats to their health. It is titled *The Enemy of the People*. «The whole of our flourishing municipal life derives its sustenance from a lie!» (That there is no threat from heavily polluted water.) The representative of «the people»: «The man who can throw out such offensive insinuations





about his nature town must be an enemy of our community.» Ibsen warns that if there is a conflict between economic interests and health, people will generally support what gives them employment and income.

I have been asked to speak about the Norwegian roots of deep ecology. What I have so far said refers to separate points of interest, but I must now try to outline what is called the deep ecology movement as a movement with environmentalism in a broad sense. The supporters of the deep ecology movement try to contribute to the protection of the abundance and diversity of life on Earth. This they have in common with all active environmentalists. What is special for them may be said this way: Their efforts are supported by their life philosophy or religious views. They tend to explain their eagerness to protect referring to their most basic views and attitudes, their value priorities, their understanding of what makes life meaningful.

**S**een from a fairly narrow logical point of view which I like, the supporters of the deep ecology movement *may* be said to try to derive their relevant practical decisions in concrete situations from their *ultimate* premises in life. This gives them a particular strength, but may also result in undue reliance of particular philosophical or religious doctrines. But combined with a non-violent ethics of love and respect, as part of their fundamental views, they are inoculated against fanaticism. What they have in common is difficult to formulate in a few sentences. My own proposal is as follows:

- The well-being and flourishing of human and nonhuman Life on Earth have value in themselves (synonyms: intrinsic value, inherent value). These values are in-



dependent of the usefulness of the non-human world for human purposes.

- Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

- Humans have no right to reduce this richness and diversity except to satisfy *vital* needs.

- The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing on nonhuman life requires such a decrease.

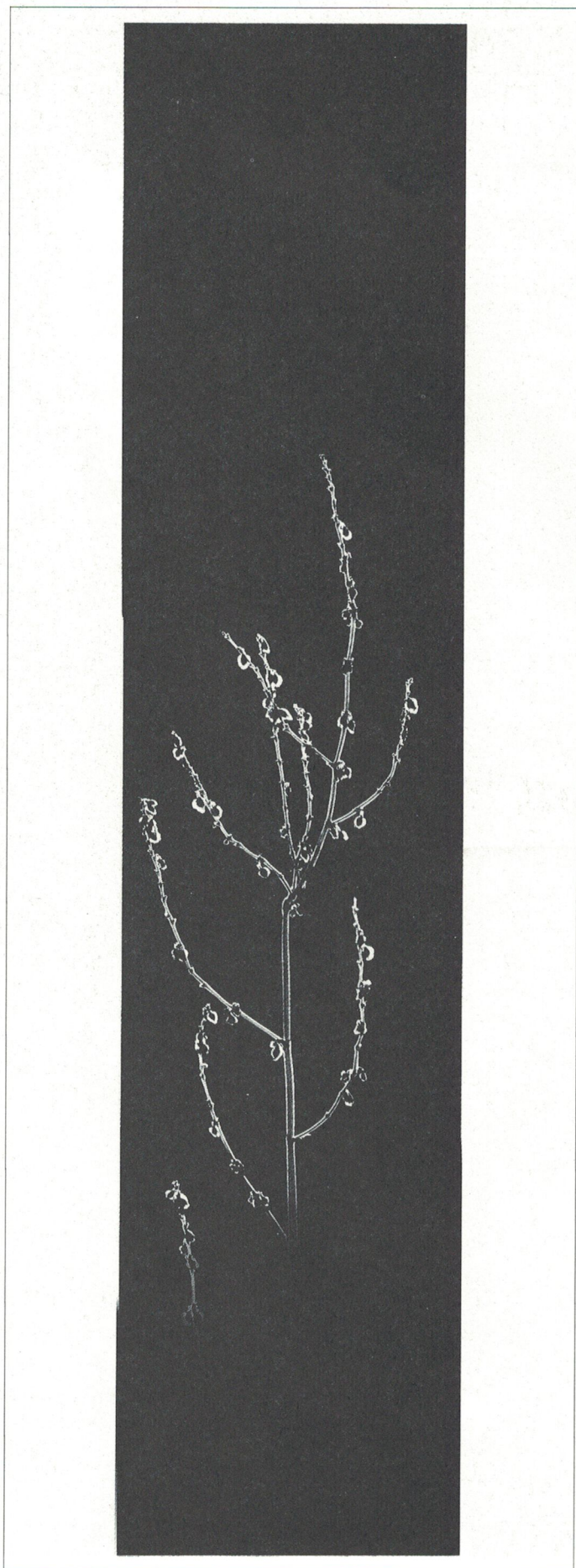
- Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.

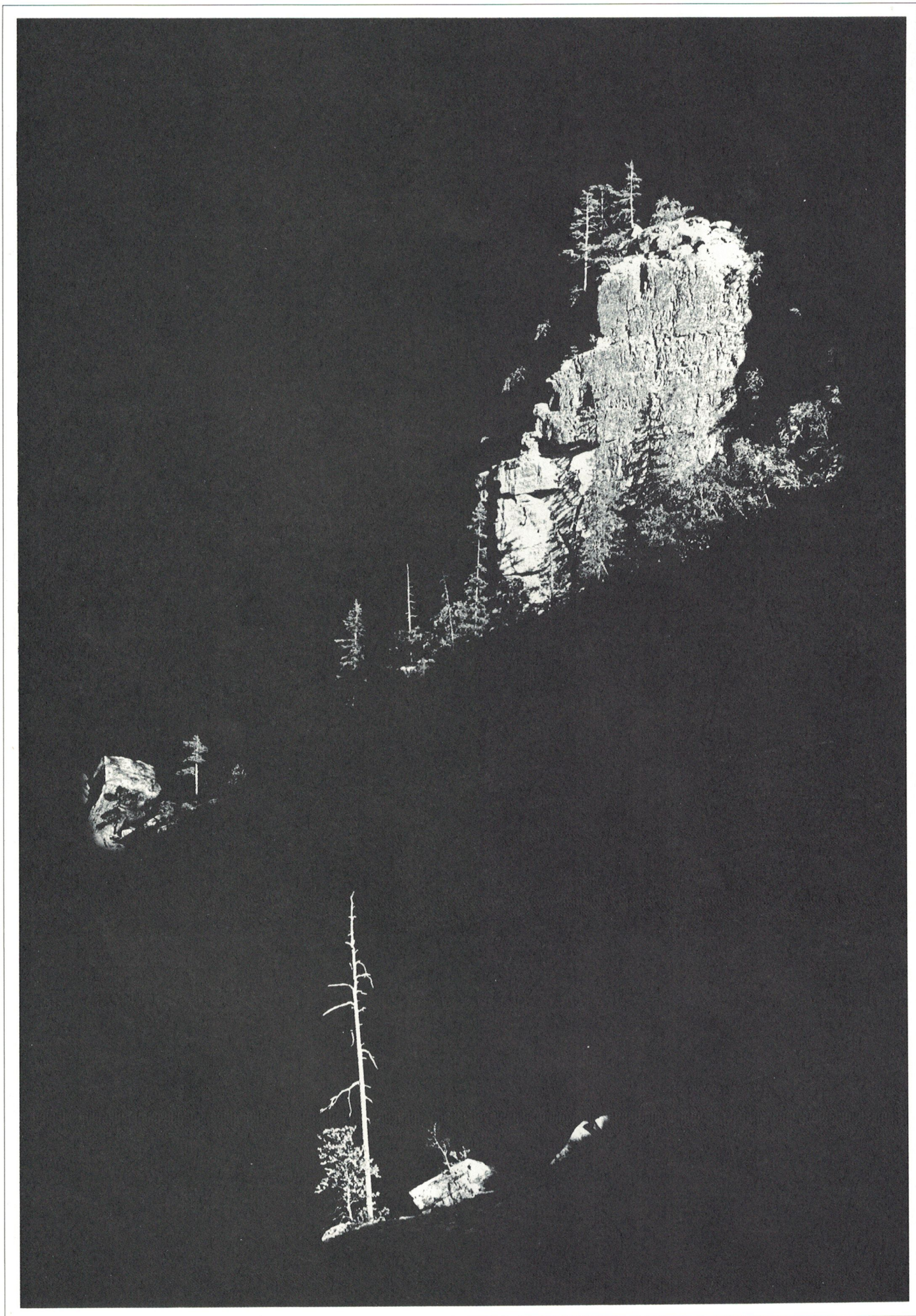
- Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

- The ideological change is mainly that of appreciating *life quality* (dwelling in situations of inherent value) rather than adhering to an increasingly high standard of living. There will be a profound awareness of the difference between big and great.

- Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement necessary changes.

It is not difficult for people who have the responsibility for Norwegian environmental policy to subscribe to these principles. Actually practically all those whom I have asked in a long letter, subscribe without any substantial reservations. So they talk about priorities, the question of producing 'clean' hydroelectric power, the need for roads to reach every beautiful spot, and so on. But the basic attitude is there, and it is the Norwegian root of deep ecology.





# FRILUFTSLIV - A WAY HOME

*By Nils Faarlund*

**C**ontemporary Norwegian culture - European culture, Western culture - has become estranged from the *home* of mankind. We belong to cultures which have failed to *recreate* a sense of *free* nature as our true home - archetypical nature, recognized by its rhythms and tides. Because our cultures have failed to pass on this precious understanding, free nature has lost *standing*.

Where humans are left without a home, made fugitives in the world, we feel lost, alone. Modern culture, instead of reintroducing us to nature, encourages our solitude by insisting that it is a *virtue* to be *outstanding*, a «separate individual», a true, objective, *observer*. Alone, we are prey to anxiety, we feel *afraid*. Afraid, some turn *aggressive* towards the foreign - other humans, or nature. Some reject a confrontation, becoming *followers*. Either they follow the aggressive, or feeling hopeless and powerless, they turn cynical, or even mad.

In cultures where free nature has lost standing, people release aggression through their work, but also through their leisure, especially in outdoor recreation. Where nature has lost standing, it usually becomes the victim of this aggression - humans think of themselves as Descartes' *maitre et possesseur de la nature*. Coupled with the technological prowess made possible by Newtonian natural science, it is no surprise that the world today is in the throes of an ecological crisis.

If you are one of those who feel at home in free nature, there is no need to persuade you of the consequences of this crisis; you have probably been feeling them for some time.

If you are an objective but attentive «observer» of nature, you might be persuaded of the gravity of the situation by «crisis literature» such as *Mankind at the Turing Point* (Mesarovic and Pestel, 1974).

If you see nature only as a resource, nothing less than a crisis which breaks into your daily life - massive fish kills, a dying forest - will suffice to wake you up.

**B**ut the future is not uniformly black. There are still ways out of the crisis, ways opened by a sense of joy with nature. In Norway, the tradition of *friluftsliv* is a way of recreating understanding for nature, of rediscovering the true home of mankind. *Friluftsliv* (pronounced «free-loofts leave», and meaning literally: «open-air life») is similar to, but not exhausted by the English term «outdoor recreation:» it has resonances in the french *la vie en plain air*, in the english «nature-life», or in the archaic english term «nature-*faerd*.»

However it is translated, *friluftsliv* draws on traditional crafts, tools, and lore from a Norwegian culture which was still consonant with the rhythms of free nature. Its roots and values are in harmony with the *poesophy* (poetry/philosophy) in



the European Deep Romantic Movement of the last century.

Fridtjof Nansen, (1861-1930), polar explorer and humanitarian, was an especially strong inspiration towards *friluftsliv*. In 1888 this national hero had skied across Greenland, and in 1895 he set out in an (unsuccessful) attempt to reach the North Pole on skis. As Norway's ambassador to the League of Nations, he worked tirelessly to bring peace to a war-torn Continent - and in the meantime inspired many Europeans to take up skiing!

Nansen urged that an alternative raising of youth should avoid the tendency towards «tourism» - superficial acquaintance - in all aspects of life. In addition, he contended that the use of technology in outdoor life had to be «appropriate», and that only an ample opportunity for life in free nature would foster responsible and

mature people. Nansen's writing revealed a sense of cooperation with nature's awesome power, and equally important, a sense of joy in being in nature. And his belief that free nature was our true home was explicit:

*That which could revive us and lead us back to a more human existence is to take up a simple life in nature; in the forest, plains or mountains, on the high plateaus, in the great, lonely emptiness, where new and greater thoughts stream into us and leave a mark that cannot be easily erased ... one feels something basic, something that feels like one's real self, and one comes back with a fresher and healthier view of life than we have in the city.*



**M**ountaineer-poet Carl Rubenson (1885-1960) was also a source of *friluftsliv* philosophy. «There is much in a person», he wrote after returning from a long pilgrimage through the Himalaya,

*that present-day life, especially in the cities, does not call use; half-forgotten abilities and instincts from a time when man lived together with nature, and had to struggle with nature's power to maintain his existence - we don't have to do that today. But there is still something left in us from those times. In every healthy human being there is a deep need to feel at home in nature, to show himself that his mind has roots, roots which have not yet lost their grip in the earth. It is that need which drives us city-folk out to the sea, into the forest, and up onto the mountains.*

Even if *friluftsliv* cannot, in the final analysis, be translated into words, it has been so important in our recent (140) years that many Norwegians have tried. A sense for the Norwegian mountains «soaring out of the sea» is expressed in our national anthem written by Bjørnstjerne Bjørnson. Henrik Ibsen's poem «Paa Vidderne» introduced the word «*friluftsliv*» to Norwegian literature in a paean to the rough purities of «nature-life».

Besides words, other mediums have also been used to convey a feeling for natural values. The music of Kierulf, Nordraak and Grieg gave diversity and fullness to the expressions of a folk tradition with roots firmly in the land. Finally, artists like I. C. Dahl and H. Gude tried to portray nature's magnificence on canvas.

Something these artists, composers and writers have in common is that they all were part of the Deep Romantic tradition



of the nineteenth century. At a time when the industrial revolution was threatening to do its utmost to tear man *away* from his natural surroundings, the Romantic movement celebrated the possibility of man's *identity* with nature. It hearkened to the joys found in unadorned nature, and claimed that man could find fulfillment of his deepest urges *immediately* there.

**T**he message of Nansen, Rubenson, and the Deep Romantic movement was not to be mistaken: they were pointing to a *rediscovery* of free nature. The Romantic movement struck a deep chord in the soul of Norwegians, and led to a revival of national identity - *this* is Norway, this free nature, and we are unique as Norwegians to have it. The German philosopher Schelling's «Nature is visible Spirit, Spirit is invisible Nature», epitomized this reawakened sensitivity to the land. The implication, of course, was that contemporary Norwegians in cities - and Europeans in general - had *already* lost that identity with nature. And this irony is reflected out by the beginnings of *friluftsliv* as a social phenomenon. Like the Romantic artists who travelled around Norway in search of subjects to paint, those who streamed out of the city in their wake were *urbanized* men and women. The natives of the countryside had, in a sense, never left the land, and so felt no need to be reunited with it. Instead, rural people played «interpreter»; squiring city-folk around so that the latter could «find their roots.»

This sometimes presented an amusing spectacle, but the sincerity of these city dwellers should not be doubted. Even in those early days, the «civilized» inhabitants of Norway were realizing the heavy toll of being excluded from the «real» Norway - the Norway that was sung by

the poets the continent and of their own land.'

This urge to regain citizenship in the «real» Norway still touches Norwegians deeply. Swedes and Danes use the term *friluftsliv* too - but apply it also to races on groomed ski tracks, painstakingly marked trails through rural farmland, or cabin-cruising through crowded holiday archipelagos. On the other hand, most Norwegian outdoorspeople react quite strongly if told they are *not* engaged in «genuine» *friluftsliv*. In Norway the word has a more limited usage, applying to the experience of *free* nature.

**A**bove all, *friluftsliv* is an expression of Romanticism. Rather than laying down fixed rules for what it includes, we can say that they show respect for natural processes and for the realization of all life. It takes place in (relatively) free nature, without the use of technical means of transport (e.g. motor vehicles). *Friluftsliv* presents a diverse range of challenges to the total person, and is an opportunity for emotional, physical, and intellectual engagement. The extent and quality of the *friluftsliv* experience is a free choice of the participant, according to his or her own abilities.

Carl Gustav Jung argues throughout his work in psychology that fundamental to all humans is a recollection of archetypes. Having lived for more than a hundred thousand generations in an environment where the non-human, rather than the human, was dominant, it should be hardly surprising that many of our archetypes involved free nature. To understand ourselves, then, to realize our potential for being a human being, we must communicate intimately with that which is - in some sense - the most *inhuman*: wild, undeveloped nature. *Friluftsliv*, in challenging us to respond in body, mind, and spi-

rit with the rhythms of the natural environment, is our best opportunity for that development.

*Friluftsliv* is a paradigm shift: away from a dominant «objektive» view of nature and towards an emotive identity with it characteristic of Romanticism. By using the Romantic tradition as an example I do not mean we should become «romantic about the past.» Rather, I mean that the search for a more multi-sided relationship with nature *need* not be exclusively in Eastern traditions or in the «new physics.»

We have the roots for such a relationship in our traditional cultures - and we have not completely lost them!

We might get a feel for what *friluftsliv* is by naming a few things it is *not*. It is not *sport*, in the sense of physical activity in a selfish, competitive way; staying fit to compensate for an otherwise unnatural and unhealthy lifestyle. It does not take place in carefully prepared arenas designed to smooth out the «vagaries» of nature and ensure «fair competition» and exciting action.

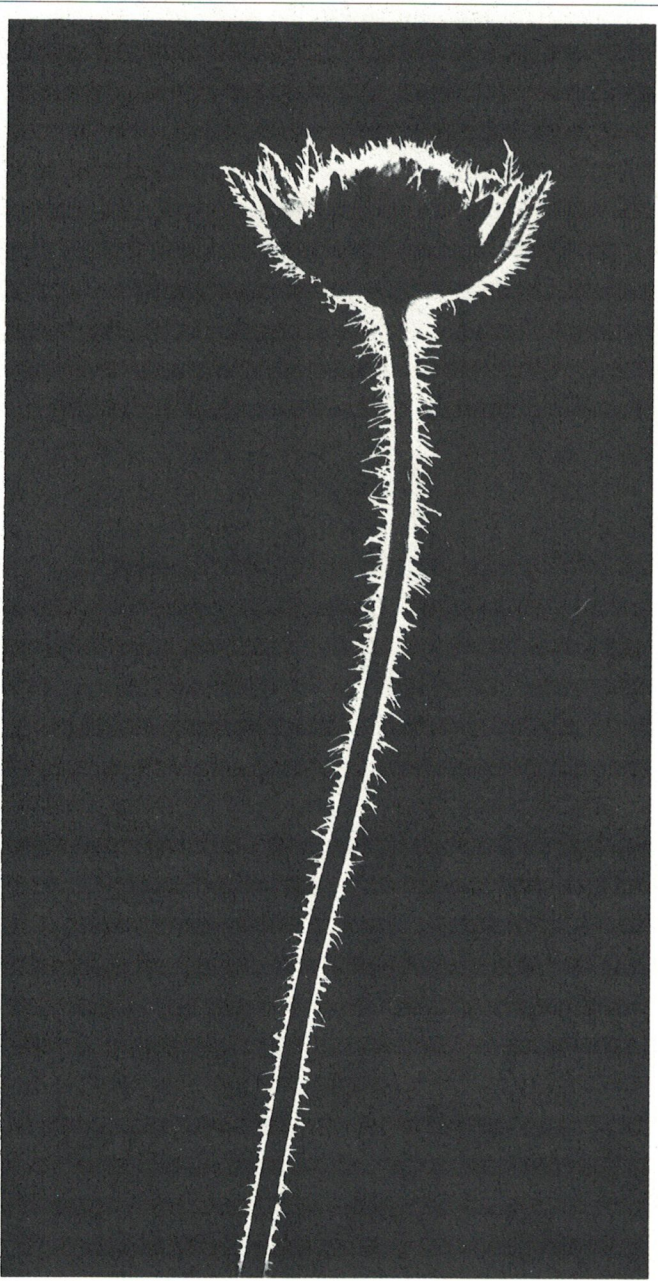
Nor do I mean that *friluftsliv* is *tourism*, in the sense of the business and practice of rapid transit through different places. Such journeys are inspired by and produce a sense of alienation from our environment and the people around us.

*Friluftsliv* isn't a *scientific excursion*, teaching us about the «scientific» processes in nature, collecting specimens of objective interest. This approach to nature eliminates an emotive sense for nature, a *poesophic* appreciation that *friluftsliv* encourages.

**N**either is *friluftsliv* a «trade show» style of grand Himalayan mountaineering expedition, display windows for sponsors, equipment, wealth, tourism, competitive adventures, using nature as a «sparring partner», etc.

Finally, *friluftsliv* should not be modeled as *outdoor activity*, in the sense of a safety valve for a fundamentally anti-natural lifestyle or aggression. It is not meant to shore up our modern way of life, but to help us - as individuals and as a society - *out* of it.

*Friluftsliv* evokes such strong responses in Norwegian society because it evokes a *national* identity, a sense of really «belonging» to their land, a sense that predominated in Norway as recently as the Second



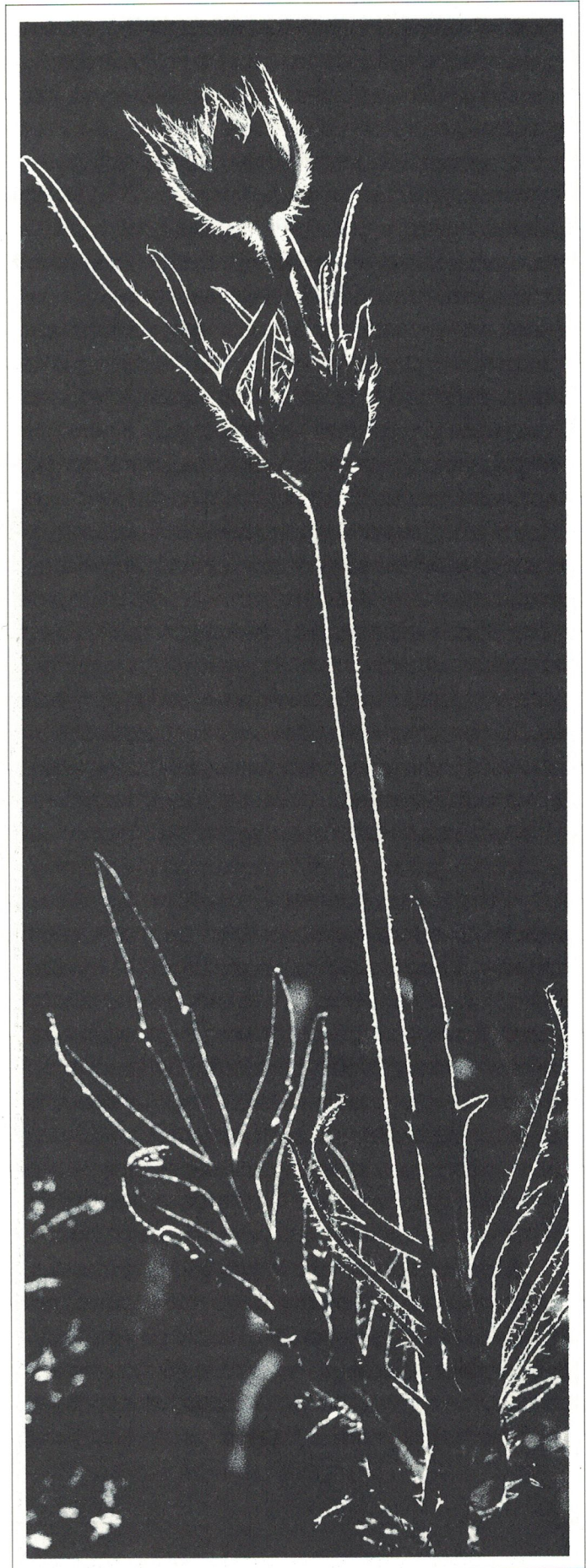
World War. (In the nineteenth century, it was also a kind of statement of fashion consciousness - little Norway, on the outskirts of Europe, was finally in tune with the Romantic fervor sweeping the rest of the Continent.) *Friluftsliv* conveys social identity in a similarly two-edged way, both as a «real» Norwegian and as a member of the upper class who must go *back* to nature. Finally, it conveys an *individual* identity in the same way that Nansen described, by paring a persona built in the city down to some sort of «essential self.»

In the Norwegian context, *friluftsliv* is a living tradition for re-creating nature-consonant lifestyles. It implies making friends with nature, and passionately re-creating free nature's standing in our culture. It is an unselfish «I-thou» relationship that tries to come away from the anthropocentrism of a nature-dissonant society.

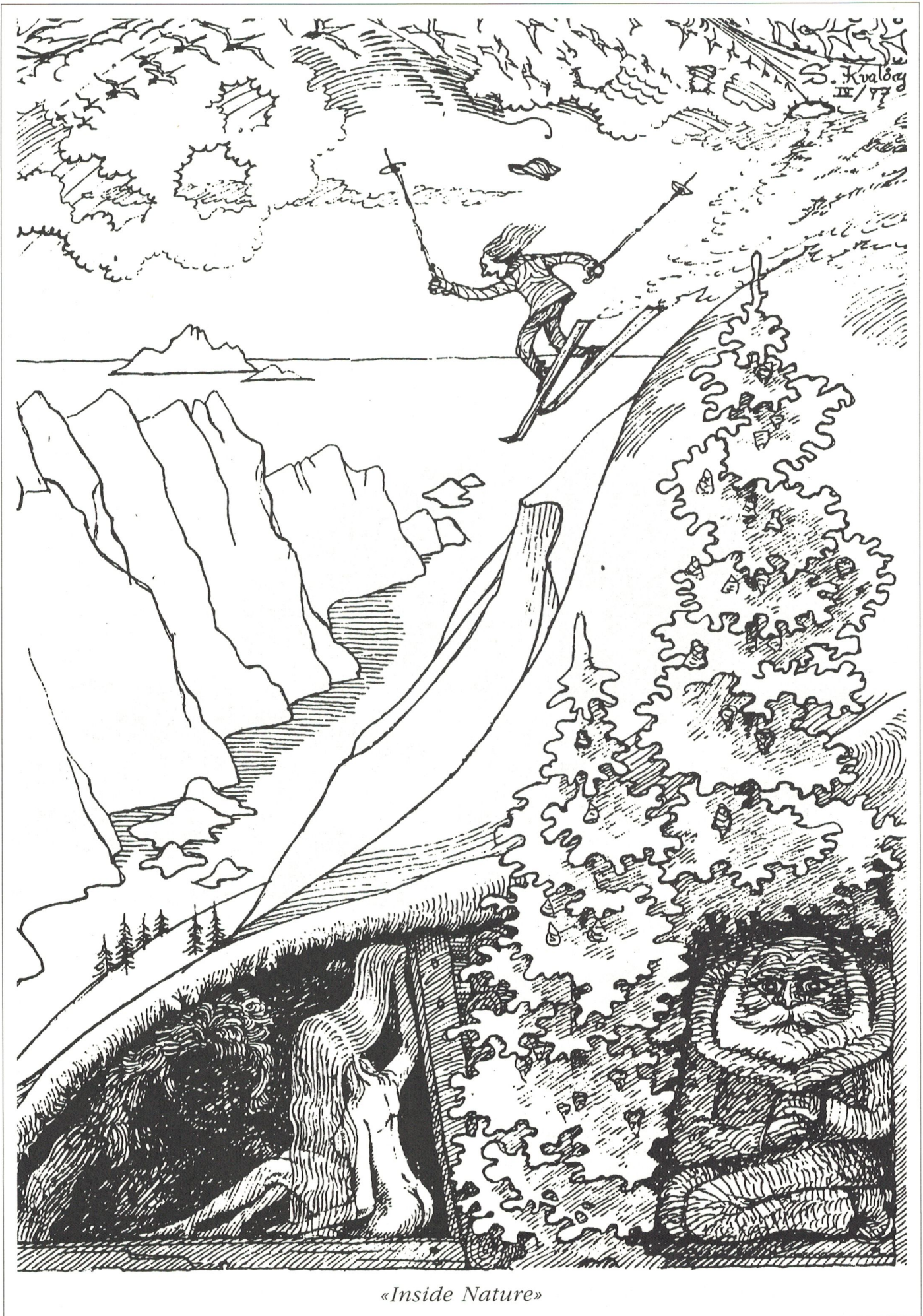
More than just an individual pastime, *friluftsliv* is a tradition inspiring an active response to an ecological crisis. It points towards a new way of living with other people and with our planet.

It is a poor «media event» in the eyes of the networks. In its proper perspective, though, *friluftsliv* is more significant than an event at the Olympics, - it is as much *social* movement as physical activity. It is a step towards a lifestyle in which there is no *need* to seek our home through *friluftsliv*. In this sense, the goal of *friluftsliv* is to make itself unnecessary.

«There is no way leading to peace», wrote Gandhi, «Peace is the way». *Friluftsliv* is not an armed battle, not a sports event, not an academic discipline, but a move towards lasting cultural change. It is a *process* - a process of joy. There is no force stronger than joy. *Friluftsliv* as a way Home is a way of joy. Go for it!







«Inside Nature»

# INSIDE NATURE

*By Sigmund Kvaløy Sætereng*

**T**he task of philosophy is to look through the grid of conventional concepts; the task of eco-philosophy is to do that in a way that strengthens the observer's roots in the Earth. The grid to be penetrated now, more than at earlier turning points, is one that has grown dangerously abstract in relation to human needs: the urgent task now is to regain concreteness. To Whitehead - as well as Buddhists and Western process philosophers central to the development of eco-philosophy - the concrete world is a value-saturated, creative process.

The value-laden array of facts spread before me today, like any day, consists of several layers. One of them contains the elements for my discursive writing, another has to do with the priorities of my daily existence, a third one concerns my life in total. The second breaks into the first at short intervals, and once in a while the third erupts.

We normally keep these layers strictly separated, and our academic tradition trains us to do that. Process philosophy teaches us to be at least *aware* of how these layers function and mix and how we can benefit from that awareness. When we are considering a crisis of existence, it becomes a necessity to let the layers of our life's value-laden facts interpenetrate, because what is needed is at total grasp.

Processes of sustainability have to activate all the layers of human existence as part of nature's existence, otherwise these layers will in due time mix abruptly, leaving us with shreds in the wind and chaos instead of sustained creation.

At this moment, I am typically torn between two alternative action programs for my day, the last day of 1993. One day before Brussels turns loose the inner market of the EC. I can either strap on my skis and wander off to a little cottage in the Sætereng forest, or stay here with my typewriter. The first tempts me strongly, since it quickly leads me into Nature. As I know from old experience, that course would enable me to enter a realm of intense happiness - the concrete, inside 'life world' of the human individual. The feeling springs from a view opposite to conventional thinking, where we go out into nature. My world view is one in which we move *inside* when we leave the modern cement-and-plastic house or the city (or the EC) and enter Nature. I owe this conceptualization originally to Nils Faarlund.

The alternative to move *inside* is to stay *outside*, without my skis, in the dry cold realm where the typewriter belongs, communicating with other, similar parts of this outside world. This is the sort of communication that presupposes the irrelevance of emotion and value, by accepting a world that is an abstraction in relation to the concrete life-world of human beings - the world that made them and keeps them living. This is the thinking of Whitehead and his initial inspiration, Bergson, and in general of all the process philosophers.

**T**he human being grows and expands and matures through movement of her body, through concrete activity. The wonder of the human being is not her intellect, but

her endlessly complex body (or 'body-mind', if you must). Without the body and its movements in concretely moving nature, the world would have no colour or sound or touch or shape or rhythm, and without qualities like these, no sense of beauty-versus-ugliness could be built. Worse, there could be no sense of good-contrasting-bad, and worse still, no quest for comprehensive meaning. In other words, without the human body, there is no aesthetics, no morality, no religion, and no philosophy. This is why 'artificial intelligence' is the wrong track: the computer can have no body. Altogether, this concept of the essential, organically created body, is the extreme opposite of the mainstream, Cartesian, Euro-American (and more and more, Japanese) world view.

The Euro-Cartesian culture is a unique phenomenon in human history, in that its world is static. That fact is reflected right now here at the Saetereng farm, where some carpenters are erecting an enclosed porch to my 200-year-old house; I struggle with them every day, because their straight angels contrast so sharply with soft, rhythmic lines of the old building. They are reflecting the influence of the Western, outside world, while my house speaks to us of being inside Nature, which is where we are now forced to return because of the global eco-social crisis. So I say to my carpenters: 'You are already old fashioned.'

Luckily, they understand, since they and I live in a community which is full of buildings attuned to Nature, Carpenters in Oslo - in the Norwegian bridgehead of what I call the 'Advanced Competitive Industrial Dominion', or ACID, would not understand. But the major part of my country-folk do, and that's also why we still have a majority which is against moving 'outside' to be lost in the static desert world of the so-called European Community.

The northwestern part of my house, built from heavy timber, has spent two hundred years sinking slowly into the ground, and doing it with grace. It was built rhythmically, without architects. The carpenters - torn between two worlds - say they want to jack it up and make it straight. They want to stop time, confirming to the Platonic ideal without knowing it. But they understand it when I say that a house should wither like everything else in Nature, since they are not completely caught up in the European-Cartesian world.

The parts of my own Norwegian national-landscape that have preserved the inside relationship to Nature are essentially parts of 'the Third World'. Twenty years ago I arrived in another part of the Third World - the Plow Furrow Valley of Nepal - where



«The Norwegian Roots of Deep Ecology»





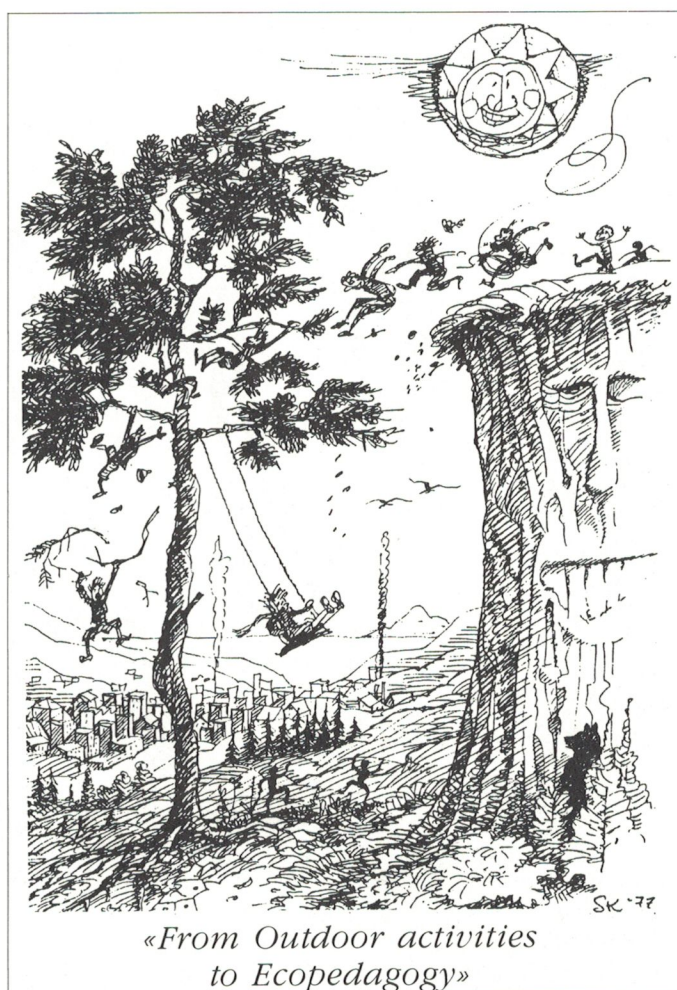
*«The Creative Wilderness»*

within a few days I was drawn into the un-touristlike task of getting a female yak out of the scree. The contact with their world was immediate and compelling. Many years later, a youngster from the valley spent half a year at my Norwegian farm, and then some time in Oslo. He concluded: 'In all the things that matter to people and their animals there is a closer relationship between your village and mine than between your village and Oslo.'

**T**he basic difference has to do with *meaningful work* as the very basis that society is built on. The Third World has that, the First World has lost is. Meaningful work happens as a constant interchange with living nature. Thus it has to be a *creative process* - with human beings inventively meeting challenges to the totality of their bodies - maturing throughout their lives into the manifoldness of Nature. Since Nature's body is an enlargement of our own body, just separated by 'semipermeable membranes', this kind of maturing brings deep satisfaction.

Maturing of this sort can only happen through serious work - though activity that is necessary for your material survival. In that respect it is basically different from leisure activity or participation in Western-style education. Human maturing has to happen as a response to compulsion from a non-human authority with which you cannot argue. In a viable human society, Nature sets the ground rules and politics - human rules - are secondary.

In the First World, it's the other way around, due to our overpowering technology. Material abundance has the effect of putting politics first, and human maturing does not occur. In other words, a genuinely human society will blossom only if its resources in materials and energy are meagre and hard to extract, and where

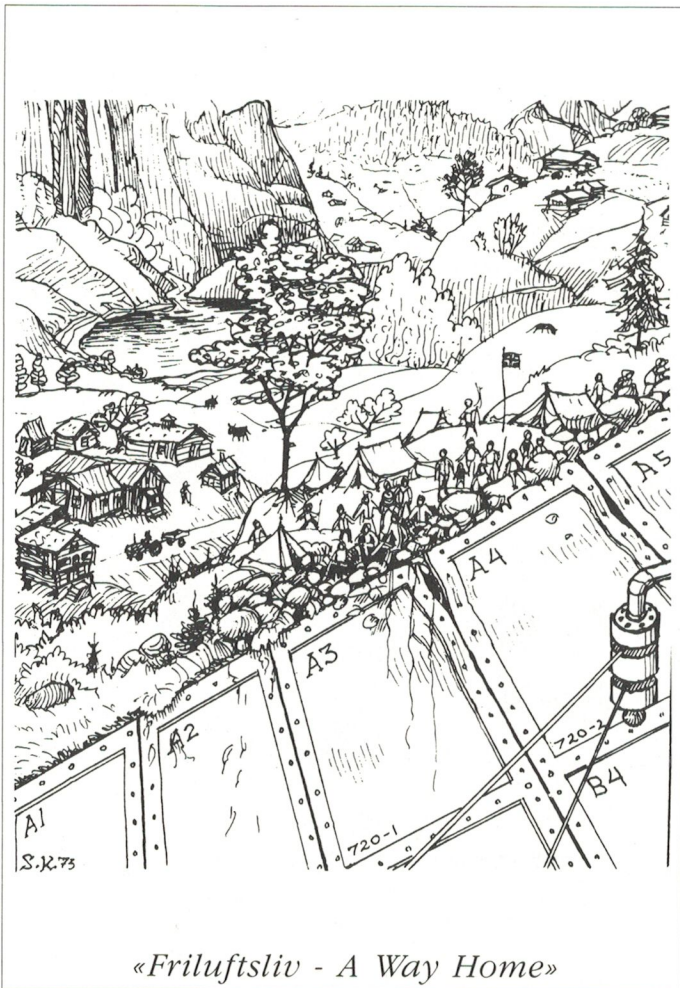


«From Outdoor activities  
to Ecopedagogy»

the methods available to extract them entail the complex use of the human body in direct and concretely active involvement.

All that means process as reality and the mind-body dichotomy as a misunderstanding. And the Western dictum that 'ethics comes first' is also a misunderstanding: our values we have in common, what divides us is our world view. The latter is what needs to be cleared up, and then morality falls into place by itself.

**T**he main elements constituting human personality are put in place before the child reaches the age of six or seven. If personality is mainly built through meaningful work, then children have to participate in work.



«Friluftsliv - A Way Home»

Here my opponents will object by referring to the classic example of children pulling carts through the British coal mines (the picture was in everyone's history book). I counter by describing child-rearing among the Sherpas and among my grandparents in Norway. In those cases, the tasks given to children were always quite carefully selected to ensure that the children would succeed and thereby build up self-assurance. These child-rearers were not part of ACIDic society, so it would never occur to them to put a child in front of coal cart. Without knowing it, my critics are opposed to ACID, not to tasks that earnestly treat a child as a responsible and highly valued member of society.

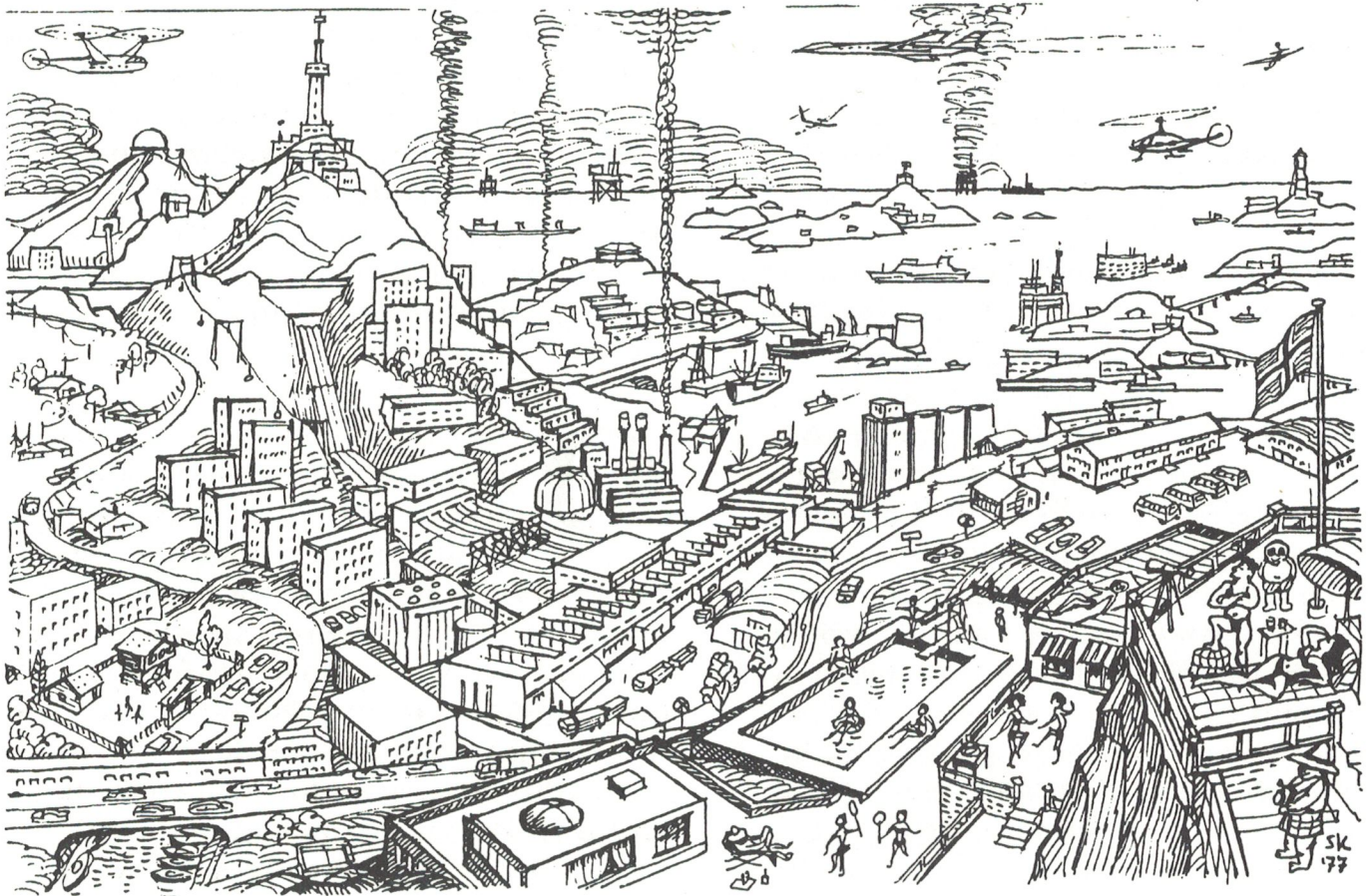
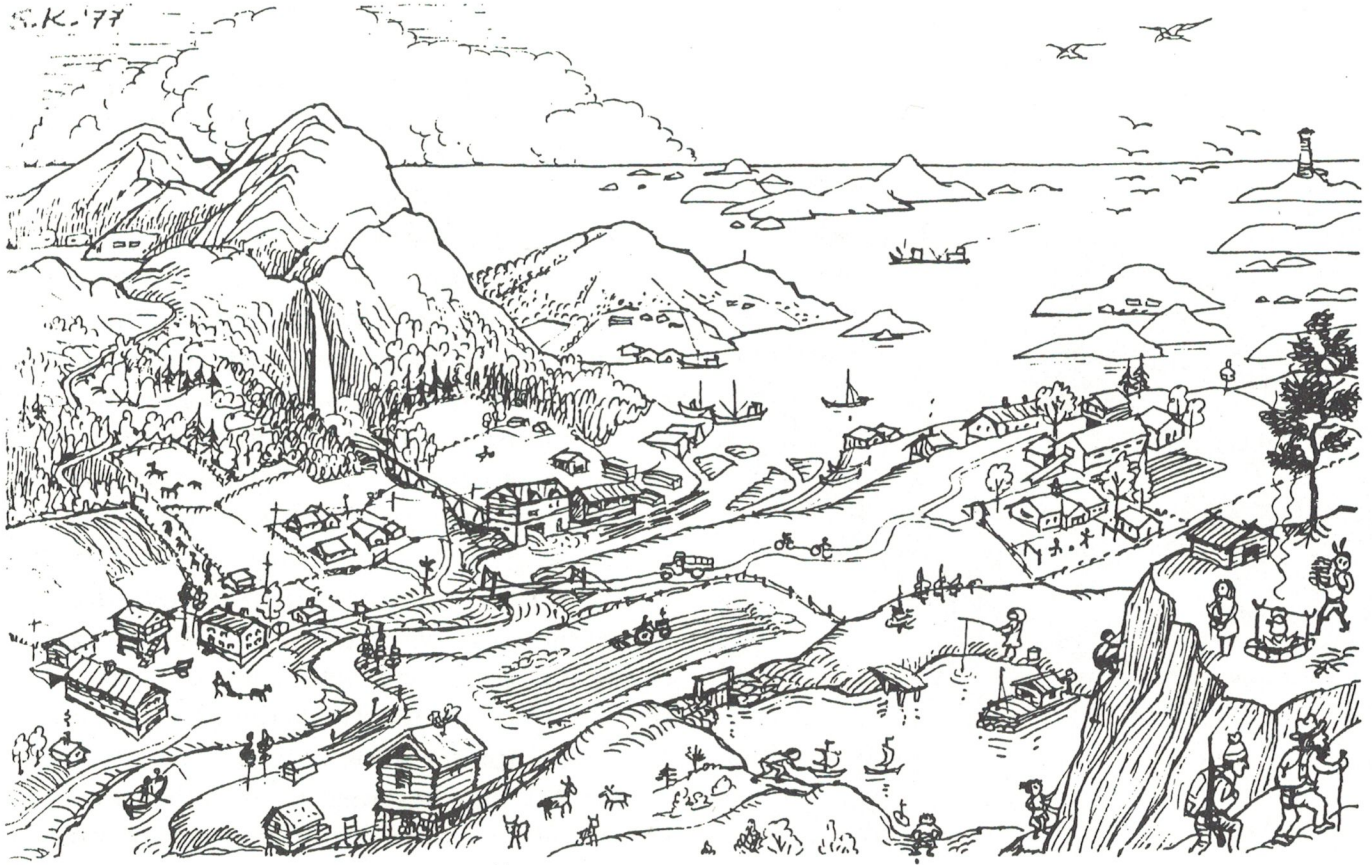
My contention is that we have removed our children from a trusted role as serious

contributors to society's survival, treating them instead as playthings or investments in a remote future through training programs outside of society and nature. This goes a long way toward explaining why we are left with a society that is sliding unawares into eco-social catastrophe. Steering away from this path will require people with identity within their own culture, self-assuredness, inventiveness in the practical sphere, originality of approach, and will power. We have systematically removed the training basis for such individuals, who - anchored in their culture - function well only in socially cooperative contexts! What we have instead, are masses that are easily molded by commercial mass media - for instance to say 'yes' to the EC just because of its cheaper sirloin and the possibility of getting cheap liquor everywhere.

Another aspect to take note of regarding such a society is that it flourishes on meagre and hard-to-get-at energy and material resources. An easy abundance of such resources tends to put it on the track towards its own destruction. This is a course that brings society away from an inside relationship to Nature.

**O**n a simpler level, I have just experienced part of such transition - - from the 'inside' to the 'outside of my typewriter' - having returned on skis from work in the Saetereng forest. I have been cutting birch trees for firewood and at the same time thinning the forest so that the little trees may receive more sunlight and space for their roots. The snow here in this part of the world is still full of animals and their tracks, and today I saw a mother moose with her calf. She had used my frozen ski tracks from yesterday to reach a better feeding place and to protect her child from struggling in the deep snow.

S.K. '77



«The Sustainable Future»

Where I had felled trees yesterday, the snow was marked by the mystical but purposeful patterns of a family of hares that had been feeding on the twigs of the trees I had made available to them. Inside that pattern, there was also the very purpose-laden tracks of a red fox, so I must be making things available for his sustenance, too.

Nothing around me is the same as last year, not even the same as yesterday. The snow bends down my trees: the mountain ashes, the alder trees, aspen, willows and their smaller relatives, the withie - I even have a few clumps of bird-cherries - and they all bend differently. They will be permanently shaped by it, and while I am skiing past them, I try to guess how they will appear when spring has arrived, and how they will grow into a new balance.

I just said I *have* these trees, but I don't - it's more like they have me. I know all their places, and their particular histories for the last fifty years, and that has given me an idea of what they are trying to do and their relationship to the various families of animals and birds and insect colonies that together make up a place on this earth that has got me. It's a place that I can never leave, because most of the activity that is my activity, my body's involvement, is actively part of the process that is this forest even when I (i.e. another body-activity of 'mine') am removed to the Plow Furrow in Nepal. When that part-person is away, the trees and the animals and the flowers I have planted around the farmhouse are all taking care of my activity-stream here. And it's also taken care of by my human neighbours, busy with projects that are also my on-going projects.

The skis I am using, are the wide jumping skis that were once made for me by my uncle, the one who took care of Saetereng before me. I remember trying to help him, but he never gave me any specific instruction. If I asked for guidance, he just told me to keep my eyes open, and to try to develop an awareness and alertness that ASID's children - through their dependence on instructions or on machines doing the things for them - never get. These days, I use my wide 'uncle skis', because they don't sink deeply into the snow. I need that since I have no fixed tracks, but have to go to different places to do my work every day. Sliding home in the evening, I surf on the top of the powder snow! Down the hillsides, curving around trees, I am in for new challenges and surprises every evening.

I am back now in the outside world, struggling at the typewriter, searching for words that I often don't find. My own language, my mother's *Trönder* dialect, is a language of the meaningful forest work



6. Friluftsliv

«Sport and Environmental Challenge»

that I am trying to describe. I cannot do anything more than try to give my readers a glimpse or hint of life in a particular, concrete society that even today possesses the much coveted quality of sustainability.

**J**udging from masses of human experience reaped from many cultures, economic sustainability is dependent upon the existence of local, living cultures that have an inside relationship to Nature I would say these are cultures that are based on meaningful work.

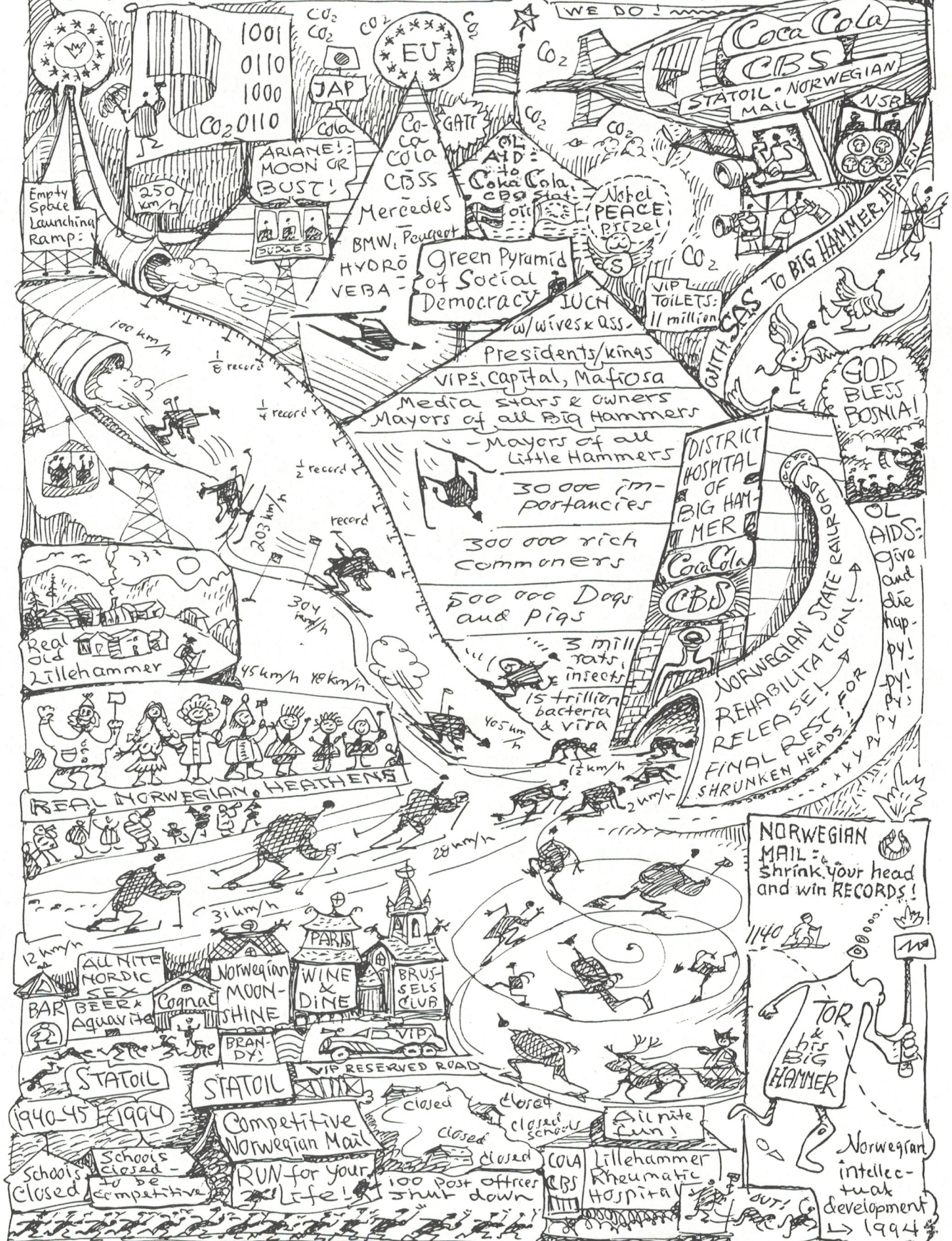
Let me put it this way: a basic, specifically human need is the need to grow and mature into a specific *identity*. That again means the living availability of a particular cultural tradition - a pattern of activity, thought and feeling that has emerged over many generations as the complex answer to the specific challenges nature offers in this culture's place on the earth. These local challenges are the main reason why we have a variety of deeply different cultures around the world.

A human identity worth the name presupposes an existence that prevails in an unbroken manner far beyond the existence of human individuals. Identity for the individual means that person's *history*, an inherited total world view containing everything that is necessary to deal with 'survival-with-abundance' in her own place. The catchwords here are self-sufficiency and self-reliance not the UN-Brundtland report's «Sustainability». Without identities reflecting the eco-social histories of the many different landscapes that Gaia presents to human beings, there would be no individuals or societies with sufficient moral strength and inspiration to counter difficulties as they arise Neither would there be alternative ways of doing things. Alternatives are at the base of

fruitful dialogue and discussion inside of mankind.

But these basic survival qualities are exactly those that the Brundtland approach threatens. That approach, in line with system like GATT and the EC, presupposes for its recommendations a standardised human monoculture. Its mechanistic world and its view of human individuals as identical elementary particles express a misunderstanding of both Gaia and her human children. The accelerating global eco-social crisis that we are now experiencing is, in sum, a devastating proof of that misunderstanding. One particular philosophical tradition, that of the Platonic-Cartesian brand, is now in for something unprecedented in the history of ideas: it is being decisively proven wrong by Gaia herself.

# GREEN OLYMPICS = "WE DID IT" : "GAMES FOR LIFE" ! NORWAY BREAKS RECORDS IN OIL, CO<sub>2</sub>, COKE-ING & SHRUNKEN HEADS!



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KKS - '94

«Friluftsliv»





# SPORTS ENVIRONMENTAL CHALLENGE

*By Sigmund Haugsjå*

**P**ractically all children are involved in some form of sports activity. This is a part of their growing up. So a special responsibility is laid on the shoulders of trainers, teachers, and all adults who are involved in the running of sporting activities, and who must ensure that healthy attitudes and values are implanted through sport.

Sport is a bridge-builder between peoples, and its peace-creating role is fundamental. The same applies to the ethical and social values that sport is able to communicate.

Nobody can duck his or her responsibility in the ecological environment either locally or on a global scale. Sport is not exception.

It is a well known fact that sport exploits nature and pollutes the environment in different ways, be it transport, equipment, construction or the arranging of sport events.

These are questions sporting bodies must deal with themselves, not least because of their responsibility for children and young people.

An alliance with nature is common sense. Youngsters who are exposed to a healthy attitude towards their environment by responsible trainers and leaders in well thought through training programmes, are bound to be instilled with a positive attitude. This is because sport is such a popular and attractive way to spend time.

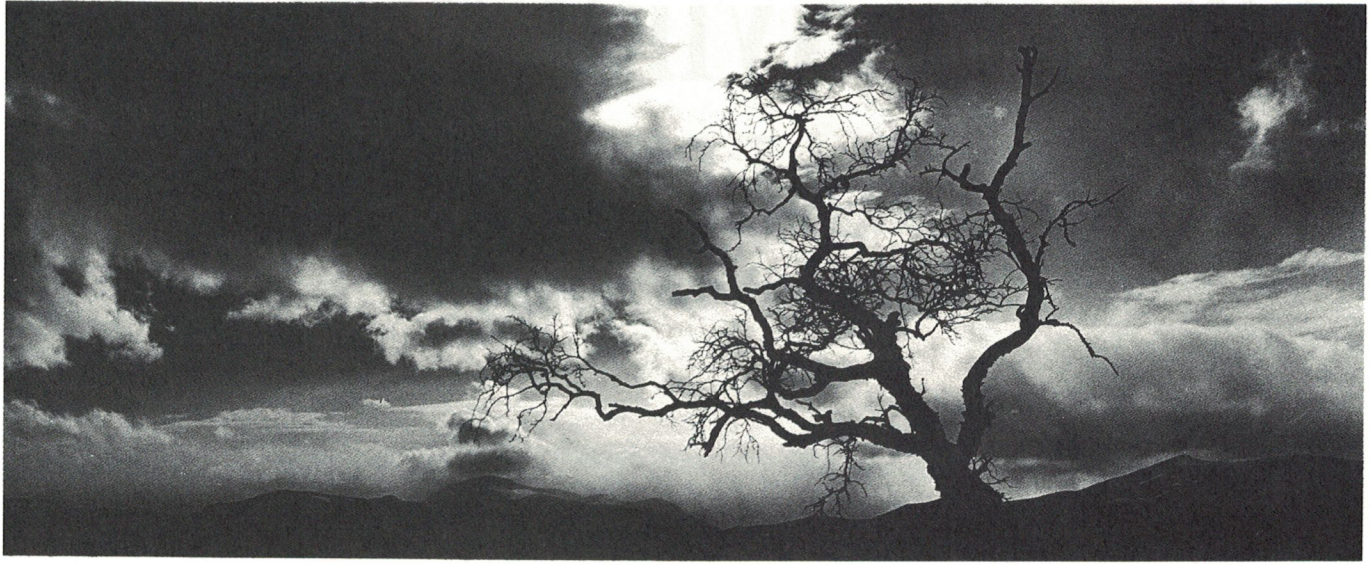
**L**illehammer '94 has endeavoured to focus on the responsibility for the environment inherent in sport. It has been possible to raise the threshold for more environmental friendly solutions in several areas, even though this has sometimes been a difficult process.

Lillehammer '94 has as its primary environmental aim the question of giving the Olympic Movement a third dimension. The concept of Environment must be added to the two existing slogans of Sport and Culture. The IOC celebrates its hundredth anniversary in 1994. This is a good opportunity for considered reflection. It is a suitable occasion for plotting the direction and profile for Olympic Games in the future.

But an ecological approach and a strong environmental responsibility is not just something for the Olympic Movement, but for the sports movement in general, nationally and internationally.

The key to instilling sport with a new environmental dimension is teamwork involving many participants. We can learn from team sports; in order to win, we must help each other succeed.

It is important for Sport's environmental team to the individual members to issue challenges to each other, to establish environmental aims and requirements. Networks and support structures must be built up that take care of the environmen-



tal «vision», and can give necessary advice.

Success for Sport's environmental profile is dependent on factors such as the following:

**PRESS/MEDIA**

**EQUIPMENT MANUFACTURERS**

**CONSTRUCTION SECTOR**

**PUBLIC AUTHORITIES**

**OFFICIALS/VOLUNTEER STAFF**

**SPECTATORS**

**TRAINING ORGANIZATION**

**COMPETITORS**

**COACHES/TRAINERS**

**ENVIRONMENTAL ORGANIZATIONS**

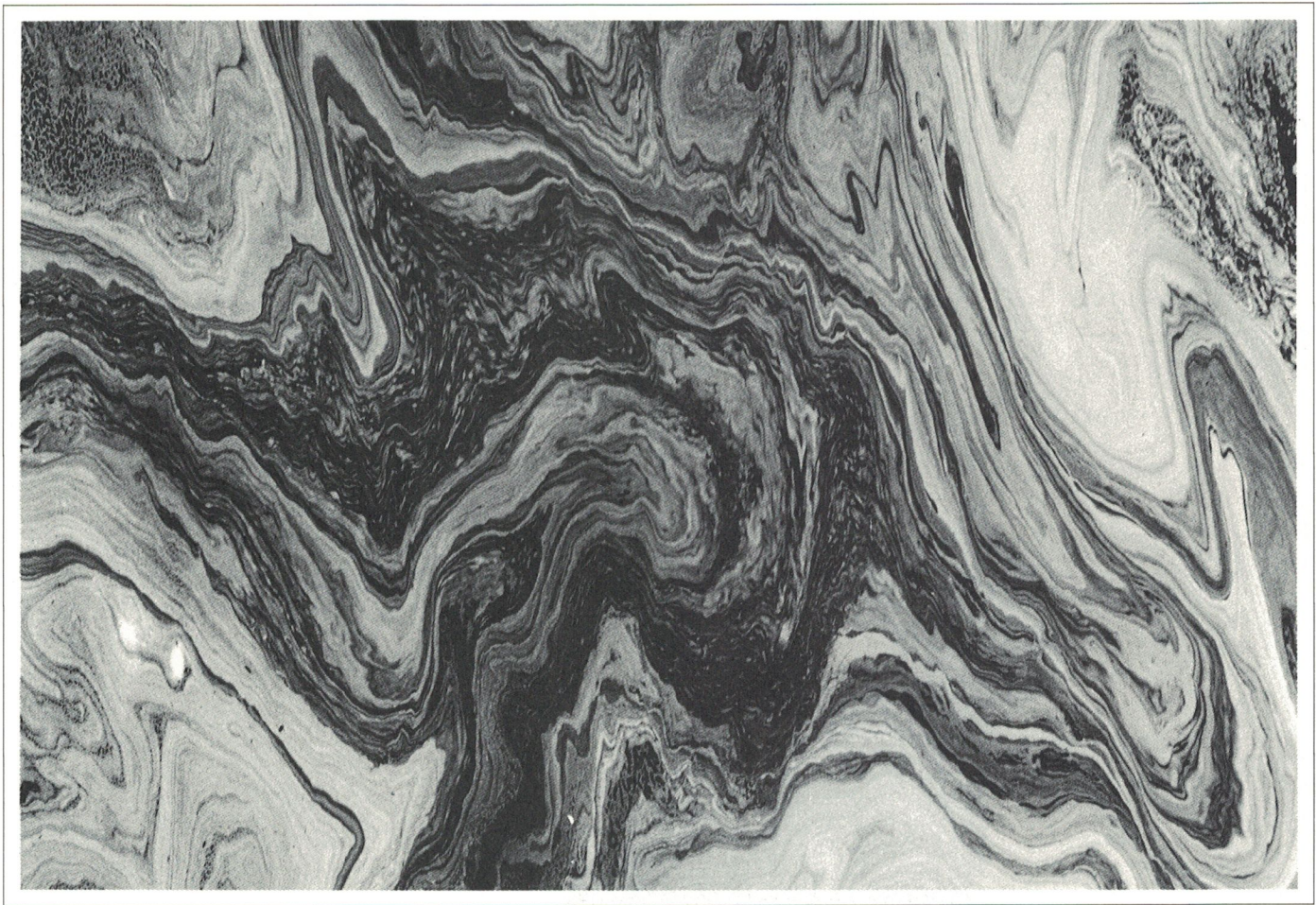
**SPONSORS/SERVICES**

**IOC, NOC, NIF, INTERNATIONAL SPORTS ORGANIZATIONS**

**ORGANIZERS OF GAMES**

**RULES AND GUIDELINES**





Responsibility for the environment must be firmly played with the leaders of sporting organizations.

Sport's environmental aspect must be an integral part of the education and training of coaches, managers and administrators.

Environmental aims must be concrete.

The sporting movement must expect the same environmental standards of its partners, sponsors, suppliers of equipment or services, and other involved contributors.

Environmental auditing must be included as a central element in the planning and accomplishing of sporting events.

Sporting and environmental organizations must cooperate to achieve sensible environmental solutions.

CITIUS - ALTIUS - FORTIUS

This motto should also embrace the environmental commitment of sport.

HIGHER - environmental aims for sport.

STRONGER - obligation and commitment to an ecological environment.

FASTER - achievement of goals, and more impatience for tangible results.



# FROM OUTDOOR ACTIVITIES TO ECOPEDEGOGY

*By Petter Erik Leirhaug*

Children are playing in the snow. Some are building snowcreatures, others are skating on a mere. Left for the middle of the skiing hill have the youngest gone down a slide over a big bump. A painted scenearie like this build large expectations. But anyway 'the painting' matches the background of this paper: A scheme for outdoor activities among children in Lillehammer during the Winter-games 1994.

The fact that the project takes place in Norway somehow makes it especially interesting. The reasons for this rely upon Norways unique nature and a special form of outdoor life, i.e. *friluftsliv*. Recently has an empirical study concluded that 79% of the Norwegians make trips in forest and 'country'. According to several Norwegian ethnologist, these popular trips are a sort of national movement. They also say that Norwegians feel proud to associate themselves with history and tradition of *friluftsliv*, even if they do not participate in outdoor activities.

This perspective build a new framework to the project. Our outdoor activities are not mutually exclusive. To play on skis and skates, tourskiing and to live out in tent, igloo, snowcave or «gapahuk» are bound together with a common idea. All these activities identify as *friluftsliv*; the activities and concepts are including happiness, joyous encounters with nature and spiritually fulfillment. This is «*Friluftsliv*

for my thoughts» as Henrik Ibsen denoted in a famous romantic poem.

That the Norwegian University of Sports and Physical Education is responsible for the project apply some comments. The main explanation is the fact that the study and practice of *friluftsliv* are organized under the curriculum of physical education. This structur has roots in modern Norwegian history. Both *friluftsliv* and sport underwent a large and fast growth in 1880-1930. In Norway they developed hand in hand, but in different directions. While the development of sport characterizes of rationalization, specialization, competitions and records at the beginning of the 20th century, did *friluftsliv* experience an increasingly interest in alternative ideals and lifeforms. *Friluftsliv* was carried forward on a wave of an archaic idea of nature. A wave rest upon a romantic heritage conciently diluted with a long historical tradition of man in nature.

Easily said, the most characteristic difference between sport and *friluftsliv* is our attention - Is it attract tot nature or to activity? Metaphorical: Do you use ski to move in nature or do you go skiing in nature because there are snow and 'tracks'?

The present focus on environmental problems gave new wings to the archaic idea of nature. The values established early in our century began to flourish; today we observe a meadow of values connected to *friluftsliv*. There have been an

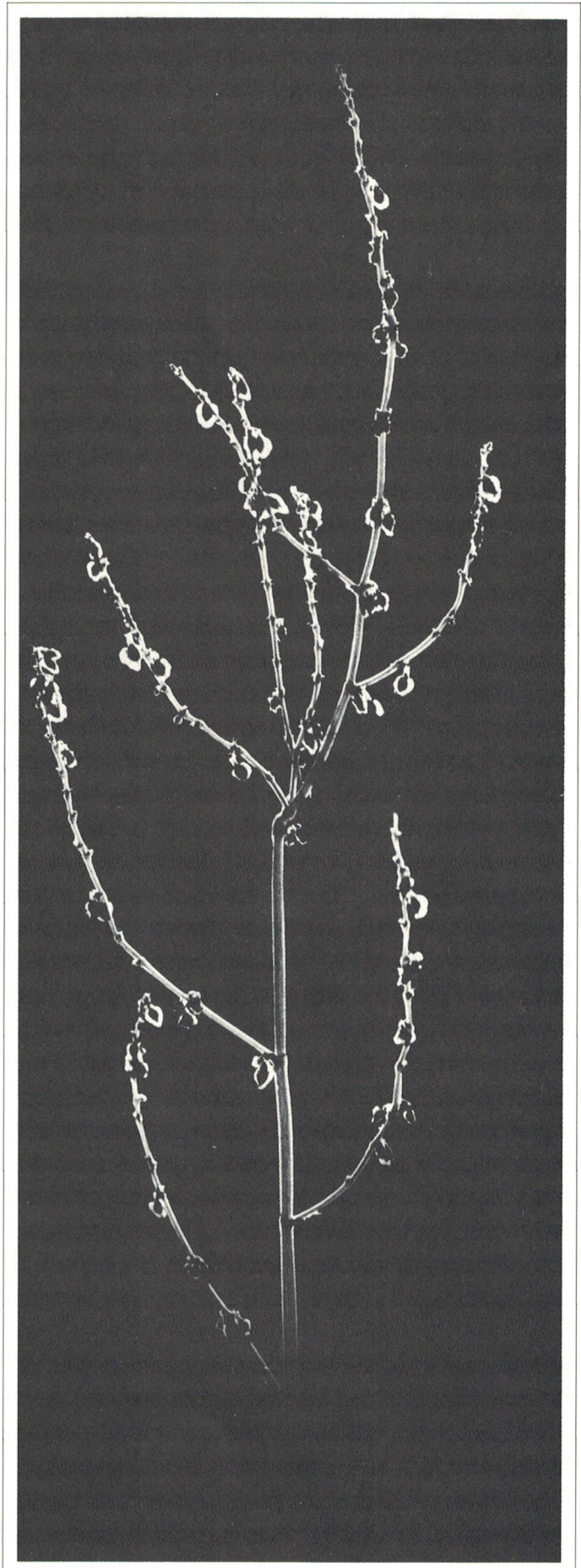
explosion of organizations and subcultures which have innovated different types of *friluftsliv* adjusted their purpose and practice. Not to get lost in this jungle of concepts I chose three 'legends' from the history of *friluftsliv* to exemplify important qualities related to the project.

First Fridtjof Nansen as the philosophical adventurer. He represents a curious and open attitude towards nature. This way Nansen strongly influenced ideals and values connected to *friluftsliv* in general and to the project in specific. He is the personification of the archaic wave in the beginning of this century with his critique of modern civilization.

Second is also one of the greatest of polar explorers, Roald Amundsen - The incarnation of systematic and responsible leadership. Or as the philosopher Petter Wessel Zapffe wrote: «The man Roald Amundsen created himself through conscious exercise of inborn talents.» Amundsen teaches us the basics of security in *friluftsliv* - exact planning and a good ability to make the right decisions in time!

My last choice became very important related to children: Sondre Nordheim symbolizes the joy of '*friluftsliv*'. He made slopes and «låmer» in Morgedal just for pleasure. Sondre played on skis! A near association is Huizinga's «Homo ludens»; his play-dimension implicates autotelic actions as an important aspect, and *friluftsliv* are just that - 'self-motivating'. To play is an inherent part of human nature; in free nature children get the opportunities to develop through free play.

The spirit of Sondre Nordheim, together with Amundsen and Nansen, give guidelines for drawing a safe and fruitful scheme, that take care of the values in *friluftsliv*. In their time they symbolized a new more active relationship between man and nature.

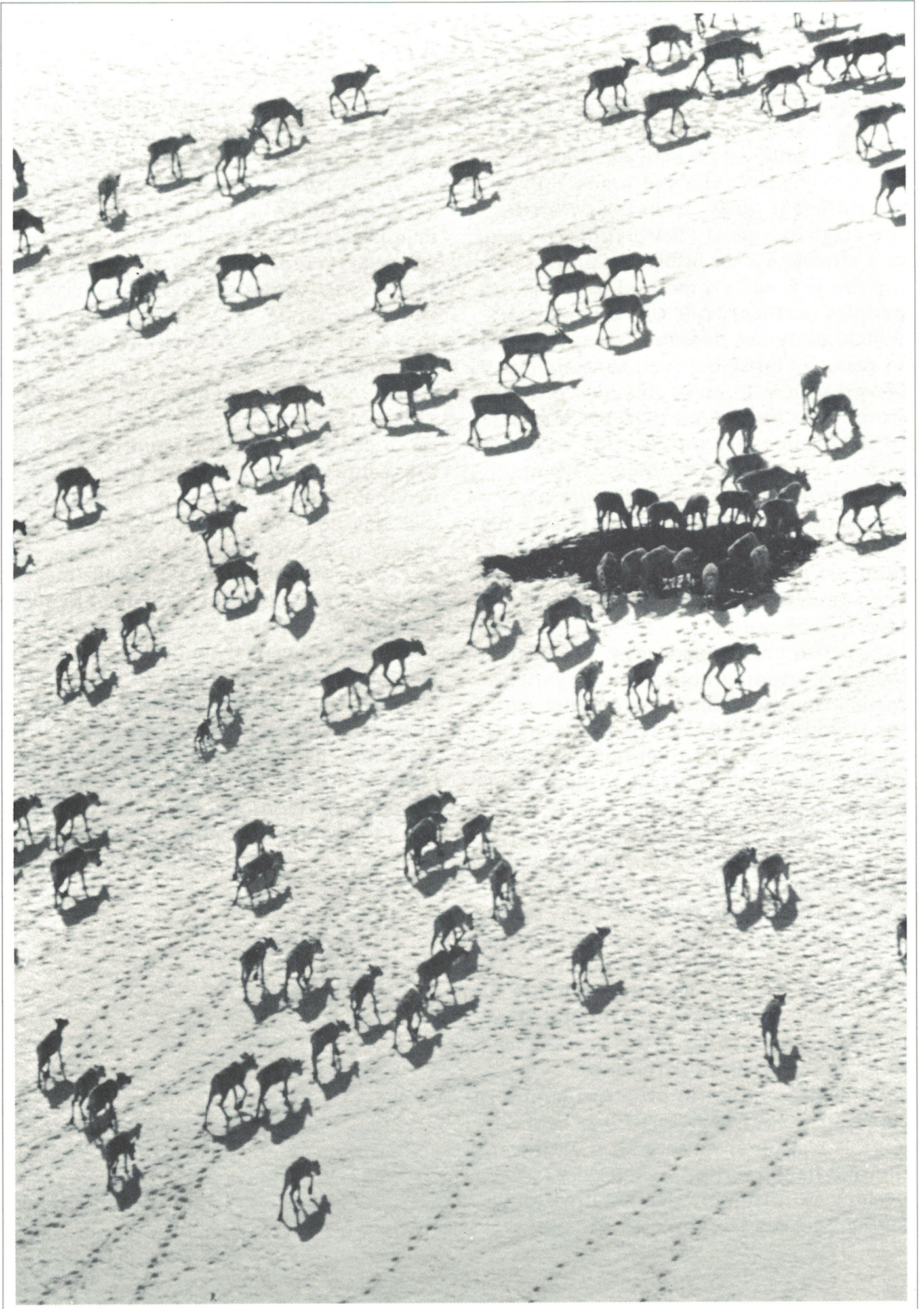


**S**o far has *friluftsliv* been treated as an outdoor life that depend only on its own qualities; the intrinsic values of practice itself are sufficient justification for *friluftsliv*. In the ecopedagogical view *friluftsliv* occur as a strategi for an utilitarian purpose: *Friluftsliv* is used as a method to influence peoples personal code of values, a code which guide the decision when you have to make a choise between fundamental value priorities. To make this idea possible Arne Naess underlines that it is important to stake guidelines for ethically and ecologically responsible *friluftsliv*. This becomes natural 'because *friluftsliv* need free nature for existance'. The phenomen can not keep its neutrality and valuefreedom; *friluftsliv* becomes a normativ process, guided by ecological issues and ecosophical norms.

*Friluftsliv* as ecopedagogy. The view demands an inquiring look. The fundamental thought follow a pyramidal structur starting with direct experience of nature, expanding through reflection and ending with an 'ecological attitude'. More popular: A travel through a joyous encounter with free nature (free 'means' without mentionable influence of artificial urban lifestyle.) will develop love for nature, and what one loves, he takes care of. After av while living *friluftsliv*, will the personal code of values choose priorities along with careness and responsibility for free nature. Developing a profound attachment to free nature is the best prevention, and prevention is the most sustainable solution to preserve nature. Historical the idea of *friluftsliv* as ecopedagogy is rest upon norwegian traditions on the one hand, and pedagogic ideas as «experimental learning», «learning by doing» and «discovery learning» on the other.

**S**ome ending reflections. The view of this paper short sketch out that the core values of *friluftsliv*, practically spoken, build an ecopedagogy in themselves, but it demands an ethically and ecologically responsible *friluftsliv*. With all prescribed ingredience outdoor activities truly way are 'a way home'. It is a blow in the air that sport also has to satisfy these demands in the future.

Still remains to see how outdoor activities, in casu *friluftsliv*, can fill this criteria under such special circumstances as the Winter-games 1994. We shall remember that, with children, the ecopedagogical idea does not demand big areas of free nature to yield sublime nature experiences. It could be the little yellow flower (*Taraxacum officinale*) breaking through the asphalt or it could be the snow and ice-crystals building a mysterious castle of a three. When we work with children, the outdoor activities should take place in the local environment, even if the surroundings not are the best. Childrens identity first get tied to the local nature and culture traditions, later they can expand to include the globe...





# THE SUSTAINABLE FUTURE OF MOUNTAIN COMMUNITIES

*By Børge Dable*

**T**he project «Nature and Culture in leisure and economic development - a local society working in cooperative unity» builds professional, philosophically and politically on an ecopolitical engagement.

Many years of struggle in headwind has lead to a raised professional work, and a work to obtain documentation on, that «the Western society's growth philosophy» not can be unified with a principal sustainable development.

The fight is apparently over, and we can sail in a strong downwind of verbal, positive statements supporting nature - and culture preservation.

20 years of work without any concrete results have however created impatience. Now action is demanded. Both the international and local society have to implement an essential readjustment. The driving force in this readjustment process has to come from within - from the local society, and the implementation must first of all be done at the lowest preservation level - the communities.

**O**ne of the project's most distinctive marks is that it is a «living project». A consecutive development has taken place, and the project has opened up to new perspectives and new professional relations. Contact and cooperation with the different professional groups and institutions has had a central place in this work. The project's

development has been - and still is - dependent on close contact and cooperation with the different local societies.

The work started in the fall of 1988 under the title «Nature preservation and «FRILUFTSLIV» in local societies - the local's participation», and «Socialization to «FRILUFTSLIV». From this starting point the project was gradually developed according to new experiences and perspectives and the new insight which the work with this project gave. The research - and development work within the project, is mainly a learning process where all parties involved (researchers, population, local administration, etc.) learn to understand connections within and processes through own activity. A conscious choice of values, open communication and concrete action are important parts in such a learning process.

**A** cooperation project of sustainable development of nature has been carried out between the local communities Rennebu, Vinje and Os. This project is connected to UNESCO's «Man and Biosphere» program, «The sustainable future of mountain communities: «Resources and tourism.» There was established and intersectorial group in each of the rural districts, consisting of representatives from the departements who manage nature and culture in each local community, the travel agency office and

the administration and representatives for other groups that are important in the nature - and culture preservation. (Among others, the landowners.)

The local groups make implementation plans of efforts that are supposed to support a sustainable development in the local community.

From our point of understanding we have emphasized an improvement of the following immaterial suppositions:

- Insight in and understanding of relations and connections in local nature and culture. Animate, develop further and transfer traditions in the use of nature, «FRILUFTSLIV» and culture.
- The team spirit in the local society. Open communication and social competence can not be learned theoretically. The different groups in our society have to develop «arenas» where they meet, exchange thoughts, meanings and experiences, and where they have to cooperate.

That is something which is well known from experiences with school development and the general pedagogical activity.

We look upon the creation of such arenas as a main task in the further work with local/regional development.

- A conscious choice of goal and direction on the basis of a conscious value orientation. This calls for a debate on values where the different groups take each other seriously as partners. Openness and critical sense to see and evaluate new possibilities, the ability to put own interests into a larger context.

**T**he superior goal for this project is divided into 3 parts:

- To protect our nature, and to develop an understanding which ensures a responsible use of nature. To create a basis for choice of an «ecological form of life».
- To preserve and develop a living and visible local culture which is based on

knowledge and important traditional values of fellowship. To develop a good leisure - and culture offer in the local society for the local population.

- To make the local society profitable and create new jobs, so that vigorous districts can go on existing.

The challenge lies in linking the three objectives together in the process of local development. Different means can be used for this purpose.

One of the possible means is tourism:

Tourism can never become *a goal from a social point of view*. It can be a goal for business organizations and bureaucrats who need hard facts to show that something desirable is happening. Tourism can as a social means only become an agent.

It is the results you can get from these means that will decide whether they are to be used or not, and on how large a scale they are to be used.

The conditions in some local communities and regions can be of such character that development of the tourism and the local nature - and culture - qualities are dependent on each other.

**T**ourism based on local nature - and culture resources is, particularly in a high-cost country like Norway, dependent on high quality of the offers. The quality of nature and culturebased tourism can be understood as «harmony» between the material and the non-material sides of local nature and culture. Such a «harmony» is dependent on to what degree the local society has developed an identity in relation to local nature and culture.

And not to forget, it is decisive what kind of understanding the local politicians have for the quality of the nature and culture foundation. Here lies a large need for



development of the local society's competence when it comes to need of action.

So far it has in many local societies and from some central authorities been shown little willingness in using the means on preservation and development of nature and culture qualities.

The interest for such qualities can increase, with the interest for development within the tourism at the local/regional level, and has partly already done so.

A commercial tourism, as a part of a sustainable development of villages and the local economic life, will never be possible without the local population's willingness to preserve and develop nature and culture qualities, and live up to this through practical action.

**I**f a local society - and economic development is to be sustainable in the long run, it has to be rooted in the local population's attitudes and value orientation. The local society has to develop an action competence in order to attend to and maintain important nature qualities and culture traditions.

A controlling from the central authorities is only going to be possible over a certain period of time if the foundation in the local population is missing.

We can therefore talk about a «sustainable preservation strategy» which takes communication with the people seriously, and which concentrates on using and further develop the local competence.

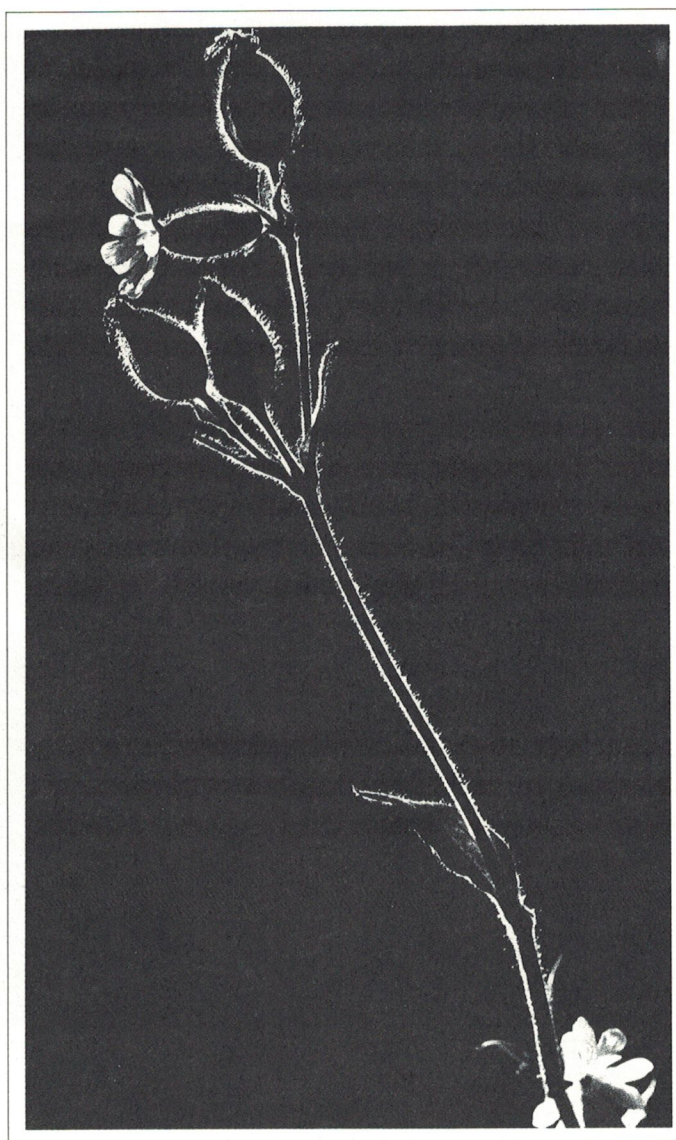
Consequently such a development is first of all a pedagogical challenge.

We meet this challenge best through making «the road our goal». The individual human being has to get possibilities to develop attitudes and skills which form a basis for a choice of an ecological form of life. 'This means a form of life that in the everyday, work and leisure situation:

- builds as little as possible on a consumption which directly and/or indirectly is a heavy load to bear for nature, and as little as possible restrict or destroy the quality of life for coming generations,

and

- participates in preservation, further development and transfer important cultural values of fellowship in our society.







*«Every child  
has the right  
to play freely  
in an unspoiled  
environment».*



**R**ennebu and Dalsbygda is two of the communities who have taken part in the research programme: «Nature and culture in leisure and economic development - a local society working in cooperative unity.»

Rennebu is situated in Sør-Trøndelag, 85 km south of Trondheim. Rennebu has got many opportunities for a rich «FRILUFTSLIV».

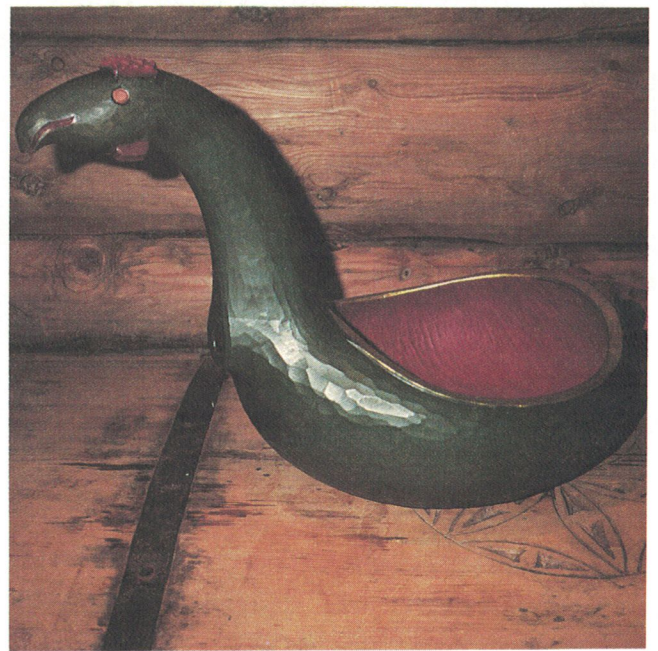
Rennebu is famous for its cabin-building traditions, in particular log cabins. Several trades export log cabins to many countries in Europe.

The «Sælehus» in the Olympic Park at Lillehammer is built in Rennebu, and it is a copy of a house from the 11th century.

The «mountain» pine is much used in handicrafts and carving. «Øl-høner» - for drinking and serving beer in, is a very special product from Rennebu.

Manufacturing wool and skin of sheep has also got long traditions in Rennebu. One particular workshop has specialized in producing fur rags made of sheep, combined with a traditional woven textile.

Every autumn there is a big fair in Rennebu. The fair has contributed to a greater sense of consciousness to the values and qualities of our old traditions of arts and crafts. The fair also takes care of other qualities in the small community, like a feeling of solidarity - the whole «community» is helping with the arrangement.





**T**he project «Children's World of Nature» is developed to give children and families close contact to the living nature. The area has got a lot of marked trails and several «Sælehus». «Children's World of Nature» is located by the mountain area called «Trollheimen». It is easy to get into the area, and special consideration is shown for the children.

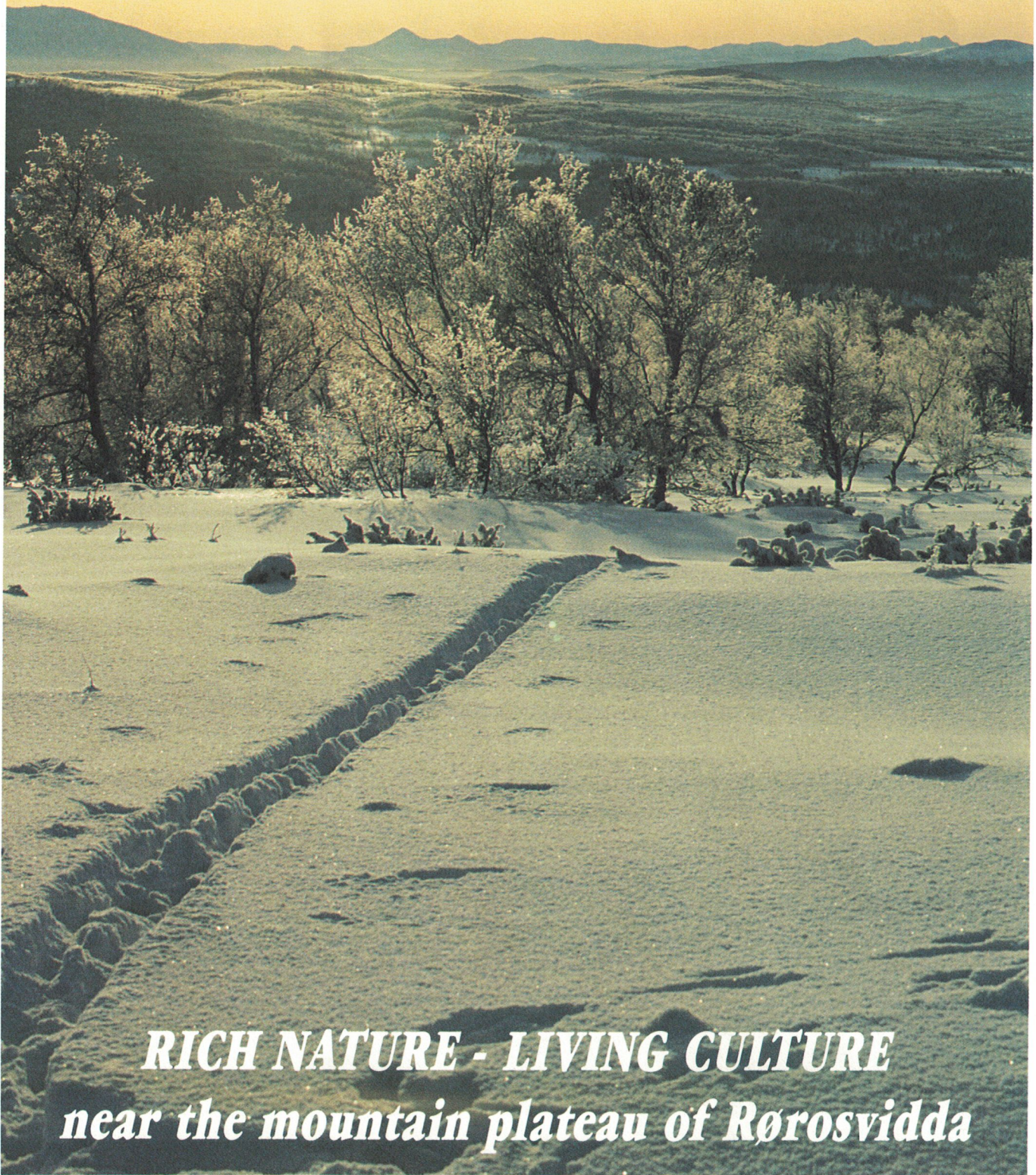
The «Sælehus» in the Olympic Park at Lillehammer is of the same type as the houses in «Children's World of Nature». The area «Children's World of Nature» is ideal for families who want to experience nature and culture in a different way.



# DALSBYGDA

*a vigorous society in the middle of*

**«THE WINTERLAND»**



***RICH NATURE - LIVING CULTURE***  
***near the mountain plateau of Rørosvidda***





## The Norwegian Roots of Deep Ecology

Although professor Arne Naess coined the term in the 1970s, the insights of Deep Ecology actually reflect a tradition of thought that can be seen in the history of Norwegian culture, from ancient mountain myths to the radical ecoactivisme of today.

American philosophers Peter Reed and David Rothenberg collected writings from prominent Norwegian thinkers on humanity and nature which was published as *WISDOM IN THE OPEN AIR* 1992 by University of Minnisota Press:

- **PETTER WESSEL ZAPFFE**
- **ARNE NAESS**
- **SIGMUND KVALØY SÆTERENG**
- **NILS FAARLUND**
- **FINN ALNÆS**

The essays presented are extended by interviews and followed by contributions by JOHAN GALTUNG and ERIK DAMMANN.

The Deep Ecology movement reflects a tradition that can be spelled out as *Nature is the true Home of Culture.*

*WISDOM IN THE OPEN AIR* is not only about *why*, but also about *how* ways are found. One of these ways, which is precious to Norwegians, is *friluftsliv*.

*WISDOM IN THE OPEN AIR*  
The Norwegian Roots of Deep Ecology.  
Edited by Peter Reed and David Rothenberg,  
University of Minnesota Press 1992.  
ISBN 0-8166-2182-9.

# CONTRIBUTORS

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## **FRIDTJOF NANSEN (1861-1930)**

celebrated polar explorer, (traversing Greenland 1888, skiing towards the North Pole 1895-96), natural scientist and humanitarian (Nobel Price for Peace 1922) - at home an unchallenged authority on sports and *friluftsliv*.

## **THOR HEYERDAHL**

earned his international reputation with his transoceanic scientific expeditions «Kon-Tiki» (1947) and «Ra» (1969) - the creative ethnologist also is a keen defender of free Nature.

## **ARNE NAESS**

Started his career as a professional philosopher in «The Vienna Circle», established «The Oslo school» and went on to the study of Gandhi and Spinoza. Through his ecology T professor Naess, an accomplished mountaineer, inspired the Deep Ecology Movement.

## **NILS FAARLUND**

was an early Norwegian «drop out» leaving his career as a biochemist 1967 to found NORGES HØGFJELLSKOLE. The qualified high mountain guide has since worked on *friluftsliv* mentoring as *a way home*. Faarlund is a founder-member of FOR-UT.

## **SIGMUND KVALØY SÆTERENG**

was the *primus inter pares* ecopolitical ideologist of the non-violent, anti-damming, civil disobedience struggle at Mardøla (1970) and the green movement against EU (1972). Sætereng, a member of FOR-UT, works as an eco-philosopher, Budal-farmer and activist seeking the centre of conflicts (Gandhi).

## **SIGMUND HAUGSJÅ**

is the first NIH-graduate with sports and a *friluftsliv*-major. He taught sports and *friluftsliv* at NIH and Hamar College of Education before being appointed Assistant Director of Environmental Affairs of LOOC.

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is a graduate of NIH with a sports and *friluftsliv* major. He is now an assistant professor of *friluftsliv* at NIH. He pioneered the idea of the *Sælehuset*-undertaking and is assigned by NIH as a full time project leader.

