

A photograph of a snowy mountain landscape. In the foreground, two dark skis with white markings are lying on a snow-covered slope. The middle ground shows a line of bare trees on a snow-covered hillside. In the background, a large, snow-capped mountain peak rises against a cloudy sky.

Friluftsliv as a way to nature conscience

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- “The necessaries of life are so few and simple, that a man is soon satisfied in regard to these (...)” (Jevons, 1888 p.40).
- If we followed this pattern of thoughts, environmental problems would be non-existing. But when Jevons continues the sentence, he points out what can be seen as the core problem of the consumer society:“(...) and desires to extend his range of enjoyment. His first object is to vary his food; but there soon arises the desire to build to ornament, and to furnish - tastes which where they exist, are absolutely insatiable, and seem to increase with every improvement in civilization” (Jevons, 1888 p. 40).

The problems

- Fewer people experience free nature
 - Big cities
 - Farmland
 - Lack of access
 - Lack of possibilities
- Nature becomes something theoretical that are not experienced or felt – how should they know what they are loosing?
- People and nature – possibilities for maintaing a connection
- Inspiration to look at the problem

Why?

- Economy is invading the value sectors of culture and nature
 - Culture and Nature is seen as instrumental in conventional economy
(Ingebrigtsen and Jakobsen, 2007)
- Ecological economics put forward a need to develop sustainable lifestyles for well – being and a sustainable planet
 - Need to show possibilities for cultural activities beyond the mall
 - Develop a sense of caring for nature, familiarity
- Object of the article: put light on a tradition that encourages nature conscience and can make a path toward a sustainable future



- Not translatable to outdoor recreation or outdoor life (Naess and Rothenberg, 2001) (At least three books published in English follow this idea)
- Clear contrast to the American form for outdoor recreation: “an extension of the fast pace adrenaline driven culture, where the outdoor pursuit satisfies a need for excitement, escape or even therapy for treating the ills of our society” (Hulmes, 2007)
- And the UK culture “based on linear routes, time plans, journeys, destination and self-reliance (...) in a landscape that is considered to be wild, remote and hostile” (Loynes, 2007 p 262)
- Friluftsliv should not be used as recreation in the weekends to be able to continue the destruction in the week days



History – social project



- Around 1900 – identity
 - Between ww1 and ww2 – improve the result of the conditions in the cities – labour movement encouraged people to use leisure time in nature
 - After ww2 – Norway was to be rebuilt, and friluftsliv was more a problem – you could not base economic growth on it. Governmental focus on sport instead.
 - Comeback with the ecophilosophical movement in the 70thies
- (Tordsson, 2010)

After 1970 - values

- Ideological loopside against building down nature for industrial or tourism purposes (Tordsson, 2010)
- A rich life based on simple means
 - Frugality as ideal
- Active and creative instead of passive consumption
 - Use what you have
- Nature as a friend, not as unused resources
 - Use what is needed for a simple life
- Ethics



Friluftsliv

- Canoeing
- Rowing / paddling
- Sailing



- Hiking
- Back Country Skiing
- Climbing
- Glacier "hiking"



- Fishing?
- Hunting?



- Gathering



Definition



- “Surplus life in nature”,
- under the condition that it should be performed in free nature with as little **influence from the techno cultural society as possible**. One should **experience a union with nature**, and interact with the ecosystem in a way that stimulates the whole human being, both intellectual, emotional, esthetical and physically. There is no final set of rules, but knowledge about nature and the values of friluftsliv should be a frame of reference for the performer, these premises must be consulted and prioritized after the situation (Faarlund, 1973 p. 32)

Why friluftsliv?

- Critic against the way today economy function can be found amongst many

- Monsen
- Næss
- Faarlund
- Zappfe
- Fønhus

Guidance as principle
Encourage to experience



Any relevance today?

Method

- 12 group interviews
- 8 Individual interviews
- 18 – 70 years old
- Hermeneutics
- Substantial part of their leisure time in nature
- Is the values from the 70thies still visible?

Empirical data

What is associated with friluftsliv today?

- Don't stress (1); simple without any [external] organizing (1); inclusive (2,4); based on your own effort (3); peace of mind (4); knowledge (5,6,8); curiosity (6); feel small (7); experience nature (7); keep off tracks (8); follow a natural rhythm (G1); follow the rhythm of nature (G1,G4); self-discipline (G2); simplicity (G2); presence (G2); never win over nature (G2); unity with nature (G2.)
- Take care of nature (2); feel small (7); keep away from changed areas (8); trackless (G1); don't harm nature (G2); activity on nature's premises (G2); don't litter (G3); don't put an economical value on nature (G4).

What is problematic

- Producers of outdoor gear
 - Trying to make niches – get people to buy more equipment
 - But also, producers that are trying to take more responsibility
- The fast pace adrenaline culture. Lack of virtue.

Further work

- Questions to be answered:
 - Show how friluftsliv can be transferred to practical experience arena

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