

# *Friluftsliv*: The Scandinavian Philosophy of Outdoor Life

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## Abstract

This paper explores the roots of the Scandinavian outdoor lifestyle of *friluftsliv* and its philosophical implication as well as its applications for environmental education. *Friluftsliv* as a philosophy is deeply rooted in Norway and Sweden but has lately obtained a more superficial meaning by the commercialization of outdoor activities. The philosophy and biology of *friluftsliv* is explored showing its importance as a means, in environmental education, to facilitate a true connectedness to the more-than-human world.

## Résumé

Cet article explore les racines du style de vie en plein air scandinave connu sous le nom de « *friluftsliv* », ainsi que ses implications philosophiques et ses applications en éducation relative à l'environnement. La philosophie du « *friluftsliv* » est profondément enracinée dans les sociétés norvégienne et suédoise, mais s'est récemment superficialisée par la commercialisation des activités de plein air. L'auteur explore les aspects philosophiques et biologiques du « *friluftsliv* », en mettant en évidence son importance comme moyen d'éducation relative à l'environnement en vue de faciliter l'établissement d'une relation véridique avec le monde « plus-que-humain ».

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We are in a splendid remote wilderness—the Wind River in northern Yukon. Crystal clear water sparkles around us with the marbled river bottom several meters below, giving the sensation of our canoe gliding in open air. The strong current and our synchronized paddle strokes carry the canoe down this Arctic river with a force that creates a deep shiver of pleasure. The breathtaking big sky above us, the river valley bordered by magnificent mountains, and the sensation of undisturbed wildlife surrounding us causes a deep emotional storm of happiness within, filling my eyes with tears—

a spiritual, almost religious feeling I often experience in nature. This landscape absorbs me so completely, entering through all of my senses and directly touching my limbic system. This gives me a sensation of a total integration with this land; a strong feeling of being at home in a place I have never visited before. Sensing myself as part of the landscape I experience the processes and evolution of this place unfolding itself inside my consciousness. I get a strong feeling of knowing the ways of things around me.

The power and intensity of this feeling has always surprised me, as well as the fact that not everybody experiences the same feelings. Trying to discuss this feeling with people who have never experienced it is difficult, as they cannot relate such strong feelings to nature. The feeling of being a part of the river or the mountains seems too spiritual to most people. Many of today's urban people have lost this ability to experience nature in a subjective way, seeing the landscape in an objective and disconnected way. The ability to be absorbed by a place is a state of mind, a skill that needs training. Many modern people have lost this ability to give the landscape free access, through open senses, to the limbic system. This limbic system makes up the functional centre of human emotions and memory. Sensory information enters the brain here and the higher centre of integration in the cerebrum consults the limbic system for memory retrieving and memory processing. By electrical stimulation of the limbic system hallucinations, religious experiences, out-of-body experiences, and near-dead experiences can artificially be created, indicating this system's importance for the experience of reality. Thus it seems as if there is an ability to let the landscape interact directly through open senses with the limbic system when interpreting the world, which can create a strong emotional reaction—a reaction we may experience as spiritual or religious. This has nothing to do with the endorphin and adrenaline rush one can experience in adventure activities.

This spiritual feeling of connectedness to the landscape is probably the deep experience in Arne Næss's philosophy of Deep Ecology (Sessions, 1995). Næss, himself a mountaineer and outdoor person, proposes that a deep experience of nature creates deep feelings leading to deep questions and a deep commitment for nature (Harding, 1997). This may result in a paradigm shift in one's way of viewing the world. In Scandinavia we would say that this deep experience of the landscape is the essence and reward of a lifestyle we call "*friluftsliv*" [free-luuf-ts-leav]. The word translates to "free air life" meaning a philosophical lifestyle based on experiences of the freedom in nature and the spiritual connectedness with the landscape. The reward of this connectedness with the landscape is this strong sensation of a new level of consciousness and a spiritual wholeness.

The essence of *friluftsliv* is difficult to define. It is a concept that can be found among outdoor people all over the world, but as a specific philosophy, and the use of a special word for it, is unique for Scandinavia, especially in Norway and Sweden. Here *friluftsliv* is deeply rooted in the soul of the people although far from everyone practices it. In Norway *friluftsliv* is an important part of most people's lives and a way of living close to the beautiful landscapes of the country. In Sweden and Denmark the word recently has obtained a more technical meaning in outdoor activities and has lost its philosophical dimension.

### History of *Friluftsliv*

The cultural roots of *friluftsliv* in Scandinavia come from the self-image of Scandinavians as a nature loving people (Sandell & Sörlin, 2000). This image is partly based on these countries' unpopulated landscape, where even urban people have free nature very close by for recreation. This self-image is also reflected by the unwritten law of "Allemansrätten" ("everyones-right") in Sweden and Norway that allows everyone access to the land, even private property. The image has its historical origin in the long history of living in this cold Ultima Thule where skies were already used for hunting 5200 years ago. The romantic "back-to-nature" movement in the 18th century, as a reaction against urbanization and industrialization, strongly influences Scandinavian culture. Through music, poetry, and art this nature-loving image was introduced to the upper-class society. Successful Scandinavian explorers like Fritjof Nansen, Sven Hedin, Roald Admunsen, Adolf Nordenskiöld, and others strengthened this image. But the upper class had no natural connection to nature; they weren't hunters, fishers, or farmers. Therefore *friluftsliv* became a way to realize the ideas of romanticism, to reconnect with nature and the old Scandinavian outdoor tradition. To guide the people back to nature *friluftsliv* was organized and developed by the worlds first tourist organizations (1868 in Norway and 1885 in Sweden), and later (in 1892) the Swedish outdoor organization "Friluftsfrämjandet." Their goals were to foster people's good health through skiing and other nature experiences to better cope with the urban and industrial development. During wartime, *friluftsliv* was used to develop and foster strong people for the defence—similar to the origin of the Anglo-American Outward Bound (Miller, 1990). This self-image of a nature-loving people was also reinforced in the 1930s during the building of the Swedish socialistic "folhemmet" (folk-home). The increased disposable time for the working class had to be used for healthy recreation in nature, and *friluftsliv* was the way.

Today a strong commercialization creates a never-ending flow of new consumption-lifestyles for outdoor recreation. Activities and equipment now overshadow the original goal of *friluftsliv* to be close to nature. For many people nature is becoming an arena (Devall & Sessions, 1985) to test oneself and the equipment. This commercialization excludes many from *friluftsliv* today because of the high price of gear, the long journeys to “the right places,” and the expertise needed for many activities is too high. This new trend in *friluftsliv* is in strong contrast with the essence of the word first used by Henrik Ibsen in an 1859 poem (Ibsen, 1882). He was sitting in a cottage, looking into the stove, and said “. . . this is *Friluftsliv* for my thoughts.” The word *friluftsliv* was thus first used to describe a thought, an idea about life. Before Ibsen, the word “Friluftsliv-painting” had been used by Theodore Rousseau and others in poesophy (poetry and philosophy) of the European deep Romantic Movement. In a meeting with the Norwegian Tourist association in 1921 Nansen (Dybwad, 1942) talked about *friluftsliv* as a philosophy and as an alternative for youth to avoid “tourism,” a superficial acquaintance with nature. He spoke about the ability to co-operate with nature’s powers and the joy of being in nature. He believed that free nature was our true home and that *friluftsliv* was our way back home.

### *Friluftsliv* as an Activity

*Friluftsliv* has, through organized activities of early outdoor associations and through commercialization, developed from an original way of thinking to today’s focus on the activities per se. This focus on activities rather than on the human relationship to nature has resulted in a modern superficial concept of *friluftsliv*. Outdoor activities in nature, or a superficial wilderness trip, is not enough to obtain the deep experience of connectedness to the more-than-human world. What then is the original concept of the nature experience we may call *genuine friluftsliv*? The word *friluftsliv* implies being in the open air, the outdoors, thus excluding indoor activities such as indoor climbing. It also involves free nature. *Friluftsliv* does not require remote untouched wilderness but the more away from the urban lifestyle the greater the experience. Not required are specific activities in nature. There are many reasons why people go into nature but most have nothing to do with *friluftsliv*. There are aboriginal people who live in nature. In a philosophical way they live *friluftsliv*, but the word does not imply an aboriginal lifestyle. Then there are loggers, farmers, trappers, scientists, wilderness guides, outfitters, and other professionals living in nature. Many aspects of their outdoor lives may be common with *friluftsliv*, but professional goals such as

exploring, mastering, or conquering nature are not compatible with *genuine friluftsliv*. Thus, it is not living in the outdoors per se that is *friluftsliv*. In fact, today most people (but not all) who pursue *friluftsliv* are urban people.

One other important reason for being in nature is to explore its resources. For hunters, fishers, and gatherers of berries and mushrooms, nature is a big storehouse waiting to be utilized, if not plundered. These are popular recreational activities in Scandinavia and often claimed to be *friluftsliv*. “Allemansrätten” gives people the right to pick mushrooms and wild berries everywhere. This “right” to the land and its resources has, to a great degree, shaped the nature-oriented attitude among Scandinavians. But utilizing the natural resources of the land is not *genuine friluftsliv*, although great emotional and spiritual experiences may arise through these activities. Collectors also see nature as a resource to explore for their collections—be it butterflies or beetles, gemstones or plants, or just the listing of observed birds. The rarer the specimen, the more valuable to the collector. Most collectors possess great knowledge about nature, but bird watching or collecting shells is not *genuine friluftsliv*. Similar groups are nature tourists who, instead of collecting pieces of nature, collect natural places. The more magnificent the place the greater value the experience. Tourists often consume places without becoming emotionally connected with them, as their purpose is simply to have seen it. Tourists usually need some degree of civilization and comfort and are not always happy with the natural conditions in nature. Bad weather or the steepness of a slope are natural features encountered when being outdoors. Fully natural, and accepted by the Friluftsliv-person, they are often reasons for discomfort and complaints for the tourist. *Friluftsliv* involves the unconditional encounter with nature in the same way as getting to know a person needs an unconditional meeting, and not just a quick look at each other. It requires connectedness and participation. By not participating one becomes a spectator and a consumer. Not participating and connecting with nature makes nature into a museum to observe, to learn from but not to interact with.

Still others visit nature for their curiosity and interest in how nature works. They want to take apart features in nature to see what they are and how they work. These are hobby biologists, curious kids, school classes on excursions, natural scientists etc. They may know much of nature’s ways, but only learning “objectively” about nature does not lead to the connectedness of *genuine friluftsliv*. Other categories of people who regularly visit nature are those who want to obtain aesthetic values from nature. These are photographers, painters, or simply “spectators” of the landscape. They are rarely interested in what kind of species they see or the ecology of the place,

but rather the aesthetic value of the place. Enjoying the aesthetic value of nature is an important part of *friluftsliv* but being a spectator of nature does not necessarily create any connectedness. Others use nature as a sacred place for meditation and reflection. Nature becomes a kind of church or temple to build new spiritual or religious energy. Similar to these are stressed, urban people who in “the silence of nature” slow down and regain their energy. Many cottage and motorhome owners belong to this group, having their “wilderness home” as a refuge from urban life. Again, to escape urban life and gain energy or spiritual power is a very important part of *friluftsliv* but without a deeper connectedness nature becomes just a form of therapy.

A growing group of visitors to nature are the new outdoor-activity people using nature as a playground. They consume nature as a big coulisse and arena for their recreation and sport activities, to compete in with themselves, or others. Most of them claim they pursue *friluftsliv* but this is more like a superficial form of *friluftsliv* with goals other than *genuine friluftsliv*. Here knowledge of nature, and the place beyond how to master it for the sake of the activity, is usually secondary. The preoccupation with the activity and the equipment distract them from the genuine experience of *friluftsliv*. Although *genuine friluftsliv* may involve mastering skills like how to travel and survive even harsh and dangerous environments with different equipment, *genuine friluftsliv* is not about conquering or fighting nature. Similar new types of outdoor people claiming they pursue *friluftsliv* are motorized. With snowmobiles, ski-dos, water-dos, motor boats, 4x4s, and cross-country motorcycles, they use nature as a playground for their motorized recreation. Driving a motorized vehicle, be it a car or snowmobile, can never be regarded as *friluftsliv* as you disconnect yourself from nature by using the vehicle. *Friluftsliv* is about harmonizing with nature, not disturbing or destroying it. *Friluftsliv* is not about consuming experiences, places, or resources, although just by being in a place will change it and resources consumed. *Friluftsliv* is not to actively seek adventures, although adventures and adrenaline kicks may be a natural part of *friluftsliv*. In *friluftsliv* you don't change nature to gain experience or take control of it, you don't build artificial racetracks, or boulder cliffs. In *friluftsliv* you may use nature for food and shelter or for your survival, but not modify nature to suit the outdoor activity. *Friluftsliv* is not an activity or activity program with a narrow goal; it is a lifestyle and a philosophy.

### *Friluftsliv* as a Philosophy

*Friluftsliv* as philosophy is a view of oneself in the more-than-human world, about finding the way back to an old human, biological lifestyle, but in a new

context—to move from a techno-life to an eco-life, back to our fundamental biological ways to relate to nature. In the “pre-civilized” world humans knew their way in nature as a way of survival. In modern urban life these survival skills are forgotten, and today most urban people only visit nature as tourists or consumers. Modern people need to re-learn basic skills, not by books or instructions, but learn how to relate to the more-than-human world by experience. In connection with nature we learn how precious life is—in sharp contrast with the “civilized” life—where life often is a struggle. *Friluftsliv* is a paradigm shift away from a dominant “objective” view of nature, toward an emotional identity and a way of living Arne Næss’s *Deep Ecology*.

*Genuine friluftsliv* also provides a social experience that many people in our urban secularized lives are missing. When pursuing *friluftsliv* you often do things together with friends, like sitting around the campfire, travelling together, sharing experiences, and being dependent on each other. *Friluftsliv* thus recreates the tribal life with the same security of belonging to an interdependent group. This is a form of human resources and human wealth we have lost in our urban life, where individuality and survival by yourself is the standard (Quinn, 1997). *Friluftsliv* fulfils a basic human need and thereby creates a sensation of wholeness. This may well be one of the reasons for the sensation of pleasure sitting around the campfire and just feeling the strong connectedness within the group and with life.

Today, when people have lost their original home, their place in nature, security in their connectedness with the world and also with a social group, they become insecure and afraid. Fear easily develops into aggression towards foreigners or aggression towards nature and other living creatures. This increased aggression is released through hard work, sports, or outdoor recreation activities. Nature often becomes the victim of this cultural aggression. If, on the contrary, you feel connected to the more-than-human world, you gain self-esteem, security, and confidence, thereby decreasing cultural aggression. Connectedness to nature creates responsibility towards nature and others—a more biophilic lifestyle (Selby, 1996).

Although *friluftsliv* is a modern escape from urban life to regain physical and psychic strength, it is not a quick fix for social ills through a form of wilderness therapy. *Genuine friluftsliv* is a philosophy about personal development, thus a lifetime process of growing self-esteem, social capabilities and survival skills in, and attitudes towards, the more-than-human world. *Friluftsliv* is about love and respect for nature, attitudes one does not learn reading or teaching, features that can only be learned by experience. For an outdoor person who has reached familiarity and connectedness to

nature, nature is never wild and scary, and such a person is at home everywhere in nature regardless of the place on the planet.

### **Biology of *Friluftsliv***

Why does *genuine friluftsliv* create a deep sensation of connectedness with nature, as well as providing mental and physical pleasure? Here we must turn to human biology. If we want to find the biological roots for *genuine friluftsliv* we have to look past the origin of Western culture, back to pre-civilized culture, and to the ecological habitat where most of human evolution has taken place. Humans have evolved as an integrated part of an ecological system, in close relationships with other organisms and the environment, and our human characters are evolved as an adaptation to these ecological demands and changes. Humans have followed the same rules and processes that have shaped other organisms in nature. Only by understanding these rules and processes that form the life of organisms can we gain an insight and understanding of our own development and nature.

Human nature is thus adapted to a natural habitat, not to today's urban technological world. The natural setting for human evolution, including the evolution of human senses and the human brain, consists of fractal structures (Gleick, 1987; Fleishman, Tildesley, & Ball, 1990; Kaufman, 1993) of repetitive patterns that never repeat themselves exactly, and rhythms of repetitions. Thus our brain is developed in a fractal world of rhythms. Fractal stimuli from the natural world harmonize with the stimuli processing patterns of the brain, creating a sensation of pleasure in such natural environments. Having a brain working in harmony with its capacity explains the pleasure of looking at the fractal structure of a landscape, the endless fractal structure and rhythm of waves from the ocean, and the deep pleasure of looking into the dancing flames of a fire.

The rhythms of nature include day rhythm, moon rhythm, seasonal rhythms, etc., as well as rhythms in patterns and structures. When traveling in nature for a longer period, these rhythms become a natural part of our daily life. We even have internal rhythms, biological clocks that are evolved to synchronize with the rhythms of nature. Breaking these natural rhythms cost energy. Electrical energy is needed to break the rhythms of day and night. Breaking the seasonal rhythm to create green grass in winter and ice in summer requires much of energy. Breaking straight roads through the fractal landscape requires energy. Creating monoculture we break the growing rhythm, which needs enormous amounts of energy in the forms of fertilizers, pesticides, maintenance, etc. to keep the culture clean.

David Abram (1996) stresses the importance of the reciprocity between our senses and the natural world to create our experienced perception of the world.

. . . these other shapes and species have coevolved, like ourselves, with the rest of the shifting earth; their rhythms and forms are composed of layers upon layers of earlier rhythms, and in engaging them our senses are led into an inexhaustible depth that echoes that of our own flesh. (p. 63-64)

In our pre-civilized world this reciprocity of our senses and the natural world created a strong subjectivity between the perceived world and the human mind, creating the animistic dimension of perception that now has been lost in modern urban life. In contrast to the fractal world of nature, our civilized world is non-fractal consisting of straight lines, flat surfaces and smooth areas—an environment sub-optimal for our mental processing capabilities. This is causing understimulation, stress and incompatibility in such environments. Humans are adapted to live according to the natural rhythms, but lately we have constructed artificial, mathematical rhythms determined by mechanical devices. These new rhythms split the day and the year in exact units independent of the events in nature. With clock time we have emancipated ourselves from the rhythms of nature and have violated our biological clocks creating an urban stress, a stress evaporating when returning to the rhythms of nature.

After weeks of canoeing the body and mind settle into a natural rhythm where breathing, pulse and paddle strokes harmonize in a natural way. Our rhythms not only come from inside of us, they harmonize with the surrounding landscape, with the current of the river, the sun and light, the wind and waves, and when these rhythms interplay we feel a great pleasure of harmony. The same feeling of harmony with the landscape is reached after days of trekking, where the pace harmonizes with the internal and external environment, and each step is synchronized by our spinal auto pilot so the mind may become absorbed by the landscape. This synchronization of internal and external rhythms when travelling for an extended time in nature is like playing in a samba batucada. When the rhythms are synchronized by all the percussion instruments playing takes no effort—one is absorbed by the energy of the rhythm. But as soon as the rhythm disharmonizes there is a physical and psychic pain and lots of energy and concentration are required to get the rhythm back into harmony. Suddenly the rhythm is back and the music swings again, and there is a feeling of a dimensional shift to a higher energy level. The music becomes a part of body and mind in an internal dance of mental energy and external dance

of musical energy. The asynchronous rhythms of modern urban life create disharmonies, creating physical and psychic stress which consume much energy. Therefore when returning to nature and living *friluftsliv* we regain the natural rhythms and feel the energy flow into body and mind, lifting us to a higher energy level, and to the experience of harmony and happiness—just as in the samba batucada.

Having a brain that after millions of years has developed in a rhythmical and fractal world, we feel as “coming home” when returning to nature, giving the brain the stimuli it was developed for and explaining our rewarding feelings of harmony in nature. When looking into a fireplace we feel the flames alive and attracting our attention. No artificial light, like the cold mechanical lifeless light of a flashlight, will ever attract us in the same way. What is the difference between the dead flashlight and the living spirit of the flames, if not the fractal rhythms that so much stimulate our perception? Abram (1996) may have found a biological explanation for our need to consume artefacts in our lifeless non-fractal world:

In contrast, the mass-produced artifacts of civilization, . . . draw our senses into a dance that endlessly reiterates itself without variation. To the sensing body these artifacts are, like all phenomena, animate and even alive, but their life is profoundly constrained by the specific “functions” for which they were built. Once our bodies master these functions, the machine-made objects commonly teach our senses nothing further; they are unable to surprise us, so we must continually acquire new built objects, new technologies, the latest model of this or that if we wish to stimulate ourselves. (p. 64)

In our modern, civilized lifestyle we have also emancipated body and mind. We do physical work in one place, the factory or the gym, and mental work in another place, the office or on the sofa with television. When the rhythms of the body and mind do not harmonize it creates a non-harmonizing physical or mental tiredness. In contrast, doing a mental and physical task synchronously as in *friluftsliv*, body and mind harmonize and the tiredness experienced after such a task is as great a pleasure, no matter how fatiguing it was.

We often describe our fundamental needs as “primitive,” “animalistic,” or “pre-civilized.” This view assumes that humans have undergone an evolutionary change since the rise of our civilization, from a “primitive” to a “developed” human, implying that we are biologically different today than 10 000 years ago. This culturephobic view indicates a lack of evolutionary and biological insight. The only difference between people of today and those living 10 000 years ago is their fundamental philosophy and cultural context. The time-span in our habitat change from the natural

setting into the technologically habitat is too short for the evolutionary processes to permit any major biological adaptations. The differences we find are new behaviours, new attitudes, new language, and new technology, but we have not changed biologically. Neither basic needs nor our anatomy, physiology and ontology have changed. Our brain's anatomy and function are the same as when we lived in the fractal biological world. So those "primitive" needs are not some old remains from a primitive state, they are still human basic needs. So when we return to nature through *friluftsliv* we do not satisfy our primitive needs—rather our basic human needs. As long as we deny these basic needs our modern human society will not become a more humane society. As long as we believe that humans can adapt biologically to the technological world we have created from an anthropocentric scientific philosophy, humans, and human society will suffer from technological stress.

As clearly stressed by modern environmental philosophy (Sessions, 1995; Quinn, 1992, 1997) we cannot return to a "primitive" pre-civilized culture. Rather we have to recognize basic human needs and use them as goals for cultural development. *Genuine friluftsliv* might be a way to let people discover the pleasure of fulfilling these basic human needs when body and mind harmonises with the natural world, and thus creating a foundation for a cultural change away from an anthropocentric philosophy. It is therefore important to clearly make a distinction between the philosophy of *genuine friluftsliv* and the anthropocentric, superficial kind of *friluftsliv* where competition, consumption, egoism, and commercialization are its philosophy.

Gardner's (1983) description of the seven intelligences is a modern re-discovery of the nature of the human mind as evolved in the biological world. This realization got lost through Greek philosophy, Cartesian dualism, and the objectifying scientific focus on logical thought. Gardner's intelligences show a flexible human brain that is needed for adaptation in an socio-ecological environment. The different human intelligences have evolved and are co-ordinated to optimize human survival in the complex natural world. Gardner's mathematical-logical intelligence (the ability to organize thoughts sequentially and logically, to analyse and solve problems, to see connections) is the base for the modern scientific secular school together with the verbal-linguistic intelligence (the ability to understand and express ideas through language, communicative skills, to tell stories of past experiences, to communicate how to solve problems etc.). Taken together with the visual-spatial intelligence (the ability to learn through images, spatial skills, to estimate distances, etc.), it is easy to understand the importance of these three intelligences for survival in the wilderness. Also of

great importance in a tribal world (Ross, 1992) are both the interpersonal (the ability to notice and make discriminations regarding the moods, temperaments, motivations and intentions of others, cooperate, leadership and group dynamic skills) and the intrapersonal intelligence (one's access to one's feelings, skills of visualization, metacognition, reflection and self-analysis). In an evolutionary sense the bodily-kinaesthetic intelligence seems obvious for the survival in the natural environment. The intelligence of mastering different skills and physical activities has a high survival value in the pre-civilized world. The seventh intelligence, the musical-rhythmical sensitivity to tone, pitch and rhythm, and the ability to reproduce them do not seem obvious for human survival. But to the hunter the knowledge of alarm calls of birds and other animals, and the ability to distinguish and copy different animal sounds is an important skill. This ability extends the hunters senses to include those of other species to determine the presence of prey or predator; thus reading sounds in the environment is a highly evolutionary skill. In an animistic tribal world the interpretation and sensitivity of rhythms of the internal and external world, as well as the interpretation and presentation of these in the form of dances and songs, is an important skill for survival (Abram, 1996). By chants, dances, tricks, etc., the shamans interpreted and presented the ecological conditions for the tribe, which had great importance for the tribal survival. Today we are no longer trained to listen to faint nuances or use these skills, as we in the urban noise have closed our senses as an adaptation and habituation to an urban noisy life.

Gardner's (1983) different intelligences can thus be translated to evolutionary fitness components of the human mind, and have probably strongly influenced the evolution of the human brain. In today's urban world these different aspects of human intelligences are emancipated and some are regarded more important than others. This situation again creates a mental disharmony, absorbing energy like the unsynchronized samba batucada. By leaving this unharmonized urban lifestyle through pursuing *friluftsliv*, Gardner's different aspects of the human mind can again function harmoniously, giving a sensation of pleasure and happiness. Thus *friluftsliv*, by involving all senses, and in accordance with Gardner's different intelligences and the body and mind, fulfil basic human needs as well as restore mental and physical harmony. In our urban settings we try to fulfil this harmonization of the different human needs by artificial means such as drugs, alcohol, consumption, over training, etc., but we create frustration, diseases of boredom, belonginglessness and meaninglessness. The "quality of life" we seek, will not however be found in civilized urban culture, but in our basic biological functions, our natural ecological habitat, in

nature as an unstructured fractal and complex environment, in our true home.

Studies made by Grahn, Mårtensson, Lindblad, Nilsson, and Ekman (1997) of children's preferred play environments show that children prefer free nature to artificial environments. We feel physically well playing in natural complex movements, and this research has shown a connection between physical and intellectual development. Children who spend lot of time in natural settings develop better, both physically and mentally, feel better, find it easier to concentrate, and suffer less from stress, allergies, etc. All this supports the idea that nature is the natural habitat even for modern urban people. Today most humans live in an uninteresting and uninspiring artificial world for the human mind and body. Urban life does not stimulate all of our senses and our different intelligences, or our physical abilities; a form of stress and restlessness is created. Our natural habitat probably consists of a complex patchy environment with different biotopes to find food in, open areas to find prey, and shelters to hide in (Grahn, 1992). Maybe that's why most of us find a complex natural surrounding more aesthetic than an urban or a monocultural setting.

There may also be an evolutionary survival explanation for the close connection between sensory and memory processing in the limbic system. Abram (1996) suggests a close interaction between the sensory interpretation of the world and the memory in the Australian aboriginal's Dreamtime. Dreaming songs used by aboriginals as oral maps when travelling the arid landscape of Australia function as memory tools, oral means of recalling viable routes through the harsh environment. In these Dreaming songs the landscape itself provides the visual clues for remembering the Dreamtime-stories that guide the tribe to resources of water, shelters, and other landscape features important for their survival, providing a form of "ecological memory" (Jardine, 1998). Thus the landscape directly interferes, through the limbic system, with the memories that are essential for survival. This may be one explanation for the deep spiritual experience we feel when we let the landscape subjectively integrate with our limbic system. It is a basic human feature for survival that is lost in our modern objective culture. The strong feelings experienced when in wilderness may be nothing more than fundamental survival mechanisms, when the landscape directly interferes with the brain's memory mechanisms, and the synchronization of the landscape with the brain is experienced as a deep spiritual experience.

As we return to our senses, we gradually discover our sensory perceptions to be simply our part of a vast, interpenetrating webwork of perceptions and sensations borne by our countless other bodies . . . This intertwined web of experience is, of course, the "life-world". . . nothing other than the

biosphere—the matrix of earthly life in which we ourselves are embedded . . . the biosphere as it is experienced and lived from within by the intelligent body—by the attentive human animal who is entirely a part of the world that he, or she, experiences. (Abram, 1996, p. 65)

### *Friluftsliv* in Education

*Friluftsliv* may have the same ultimate goal as environmental education, but does not use any educational institution as educational aid, except nature itself—instead *friluftsliv* uses wilderness as the university. The overall goal for both would be a healthy soul in a healthy body in a healthy society in a healthy world, where respect and responsibility would be the new foundation of human interactions.

Although *friluftsliv* may be viewed as a form of environmental education, it is an education without a curriculum. *Friluftsliv* is not outdoor education. Outdoor education has specific goals described as a place (natural environment), a subject (ecological processes) and a reason (resource stewardship) for learning (Priest, 1990). *Friluftsliv* is more like a game (Isberg, 1995). To become absorbed by a game one needs imagination and fantasy, which shift you to another level of consciousness. To see that every rock, tree or leaf has its own form and identity, has its own history to tell and its own right to exist, requires a higher level of consciousness and fantasy. *Friluftsliv* it is not about teaching and lecturing or being on excursions. But it involves a sort of education, learning the ways of yourself and the place in the more-than-human world and learning the ways of every creature and phenomenon you meet on your journey through life. Traditional environmental education (Weston, 1996) and natural sciences enrich and deepen the experiences of *friluftsliv*, but in *friluftsliv* the goal is not to become an expert naturalist. Rather *friluftsliv* is a link between natural history and philosophy, linking the knowledge of yourself and the surroundings into the understanding of the world. Although *friluftsliv* is on the curriculum in Scandinavian and many other educational systems, its goal is usually that of outdoor education (Priest, 1990) and not the deeper philosophical goals of *genuine friluftsliv*.

Modern pedagogic theory often lack roots in human biology and in humans as a product of the evolutionary and ecological processes. In most cases pedagogics only focus on the social situation under analysis. Most pedagogic theory has its roots in a Cartesian dualistic and anthropocentric philosophy, denying or ignoring the spiritual connectedness of humans with the more-than-human world. Thus traditional environmental education has an objectifying scientific approach sustaining our disconnectedness with the