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Friluftsliv on the Urban Fringe

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Abstract

In the 2014 winter season I embarked upon a one month journey through the prominent places of friluftsliv activity in the Nordmarka (Northern Forest) that lies on the fringe of Oslo, Norway. The objective was to gain a deeper understanding of how friluftsliv practice influences social, cultural, and ecological sustainability particularly in this unique setting where the forest meets the city. In order to sort through the inherent intersectionality of such an experience and depict the current transient and globalized society, the use of myself as the main informant was appropriate in this case. This study discusses the relationships between such concepts of the self, the other, discrimination, competition, various socially constructed binaries, and their complex social, cultural, and ecological manifestations in outdoor activities and beyond. The research consisted of a menagerie of mixed methodological approaches, momentary field notes, reflective journals, and poetic representations. The outcome is an autoethnography consisting of the many layers of personal experience, cultural phenomenon and globally transferable metaphors. The result is an exhibition of personal reflection during activity that ultimately questions the place of reflection in activity. This study adds to the growing discussion on autoethnographic research, intersectionality, human-nature relations, friluftsliv and overall issues concerning social, cultural and ecological (SCE) sustainability which should inspire more sustainable ways youth, outdoor enthusiasts, practitioners, and educators perceive human-nature relations while engaging in outdoor activity and in other SCE contexts.

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1. Introduction: Sognsvann, the place of departure

Now I sit at Sognsvann, the lake that I am lucky enough to live right next to. It serves as a place for people to gather for a picnic, take a walk, and run around the lake on a 3 km trail. Now it's a sunny day and even for a weekday in the mid afternoon there are many people engaging what one would argue to be friluftsliv activities. I myself like to use Sognsvann trail as a place to get a fix of fresh air, some nature, see some people, or take a walk with a friend. For me it's not usually the first choice... typically I just use the area when I don't have so much time to venture into the marka...it's more or less a place of departure. From here is where the trails begin, leading to the vast network of prepared tracks that I usually take up to Tryvann or Frognerseteren in lieu of the t-bane. It's a convenient place to enjoy the outdoors none the less, by the number of people is see here, apparently I'm not the only one who thinks so. Possibly there is no other place in Oslo that serves as more of an access point for the nature (fieldnotes, 18.02.2014).

This entry from my journal depicts where I sat a many of days on a log, observing and reflecting, while getting some fresh air by the lake. Sognsvann serves as an entrance to the *Nordmarka* (northern forest), the forest that lies on the outskirts of Oslo, Norway. One could call this place the portal to all that is Norwegian outdoor life or *Friluftsliv*, as it is better known in Norwegian. Considering my location, I am on the fringe, where the forest meets the city, where the nature meet the culture, where industrialization slips its fingers into a formerly unadulterated forest. This is where many journeys into the marka begin or end and in my case, here and now, is where this study begins.

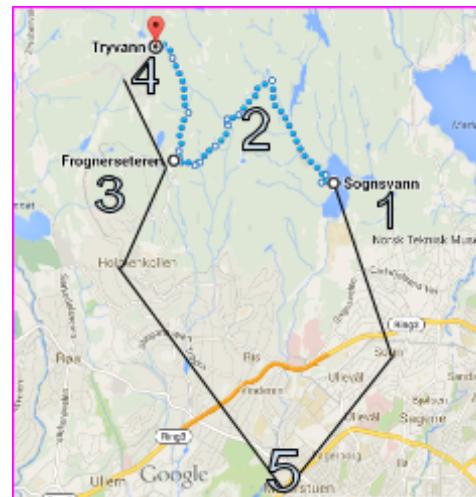
As a young inhabitant of this planet and an outdoor educator, I hope to lead a long life of facilitating and motivating a deep human interaction with nature. I have become increasingly eager to understand how outdoor practices contribute towards a sustainable future, particularly in this time of social, cultural, ecological (SCE) and overall planetary crisis. Through my experiences in the outdoors, I have come to believe that meaning derived from direct experiences with nature in outdoor places greatly influences SCE sustainability.

To gain a deeper understanding of how friluftsliv practice influences SCE sustainability, I decided to document my experiences in friluftsliv activities during a month in the 2014 winter season and form them into this autoethnographic research study. This is an autoethnography. This is a study of the self, the cultural phenomenon friluftsliv, and globalization in relation to social, cultural and ecological sustainability. To sort through the complexity of such a study and depict the current transient,

globalized society, I chose my experiences as the basis of this research with myself as the main informant. This study is essentially based from my senses and my written accounts of my direct perceptions and experiences. The study analyzes my surroundings by the contrasts, comparisons, conflicts, and paradoxes that obviously sensed by my mind and body. The data was aurally (through the listening to sounds and voices) and visually collected throughout my experience as I was confronted by contrasts of light and sound, people and purpose, conflicts and paradoxes. Furthermore, it was collected kinesthetically - picked up by my body while moving, sliding, and skiing on the snowy slopes, trails, and fields or sitting idly upon congested subways and ski lifts.

In nature and culture there are many perceived divisions and intersections. In the case of Sognsvann there was a stark visual juxtaposition in front of me. A typical view around Sognsvann included visions of skis on snow, bright neon Gore Tex against the backdrop of a green forest, or a fabricated pølser (hot dog) against a friluftsliv practitioner's or child's lips. One might say that with this sampling of contrasts highlights certain conflicts and paradoxes are obvious, in regards to the unsustainable choices humans willingly make while engaging in friluftsliv, an activity which is at its romanticized basis arguably encourages sustainable human-nature relations.

The geographic area of investigation was on the fringe of Oslo, where the forest meets the city. More importantly I investigated some prominent places of



friluftsliv activity. A map of my journey appears in this map above (Sognsvann (1), marked ski trails (2), Frognerkollen (3), Tryvann winter park (4), and the T-bane (5), Google Maps, 2014). Throughout my journey, I considered the concept of a division between nature and culture in its figurative and literal forms. Despite some stark contrasts, Sognsvann was possibly a perfect example to arguably denounce the divide between nature and culture. Being more or less the access point to the marka and friluftsliv activities in Oslo, between the city and the forest, culture and nature, literally and figuratively; Sognsvann presented itself to be vastly intersectional. The metaphorical highway of trails guiding humans through the forest supports an intersection of two social constructions, nature and culture, rather than a divide.

I found that by identifying that it is an intersection that exists rather than a divide, and noting that society colonizes these places with certain meaning, I found a great visual representation that the divide, like many socially constructed binaries, is something human created. Therefore being in nature here at Sognsvann presents an example of nature and culture mixing, however considering the very social elements that intersect may result in a discovery that decolonizes much discrimination which society takes as fact rather than as constructed.

In this case, these concrete literal intersections are at first sight determined by quite rigid constructions. As an example *Den Norske Turistforeningen* (The Norwegian Tourist Association or DNT) post signs which point to prepared ski trails which lead people into the marka, most people throw garbage in designated receptacles, and most people tend to walk around the path which surrounds the lake. But what is with those who go ski off the trail, burn their trash, or explore the construction site nearby to the lake rather than the path. I have observed all of this around the lake, and more examples of a continuum of possibilities between constructions both physical and social present themselves throughout this journey.

Just by sitting at Sognsvann I was already engaged in friluftsliv. And this activity already served as applicable example of the potential of Friluftsliv activities to influence sustainable thought and action in practice. With these thoughts in mind I packed my rucksack for the many adventures into the Nordmarka and experience this phenomenon of *Friluftsliv on the Urban Fringe*.

2. Literature and Theory, Or: My *Paradigma Vitae*

As I mentioned earlier, this journey and study have already begun. In order to provide a perspective on my paradigm, the following is a review of the literature and theory that inspired me to conduct this study. Consider this chapter my *paradigma vitae* (paradigm of life), an account of a journey through my perspective as represented by literature and theory with respect to the autoethnographic context. It is more than a literature and theory review but an active, personal and intimate story of the literature and theory that has framed my perspective and brought me to perform this study.

2.1 Initial Literature and Theory.

In 1972 the United Nations made a declaration that emphasizes the importance of the relationship of society, culture, and ecology to sustainability. Paragraph 6 of *The Stockholm Declaration on the Human Environment* (Sohn, 1973) states that,

A point has been reached in history when we must shape our actions throughout the world with a more prudent care for their environmental consequences.

Through ignorance or indifference we can do massive and irreversible harm to the earthly environment on which our life and well being depend. Conversely, through fuller knowledge and wiser action, we can achieve for ourselves and our posterity a better life in an environment more in keeping with human needs and hopes ... (p. 446)

This statement grazes upon the symbiotic relationship between humans and the nonhuman world as well as the basic principles of *Deep Ecology*, a philosophy created around the same time by Norwegian Climber and philosopher Arne Naess (1973), which emphasizes that through experiences in nature one will identify with nature and therefore become empathetic towards nature. Thus this empathy may “induce people to protect nature, not because they think they *ought* to, but because the *feel inclined* to” (Milton in Gurholt, 2013, p. 1).

However, I have been made aware from my experience and research thus far that although sustainability essentially is a goal, it is not simply achievable by suggesting reformations of human behavior directed toward biological/environmental elements of nature, but a societal paradigm shift that regards the symbiotic relationship between the

social, cultural and ecological. The Norwegian outdoor life tradition of *Friluftsliv* (literally translated, *free-air-life*), a practice that I have studied and experienced over the past two years, provides a potential venue for such a SCE paradigm shift. The phenomena of friluftsliv have been described and discussed from a many of perspectives, as it will throughout this study. In a speech at the University of Edinburgh Nils Faarlund (2012), the Norwegian mountain guide and eco-philosopher, explained a normative perspective of friluftsliv “as Norwegian tradition for seeking the joy of identification of free nature”. In his article *Defining Friluftsliv* (2007), Faarlund further explains that Friluftsliv challenges ‘the patterns of thought, values, and lifestyles imposed by modernity” (pp. 56).

Perhaps being in nature and *feeling inclined* to protect nature supports a structure in line with the claims of Naess (1973) and Gurholt or perhaps is not enough and further supports and ideological divide between the social constructions of nature and culture. “Seeking the joy of identification of free nature”(Faarlund, 2012, 56) could also serve as a motivation to protect nature leading to an acceptance that human identity is *an equal* and thus integrated with, the notably Norwegian concept of, “‘*the nature*’, a notion that regularly refers to actual locations in outlying areas”(Gurholt, 2013, p. 2). But, what is most interesting is Faarlund’s (2007) notion that Friluftsliv offers a space to challenge ‘the patterns of thought, values, and lifestyles imposed by modernity” (p. 56). Do Friluftsliv activities present situations where humans “*ought to* ” act sustainably based upon the equal rights, liberation and survival for all planetary beings? To answer this question the concepts human and nature identities must be assessed from all constructed sides, nature and culture, which, I argue, are mutually dependent.

Through research, reflection, and experience, I have come to the understanding that practically all that exists in the planetary landscape have been colonized or otherwise given meaning by socially constructed ideologies. In their article *Beyond Human, Beyond Words: Anthropocentrism, Critical Pedagogy, and the Poststructuralist Turn*, Bell and Russell (2000) describe the educational influence of the anthropocentric fear of being too closely linked to nature saying that it relies upon “exploitation of particular human groups (eg. Women, Blacks, queers, indigenous peoples) deemed to be closer to nature, that is animalistic, irrational, savage, or uncivilized.” (p.193). Whether it is a fear or a way of defining these groups as inferior as a method of control; nonetheless, the human relationship to nature (arguably in this with case *nature*

representing all non-human beings) has long been stigmatized under the dominant social construction of a nature-culture binary and thus this concept has circulated a myriad of discriminatory social, cultural and environmental (SCE) practices for all those considered “closer to nature” in its wake.

Oppression of humans and nonhumans (respectively culture and nature, for in this study’s case) alike has been determined by competitive motivations to dominate all that is deemed “closer to nature”. It is arguable that the same mechanisms of discrimination that humans use to denigrate fellow humans because of their “closer to nature” associations, are the same mechanisms humans use to discriminate against nature itself by, for example, misusing natural resources, allowing pollution, and general ecological disrespect.

Humans and nonhumans suffer and thrive symbiotically. Considering the intersections of nature-culture, identity, and sustainability, I aim to find perspective of these experiences where mind, body and world (Nicol, 2013) come together in outdoor places. Particularly, Friluftsliv, has managed to be a phenomenon of outdoor practices that at its philosophical base is lacking in elements of competition and rather emphasizes commune, with the ‘natural’ non human world (i.e. “the nature”) away from what Norwegian polar explorer Fridtjof Nansen described in his 1921 speech *For Young People* as the “urban life [which is] is after all unnatural” (Friluftsliv, n.d., para.7). Therefore, with the support of diverse perspective on the Norwegian cultural practice of Friluftsliv, from my standpoint Friluftsliv serves as an open arena to explore how humans identify, think about and act within nature. Furthermore, Friluftsliv has the potential to promote notions of sustainability that is all-inclusive for both humans and non-humans.

2.1.1 Theoretical Origins of Friluftsliv and discrimination: Gender role construction and the Nature/ Culture divide as case.

It is necessary for me to establish a contextual basis of the possible origins of socially constructed identity, binaries and other discriminatory mechanisms in culture and nature and their relation to Friluftsliv. I will use the proposed natural emergence of *Outdoor Education* followed by its connection to Darwin’s *Sexual Selection* and gender binary construction as a case example of the origins of discrimination leading towards SCE unsustainability based on competition among humans (as case for *culture*) and in

relation to non-humans (a case for *nature*). Further connections between discriminations and social constructions follow.

2.2.2 A brief “Socio-cultural History of Outdoor Education”.

James Neill (2004a) describes in what he calls *A Socio-cultural History of Outdoor Education* that “outdoor education has emerged as a semi-ritualized form of encounter with nature since Western consciousness moved indoors”. According to Neill’s theory, outdoor education was initially a natural process in which all humans participated. Hunter-gatherer societies were natural incubators of outdoor education (Neill, 2004a). Neill’s description does not necessarily refer to outdoor education in the neo-traditional British sense but rather in reference to simply learning outside. Thus, from an early age humans lived outside and learned how to function in the outdoors in order to survive regardless of identity.

Throughout much of Europe during the Romantic period, the theme of making a “*Return to Nature*” (Just, 1904) persisted. Post-Romantic German Naturopath Adolf Just coined the phrase and titled his landmark book *Return to Nature*, further adding to the conversation of alternative escapism from industrialization. Similarly, Nansen explained the expression *Friluftsliv* by characterizing it in reference to the romantic ideology of nature as an escape from the demise of culture (Pedersen, 2007). To connect this to more recent history, Neill joins our perceived modern day human need for outdoor activity with the outdoor practices of our hunter-gatherer past in his theory of the *Intra-indigenous consciousness* (IIC). Neill’s theory (2004b) states that,

The Intra-Indigenous consciousness (IIC) is the cumulative psychological knowledge of human evolution that is genetically stored. It is the indigenous psyche within each person and it can be activated through direct experiences with nature, natural elements and natural systems. (p.1)

Neill proposes that the IIC is typically elicited through “re-engagement in indigenous lifestyle” (2004b, p.1). Such activities are eclectic and include (but are not limited to) sustained natural activities, self-exploration in nature, outdoor education, and suggested developmental sequence of accessing increasingly deep IIC experiences by spending time in nature, experiencing symbiosis with nature, exploring a relationship with nature through various phases and cycles, becoming friends with nature,

walking, jogging, running and other journeying in natural environments, camping and living in nature, studying human connections to nature holistically and integrally, which includes cosmology, geology, botany, zoology, farming and environmental issues, as well as, triggering the intra-indigenous consciousness through indigenous-type ceremonies and consciousness-altering activities such as solos in nature, sweat lodges and vision quests, and living sustainability with nature, among others actions which spawn sustainable living (Neill, 2004b).

Neill's IIC supports and shares some similar philosophical attributes and connections with the Deep Ecology roots of friluftsliv practice. Naess also see friluftsliv as "partly a continuation of earlier (hunter-gatherer's) ways of living, while simultaneously as a concept of a more or less playful but non-competitive contemporary lifestyle in nature" (in Gurholt, 2013, p. 2).

2.2.3 Theoretical origins and connections of competition and discrimination.

In his book *The Descent of Man and Selection in Relation to Sex*, Charles Darwin (1871) proposed his concepts of *sexual selection* and has since provoked a myriad of gender discussion based on his concepts. Although referring to biological sex, Darwin's concepts may help us understand the dominant role of males in the outdoor setting in relation to socially constructed gender roles and to Neill's, Just's, Naess's, and Nansen's concepts of humans returning to nature in our post-industrialized society. Darwin's concept is a dominant, and mainstream basis for much research in regards animals, including humans and in particular it has been used to study mating, food-sharing and a myriad of social interactions in egalitarian indigenous communities.

According to Darwin's (1871) concept of sexual *selection*:

The sexual struggle is of two kinds; in the one it is between individuals of the same sex, generally the males, in order to drive away or kill their rivals, the females remaining passive; whilst in the other, the struggle is likewise between the individuals of the same sex, in order to excite or charm those of the opposite sex, generally the females, which no longer remain passive, but select the more agreeable partners. (p. 398)

Darwin's theory is remarkably male biased yet remains more or less the status quo since its formulation. His theory may provide an explanation of common societal values in regards to gender, a masculinized perspective of a historically feminized nature and how

this and other stark socially prescribed roles, as a result, are valued in outdoor activities and society at large. In my understanding of Darwin's theory, it seems that gender roles of the one sex dominated over the others as a result of male competitiveness. In hunter-gatherer societies males tended to demonstrate their dominance and power by their ability to obtain food. Those males who obtained the most food presented the highest rate of security in a community. This rate of security and social dominance in the community supposedly represented power in the community and therefore they were considered ideal mates for females.

Geneticists would say that these ideal mates contain the most attractive alleles, otherwise known as sets of healthy genetic traits that will be successfully passed on through offspring. Theoretically and simplistically, as a result a male who could gather the most food would have more opportunity for copulation and therefore continue to have more power in society. Therefore, it is possible that the battle for dominance and power among males in groups is most likely ingrained in the human outdoor experience since the beginning of time based upon the essential roles that power and dominance play in the theoretical Darwinian system of reproduction and sexual selection (Andersson, 1994).

Historically, in the case of the battle for dominance women were typically marginalized in the outdoors and left reliant and subordinate to the men who battle each other for power. However, my interpretation of gender construction, competition and its relation to outdoor education is simply an example of the presence of competition in much of our socially constructed binaries and hierarchies. This example can be seen as an overarching metaphor of how binaries that are inherently discriminatory and oppressive tools used marginalize all those who are considered to lack power in the structure. As described in *A-Level Economics Notes* (2006), competition is a result of scarcity and

whatever the form of competition is, discrimination is implied. All competitive criteria are discriminatory as they serve to separate the winners from losers. That is, someone must be discriminated by some criteria. In fact, the purpose of competition is to discriminate. In competing for scarce resources, those who fail to get what they want are said to be being discriminated. (p.1)

Although, in a time of great access to resources that could feasibly end scarcity and thus the need for competition (Fresco), the old social constructs which act as tools of

delegating power remain in place. Competition, which promotes discrimination together in the human and nonhuman world, continues. Thus the constructed divide of culture and nature persists; therefore, leaving humans in an identity structure that separates humans from non-humans that may be challenged or experienced as a crisis.

2.3 The Nature-Culture Divide: Feminization to Marginalization

So how does this nature-culture divide work in practice? A nature-culture divide can be seen in a variety of contexts. The arguably melodramatic *man against nature* battle is archetypal of adventure narratives such as in Dafoe's *Robinson Caruso* and Hemingway's *Old Man and the Sea*, where the main character battles against a large fish (Ballon, 2011). Gurholt (2008) notes that even the origins of the word *Friluftsliv* has its roots in the epic romantic poem *Paa Vidderne (On the Heights)*, where the main protagonist, a young hunter, experiences 'friluftsliv for his thoughts' (p.11) and is transformed by his experience in the deserted nature claiming that he is becoming 'man enough to fend' for himself and return back to society (p. 12). Jones (2012) describes a male focused viewpoint in what she calls "the gendered environment of the dominant adventure discourse of outdoor education" (p. 94). by saying,

Success in these activities tends to be measured in terms of 'conquering' the mountain, overcoming nature and challenges or the hardness of the climb or river through physical strength and determination. All of which are traditionally conceived as male gender traits. (p. 13)

These "traditionally conceived" (Jones, 2012, p. 13) male gendered traits of domination is simply an example of how socially constructed ideas leads toward a cycle which upholds such ideology at the cost of marginalizing nature and other non-dominant or conquerable parts of culture at large.

Reflections on contact between a person and the natural landscape conjure up a myriad of questions regarding identity in just a brief moment. However, it still is a common societal perspective to regard our natural landscapes to as what some (Uggla, 2010; Said 1979) refer to as the *other* in comparison to our human selves. Uggla (2010) calls this *other-ing* of the natural landscape a "nature-culture divide" (p. 1). Uggla establishes that a nature-culture binary can be attributed to the Judeo-Christian view that "the material world was God's gift to humans for them to master" (p. 2).

As described by Plumwood (1993) a “master/slave” (p. 43) relationship between culture and nature, where nature is considered the other is again rooted in domination, and therefore competition. In his book *Orientalism* Edward Said (1979) describes othering as "the act of emphasizing the perceived weaknesses of marginalized groups as a way of stressing the alleged strength of those in positions of power" (p. 5). The human impulse to dominant that constructs and marginalizes femininity is the same force that feminizes and therefore marginalizes nature. As mentioned earlier, Bell and Russell (2009) explain the universally oppressive cycle of the inherently marginalizing nature-culture divides when saying

“...historically, exploitation of particular human groups such as women, blacks, indigenous peoples, and queers has been justified on the basis of these groups being deemed to be closer to nature, that is animalistic, irrational, savage, or uncivilized.” (p. 193)

In some cases marginalization and manipulation of nature is extended as humans are marginalized and *othered* based on powerful social perceptions of status and character, as seen in the Holocaust. The Nazi’s romanticized, marginalized, and propagandized nature, all while placing Jews hierarchically subordinate. In the article *National Socialism, Holocaust, and Ecology* Dan Stone notes

that in the Nazi’ Weltanschauung, the Jew – The Other – was perceived not only as a ‘problem’ in the ideological, political, socioeconomic, ethnic, racial, and other terms, but also specifically an environmental and ecological problem, a genuine ‘ecological’ hazard. (p.110)

The characterization of Jews as an “ecological hazard” further garnered support for the Nazi Holocaust and manifested itself in an ethnic-biological-racist concept of *Lebensraum*, or habitat. The Nazi concept of lebensraum supported the idea of extermination of the Jews (the “unworthy”) while leaving more habitat for the genetically superior “Nordic Man”, or (“the worthy” Aryan race). The Nazi’s exploited the fact that any good Aryan, who wanted to protect the German nature would support action against those “unworthy” (Stone, pp.107-108). The Nazi concept of othering social groups to promote public policies is not exclusive to the Holocaust, though used in many political arenas. In a more recent example of abusive nature and human marginalization in politics, Ugandan President Yoweri Museveni, who nearly passed anti-homosexuality laws (only defeated by international humanitarian pressure),

described homosexuals as “the product of ‘random breeding’ when ‘nature goes wrong’ (Dixon, 2014). Museveni was essentially asserting that poor family planning and abnormalities in nature are to blame for homosexuality in his country and further influencing public perspectives on nature marginalization and oppressive anti-gay sentiments in Uganda. These few cases serve as an example of the many ways the nature-culture divide is manipulated and exploited in politics, which influences waves of SCE oppression in its wake.

Considering both of Neill’s theories in combination with Darwin’s theories on sexual selection one can see that the origins of outdoor education and similarly friluftsliv began naturally within and the same origins of the social structure from where gendered oppressive social constructions blossomed (as with many other social phenomena). Such theories and connections can help understand why social constructions tend to dominate the planet similarly and with their oppressive tendencies as a result create crisis for the human and nonhuman world. While one can also see that the natural urge to return to nature and recreate acts of domination in the outdoors was also prevalent in the romantic origins of friluftsliv, moving through and identifying with the nature can be problematic considering all the social constructs which have been applied. Therefore ‘being in’ nature as Faarlund (2007, 56) puts it, may be enough to bring us to the figurative fault line which divides nature and culture, however critical reflection upon the very socially constructed reasons (i.e. concepts of nature-culture relations, concepts of landscape, landscape use...etc.) of why this divide exists may result in the discovery of a missing, or lost, link to identifying with nature and sustain a integrated nature-culture identity, thus an intersection of nature and culture.

2.4 Colonization, Construction, and Intersections of natural landscapes: Identifying with Nature through physical activity in the outdoors

The modern feminist sociological theory of *Intersectionality* can help construct a basis of understanding why discriminatory binaries and other social constructs simply do not suffice as a reasonable general perspective to approach perceptions on identity (that is all identities in “nature” or ‘culture’). As explained by McCall (2005), intersectionality is a perspective of studying "the relationships among multiple dimensions and modalities of social relationships and subject formations" (p.1771). In simple terms, intersectionality explains that humans are made of many socially

constructed layers consisting of class, race and gender (just to name a few). To support understanding intersectionality of human and non-human identities, I look towards *Queer Pedagogy*, a pedagogical perspective takes a more generalized, serious and sustained interrogation of how, with what, and why we compose our identities within a world of social constructions (Russell et al., 2003).

In the similar vein of queer pedagogy, although with a more directed perspective coming an ecocentric viewpoint there is the field of *Ecopedagogy*. Ecopedagogy is a broad-based pedagogy of liberation for animals, nature, and the oppressed people of the earth that critiques the ways in which education about our environment that typically runs through experiential and outdoor education possibly addresses interactions with the natural landscape uncritically (Kahn, 2008). An ecopedagogical viewpoint further expresses some of my main intentions with this project with it's emphasis on a holistic inclusion of all social, cultural, and ecological beings while interrogating current state of critical reflection on nature relations in experiential and outdoor education. I borrow this viewpoint and extend it beyond the educational realm to a broader social, cultural and ecological phenomenological arena.

Ecopedagogy suggests that romanticized ideas of wilderness representations that are potentially influenced by an array of racist, sexist, classist and speciesist social constructivist ideology (Yang et al. 2004). Therefore, this array of ideology describes the application of meaning upon that which makes up a landscape or what I like to call a *colonized landscape*. The term *colonized landscape* is inspired by Paolo Ferie's *banking model* used in what Dascal (2012) calls the *colonized mind*, a term which describes,

the transmission of mental habits and contents by means of social systems other than the colonial structure. For example, via the family, traditions, cultural practices, religion, science, language, fashion, ideology, political regimentation, the media, education, etc. describes the 'depositing' of knowledge into the minds that don't have it. (P. 2)

In a sense perspectives from queer pedagogy and ecopedagogy already knock down borders of the socialized landscapes and identities therefore inviting educators, students, and humans en masse to analyze their identities in conjunction with non-human aspects of landscape.

In their article, *Landscapes: The Social Construction of nature and the Environment*, Greider and Garkovich (1994) define 'Landscapes' as,

symbolic environments created by human acts of conferring meaning to nature and the environment, of giving the environment definition and from a particular angle of vision and through a special filter of values and beliefs. Every landscape is a symbolic environment. These landscapes reflect our self-definitions that are grounded in culture. (P.1)

Landscape is an intersectional social construction. The same can be said for identity, be it human or those identifying attribute that we humans place up the landscape. Our western culture tends to apply labels, colonize land, landscape, and identity and construct ideas in contention with what is reality. This defining of our landscape by our self-constructed identities and thoughts about how the world should be can consequently turn the landscape into a reflection of our own self-perceptions. A landscape could embody many different meanings. For example, for the hunter the landscape maybe a place of to find food, for the priest it is a gift from the heavens, for the real estate developer it can be a place to flatten and build upon, and for participants in an education activity, a landscape can particularly be used as a place of social interaction and identity exploration, just to name a few (Greider and Garkovich, 1994).

Newberry (2003) exemplifies the presence of intersectionality in the interactions between humans and the non-human world within a socially constructed landscape on a climbing activity in her article *Caution: Education Is Very Messy! Social Difference, Justice, and Teaching Outdoors* by saying,

When women of colour confront the outdoors as “white space,” and when women with disabilities confront the ethos of learning through physical challenge, identity matters in visible ways in outdoor pedagogy. I suggest that identity always matters, and therefore understanding identity should matter to outdoor educators if we are to take seriously the business of becoming better teachers. (P. 3)

Just in this brief statement by Newberry, one can already see how some simple yet important attributes of these women, such as physical ability and race, which extends beyond a non-critical vision of superficial interaction with the land, plays an important role in how they identify themselves during outdoor activities. We can see in Newberry’s statement that, at the very least, such activities in the outdoors setting provide a direct connection between humans and the non- human natural landscape that goes beyond simple physical utility. Contact between a person and the nature within the

constructed landscape conjures up a myriad of questions regarding identity in just a brief moment

Arguably, humans live with a generally anthropocentric world-view and the traditional participation in the ‘othering’ of nature should be reconsidered. Sopher and Plumwood (in Wright, 2010) remark that Western thought has supported a nature-culture binary. The literal and figurative colonization of nature by western imperialists parallels the idea of a colonized mind, in which social constructions and expectations take over one’s natural course to personal identity (Wright, 2010 and Dascal 2012).

Rather than applying mainstream human identity through the further colonization of meaning of a landscape, to have a better understanding of one’s identity, it may help to see that many of the lessons we can learn about the many layers, or intersectionality, of our own identities are present in nature. As outdoor educators, shifting away from an *anthropocentric* worldview of and encouraging an *ecocentric* worldview in relation to our landscape could prove as a more responsible way of presenting what truly is a natural environment to students.

Colonization of landscapes and society in a way has been quite servicing to immediate needs of human society, enabling us to legitimize the manipulation of our natural landscape, and therefore it may seem threatening to humanity at large for educators to teach away from an anthropocentric viewpoint. This justification has further lead to the marginalization and oppression of such groups and by default deems that ‘nature’ and the natural or non-human world are subordinate to the justifiers. Inversely, by adopting a more eco-centric pedagogical perspective, one that recognizes the human world and non-human world as one interconnected system rather than a binary, we open the door to truly reflect and learn about identities of the landscapes with which we interact.

2.5 Friluftsliv: A way towards identification with nature and promotion of sustainability

Pedersen (2007) critiques Nansen explaining that the term friluftsliv by characterizing it in reference to the romantic ideology of nature as an escape from the demise of culture. Nansen (in Repp, 2007) mentioned how "a simple life in nature" (p. 123) through friluftsliv is paramount for the personal development of the youth in

comparison to typical book reading. With these ideas, one can see how Nansen and Friluftsliv can have a beneficial influence in the world of Outdoor education.

2.5.1 Conwaying

Pedersen (2007) argues that while Friluftsliv is a practice that enables people to enjoy ‘a simple life in nature’ (p.10) and therefore discover and create aspects of one’s identity, Nansen promotes escapism. This attitude still maintains a nature-culture binary, however getting people into a relationship with a very specific definition of nature is the first step. In a more mutual formation, (Faarlund, 2007) describe the Friluftsliv practice of *Conwaying* as,

sharing the experiences of free nature (nature possessing it’s own rhythms).

This happens in smaller groups where the emphasis is on the joy of identification with nature as well as inspiring the finding of a route in modernity toward a lifestyle where nature is the home of culture (pp.29-30)

Of course, one could argue that while “nature is the home of culture” (Dahl, Faarlund, and Jensen, 2007, p. 393), any conceptual “home” is always “cultured”. However, A Conwayer is essentially a Friluftsliv practitioner who aids in the exploration and accompanies groups while providing some of the essentials so one can experience “being in” a “rich, natural and cultural landscape” to connect with nature, with this experience adding another dimension to concept of conwaying. The title of an article by Dahle, Faarlund, and Jensen states that “Nature is the Home of Culture - *Friluftsliv* is a Way Home” (2007, p. 393), and thus it fittingly summarizes the function of a conwayor and a way the concept of friluftsliv practices can bring participants to a place where nature and culture are interwoven.

Despite the questionable and sometimes male biased discriminatory origins, it is possible to view much of Friluftsliv philosophy from an intersectional perspective. Much else of what the many aforementioned practitioners and researchers have expressed in the building a friluftsliv philosophical phenomenon when combined with intersectional perspectives could result in benefit to where our humans identify with and interact symbiotically with the nonhuman nature.

2.5.2 Friluftsliv: Risk and Competition

Ideas of risk and competition are heavily debated within among friluftsliv practitioners, however risk and competition generally are not considered part of friluftsliv. Considering the relationship illustrated between the theories of Neill and

Darwin, one can justify that identity roles are constructed from humans' deeply ingrained tendency to compete for dominance over one another as well as the non-human world. Therefore, arguably, classic social constructions and discriminations, logically, should not have a place in friluftsliv due to the non-competitive nature of the practice. If they have no place in friluftsliv, one can assume that there is a unique opening of opportunity to promote intersectional perspectives in friluftsliv practice and on a wider scale in outdoor education, human and nonhuman nature-culture relations, as well as educational and outdoor living approaches as a whole.

Modern consideration is primarily concerned with risk-prevention rather than the search of risk for personal growth. Faarlund (in Repp, 2007) points out that in Friluftsliv, 'safety in nature can best be maintained by the rule of planning and involvement with our trips in nature according to our own knowledge and personal experiential background" (p. 121) and, similarly, Mortlock (in Repp, 2007) maintains that "The first consideration of the teacher is to ensure that his pupils are as free as possible from physical and psychological harm during the activity" (p. 121). Debatably, some speculate Nansen's position on risk. Nansen himself encouraged youth to be prepared to take some risks. Nansen (in Repp, 2007) believed that every person should aim to develop his or her own identity in which unwavering "self trust" (p. 128) is the secret to success.

With Mortlock's statement, yet another case can be made for the integration of contemporary intersectional ideas into Friluftsliv and Outdoor Education. Arguably, The continued reinforcement of social constructs creates risky duality of psychological and ecological harm, particularly to those participants whose identity falls into a marginalized social group and the marginalized nature itself. Support of intersectional perspectives could again be supported with Nansen's encouragement for youth to attain success through self-trust and identity development. Dahle (2007) adds that

The Norwegian outdoor life tradition has given us the understanding that outdoor life leads to good health for most people and develops and enduring relationship to nature that contributes to the taking care of and improving of the earth's health." (p. 30)

One must consider that social constructs of culture and nature, identity and landscape create discriminations that lead toward unsustainable practice. Dahle's description of the mutual relations of well being between humans and nature by way of friluftsliv describes how the practices have potential to act as intermediary between constructs of

human identity and the colonized landscapes therefore influencing sustainable thinking and action.

2.6 Questions

The following questions are part of a sustained interrogation of my experience throughout this study.

- 1) How are my idealized understandings of the literature and theory that I have referred to in my *paradigma vitae* related to the reality that was studied during the autoethnography?
- 2) To what extent are the friluftsliv activities experienced socially, culturally, and environmentally (SCE) sustainable.
- 3) To what extent does the autoethnographic methodological approach act as a productive and sustainable means of identifying possible issues and solutions in social, cultural, and environmental sustainability?

3. Methods

Wattchow and Brown's (2011) *A Pedagogy of Place: Outdoor Education for a Changing World*, argues that place-based experiences can enhance environmental consciousness. In an effort to exemplify the human reaction to embodied experiences in relation to outdoor activity, I intend to engage in an analytical journey which is part autoethnographic and part inter-textual/narrative analysis of written data collected from my own human experience (written, audio, and photo journals) during Friluftsliv activities in Oslo's *Nordmarka* (Northern Forest) during the 2014 winter season. The data is collected through participant-observation with myself as the central informant. To keep in tune with aforementioned theoretical framework (otherwise known and my personal theoretical perspective on the journey) the study regards the intersectionality of myself, my journey and the nature-culture phenomenon encountered through my lived-experience in relation to SCE contexts. The journey is told using various literary and storytelling techniques such as *in medias res*, poetry, and dialogue taken from the field.

3.1 Methodological Approach: Autoethnography

From a creative perspective, autoethnography has a lot to offer to the readers, writers, and to research by challenging norms of traditional academic writing while gaining new knowledge and insights. Whereas ethnography is “a descriptive study of a group of people” (Angrosino, 2007, p. 97), autoethnography takes upon many forms both autobiographical and ethnographic. Ellis (2004) describes autoethnography as, research, writing, story, and method that connect the autobiographical and personal to the cultural, social and political. Auto-ethnographic forms feature concrete action, emotion, embodiment, self-consciousness, and introspection portrayed in dialogue, scenes, characterization and plot. Thus autoethnography claims the conventions of literary writing (p. xix).

This quote from Ellis broadly describes a field of writing which covers many approaches and stylistic devices including photography, poetry, fictional narratives...etc. Autoethnography can also be liberating for the author when interpreting social phenomenon, as Richardson (in Sparkes, 2002) states “ethnographers are somewhat relieved of the problems of speaking for the ‘other’ because they are the ‘other’ in their texts” (p. 74). Neumann (1996) says “autoethnography has emancipatory quality which locates the ‘particular experiences’ of individuals in tension with dominant expressions of discursive power”.

Bochner (in Denzin, p. 120) notes that autoethnography looks to “extract meaning from a lived experience rather than to depict experience as it was lived” and Butler (in Adams & Jones, 2010) adds that “the accounting of one’s self as constituted relationally, socially is not entirely (or in any way) one’s own” (p. 201).

3.1.1 The rise of autoethnography in physical activity research.

There have been an increasing number of autoethnographic writings about sports and physical activity. Humberstone (2013) discusses the emergence of what she specifically calls *(auto)ethnography*, a style of autoethnography that focuses attention on embodied and sensory experiences of physical activity in the natural environment in ways that senses engage with the elements. Humberstone uses (auto)ethnographic methods within her studies of embodiment and windsurfing by “using all the senses which provide for processes of meaning making whilst embodying understanding” (p. 567). I take from Humberstone in my own autoethnography, using my mind and body as the constant processor of all theory and ethnographic data that surrounds me and all that which is my experience in an effort to depict the meaning of the experience from outside and within myself.

I am also inspired by the autoethnographic work of Robbie Nicol (2013), an outdoor educator who documented a 30-day kayak journey with the primary goal of taking time to contemplate the environmental crisis. Nicol supports the use of the autoethnographic research method saying,

With these thoughts in mind I wanted to take time out from my daily life to consider more fully what this special contribution might be. Through writing I wanted to share these experiences to explore the educational potential where mind, body and world come together in outdoor places. For the journey to be more than a self-indulgent exercise I had to find a suitable means of capturing and analyzing data, and decided to use autoethnography. (P. 4)

In my case I will be discussing my experiences that occurred over a four-week winter journey on the fringe of where Oslo’s Nordmarka meets the city. The region is the epicenter of all winter friluftsliv activity in Oslo and arguably the world (respectively). To attempt to gain a holistic perspective of the Friluftsliv phenomenon in the unique setting of where the metropolitan city meet the forest (essentially where *the nature* meets *the culture*), I describe a variety of different and at many times opposing, paradoxical and dialectical perspectives which include variations in transportation,

variations in skiing, use of equipment and land, my perspective as a practitioner and other aspects of the friluftsliv experience.

I would write my experiences in a Journal and record on a handy audio recorder for later analysis. This experience will essentially be a journey where I will be looking for themes and metaphors related to human interactions with nature by way of friluftsliv and physical activity and how these activities are expressed in a socially, culturally, and ecologically sustainable practice.

3.1.2 The Inherent intersectionality of the Individual Perspective.

To conduct this project properly, I felt like I was left with little choice but to use the autoethnographic approach with respect to it being a rather alternative and morphing method of research. I deliberately chose autoethnography as a method for a few reasons. First, considering the depth of researching oneself, I feel the method best represents an intersectional perspective. As mentioned before, I am inspired by Newberry (2003), who exemplifies the presence of intersectionality in the interactions between humans and the non-human world on a climbing activity and I repeat a quote in her article *Caution: Education Is Very Messy! Social Difference, Justice, and Teaching Outdoors* when she said,

When women of colour confront the outdoors as “white space,” and when women with disabilities confront the ethos of learning through physical challenge, identity matters in visible ways in outdoor pedagogy. I suggest that identity always matters, and therefore understanding identity should matter to outdoor educators if we are to take seriously the business of becoming better teachers. (p. 3)

One can see in Newberry’s statement that, at the very least, such activities in the Outdoor Education setting provide a direct connection between humans and the non-human natural landscape that goes beyond simple physical utility. Through the data collected, I aim to discover the dominant choices regarding SCE sustainability in relation to myself, the immediate culture, and sometime on a globalized scale through the lens of my experience.

I intend to represent a few concepts in this study: personal experience (self), the Norwegian-cultural context of Friluftsliv (cultural), and possible transpositions on a global context (global). These topics will be compared and analyzed in regards to their relationships to SCE sustainability at the end of the two main data sections. In part this

will be a study of a personal journey and journaling though a place of cultural phenomenon. However, the personal journey is not free of the society that surrounds. Therefore, it is necessary that the study will also concern observation and critique of the cultural phenomena and dissection of the social constructionism that makes up the observed phenomena and it's relation to SCE sustainability in a global context.

3.1.3 Participant observation in Globalized world.

My fieldwork was conducted in the style of *participant observation*, which is a way of conducting ethnographic research that places the researcher in the midst of, and interacting with the community under study (Angrosino, 2007, p.99). Participant observation is a common stylistic technique that usually requires the researcher to seek out a main informant to gain access to the community, and other informants to gain access to information. In the case of my autoethnography, I am the main informant and thus providing access to the phenomena as I experience it. I found this style most appropriate considering transient nature of my particular study, but also to emphasize the transient nature of modern globalized society.

At one point in the book *Doing Ethnographic and Observational Research*, Angrosino (2007) discusses what he calls “The changing research context” (p. 92) in relation to globalization by saying,

Doing participant observation in a ‘transnational’ community presents obvious challenges. We could, of course, contrive to follow people around the globe, but that hardly seems possible in most cases. More often than not we will continue to be place-bound researchers, but we will have to keep reminding ourselves that the ‘place’ we are participating in and observing may no longer be the total social or cultural reality for all the people who are in someway or another affiliated with that community (p. 93)

Angrosino emphasizes the need to reassess the way we conduct research based on ever growing complexity of defining culture in a globalized society. I attempt to satisfy the demands of changing research context, by addressing the issue of intersectionality of SCE sustainability in this study by putting myself (a vastly intersectional being) as the main informant in a metaphorical sea of SCE intersections. Over the course of the study, people would ask me about my research, and I began to say I'm *fly in the soup*. This term is inspired in opposition to what Martin and Hanington (2012) call a “fly-on-the-wall” (p. 90), which is considered to be unobtrusive observation. As a fly in the

soup, at many times I remained anonymous as a researcher (while still anonymizing the data), while other times not, but at the same time I participated. I also did this deliberately to attempt to capture momentary cultural meaning in a transient place just as any other non-researcher may experience. However, if I was asked questions about myself, I would of course talk naturally and sometimes the topic of my study would come up. Thus, the research and descriptions are deep and thick, but by no means all-inclusive; simply mine.

Due to the transient and unpredictable nature of this study, data was collected in a few different ways. While in the field I collected audio journals by speaking into the recorder of my smartphone. I would also write quite consistently in a note taking program on my smartphone or in a paperback notebook while in the field or anytime during the study when I had some pertinent reflections to record. Most days, when returning from the field I would write a more thorough journal of field notes from the day by referencing my notes taken in the field, memory recall, and reflections. In total my field notes exceed 20,000 words. A vast array of notes taken in different forms, in different times of the day, and in different setting posed challenges in organization, however, I saw this as beneficial in creating an authentic representation of the transient and globalized lived experience of modernity. A majority of the research was conducted after fieldwork, while sifting through my data, conducting word searches, finding patterns, posing questions to the data, and creating accurate and ethical presentation of findings.

Permission to conduct this study with human subjects was granted from the *Norwegian Social Science Data Services* (NSD) (please see Appendix for the NSD project confirmation letter)

3.1.4 Autoethnographic Narrative Research/Analysis.

After the journey I set time aside to gain some critical distance from the data. Once I began to review the journals, more data was produced through reflections and other notes. Due to the liminal nature of this study, much of the data is presented in a timeless, liminal, in medias res, narrative format where data presentation, analysis, and discussion are at times mixed. In the text this will be clarified. This again is deliberate, and remains in line with Angrosino's call for researcher to answer to a globalized research environment.

My study is also part narrative research/analysis, a method that I used to re-read, reflect, and renegotiate the stories of my lived experiences of my journey. Denzin and Lincoln (2005) said, “we know the world through stories that are told about it” (p. 641). In this case I am the one who tells the stories and sometime I retell stories from others. The study also explored the meanings and understandings of my experience directly from the field. It is suggested by Chase (in Jones, 2012) that “creating narrative is a process of retrospective meaning making through ‘shaping or ordering past experience. Narrative literary techniques was a way of understanding my own and other’s actions, or organizing events and objects into a meaningful whole, and of connecting and seeing the consequences of actions and events’ ” (p. 28).

Retelling and discussing my stories of past experiences allowed myself to create narratives, as well as poems, that described and explained my experiences through my perspective, within the context of this research study. In summary, this text is a constant negotiation between data and analysis, poetry and prose, present and past, and postulation. Much like the lived experience, this text is essentially living and breathing, authentic yet open for questions.

3.2 Some Limitations, Concerns, and Criticism.

As I attempted to capture and explore the transient, liminal, and globalized lived experience in depth, I decided to restrict the research to myself as the main informant. Although, others are included and anonymously mentioned in the study, all information was generated from my journals and voice recordings. The majority of the study happened in open, public spaces. Nothing was directly recorded from people mentioned in the study. Multiple autoethnographies from a great number of people would have allowed for a broader perspective to be gained.

Being the primary informant in this study, a deep yet limited perspective is presented. My intersectional profile would look something like this: white, educated, male, of Jewish heritage, from the United States, immigrant to Norway, attending a Master program which specializes in Friluftsliv and transculturalism, while living in a predominantly middle to upper-class area, the area which lies on border of Nordmarka (*the fringe*) which is the central place of this study. Multiple autoethnographies from a more ethnographically diverse mix of people from different locations within Oslo, Norway would of course generate a larger scope of perception.

However, autoethnography has its critics. Plenty of academics have reached out to express concerns or even opposition to auto-ethnographic writing. Concerns largely include self-indulgence. Maynard (Sikes, 2008) suggests, “autoethnography should not be ‘vanity ethnography’ ” (p. 154). On the other hand, Apple (in Sikes, 2008) claims “Autoethnography should not be a vehicle for ‘privileging the white middle-class woman or man’s need for self-display above all else’ ” (p. 154). Probably the most outspoken critique is ethnographer Sara Delamont (2007) who speaks of her 6 objections to autoethnography as follows:

It cannot fight familiarity, it cannot be published ethically, it is experiential not analytic, it focuses on the wrong side of the power divide, it abrogates our duty to go out and collect data: we are not paid generous salaries to sit in our offices obsessing about ourselves. Sociology is an empirical discipline and we are supposed to study the social. Finally and most importantly we are not interesting enough to write about in journals, to teach about, to expect attention from others.

(p.3)

I would interpret that Delamont’s interpretation of autoethnographic writing as quite closed minded and discriminatory, not to mention, she seems to not value her own human story. However, she provides some points which one should be aware of when writing, particularly self-indulgence.

To take personal responsibility and avoid self-indulgence I add that I find the issues covered in this study to be critically important. In an effort to exhibit the topic properly, I made an informed and educated choice to use autoethnography as the best method to display this ethnographic experience, not simply to write about myself. It is a study of my data collected from personal experience, not a confessional tale.

3.3 Methods of Data Collection

First and foremost, I went and engaged in the experiences and explored locations. As the main informant of this study, during the journey period data was collected in the form of daily written journal entries, audio/ voice recordings, and photographs. Considering that the basis for research of this project is my own experiences and data collected from participant observation, any mention of other informants came from my own observations in conversations or in an informal interview (for example: I may have referenced to something an informant said conversation.) This means that I have a limited interpretation on other informant

perspectives. In the case of this project, direct identifying information was not necessary to include. All data intended to be destroyed at the end of the project.

3.4 Mixed Methods: Presentation, Interpretation, Analysis, Discussion

Each of the locations in this study is introduced through a poem that describes a summary of key elements my experience there. Following each poem is an interpretation, which serves as an analysis and discussion in a narrative format, which explains the key elements of the poem in greater detail. These poems and narrative interpretations are written from the material contained in my journals, voice recorder, or from myself through reflective and retrospective writing. Some material is interwoven and synthesized with external sources in relation to my theoretical framework when appropriate to conduct a fluid and liminal holistic conversation between myself, my ideas, my perceptions, external resources encountered in data collection, and related external sources encountered in literature and theory. Although my theory and literature support the case for mutual elimination of discrimination through sustainability, my study will be more of analysis what occurs in nature-culture divide and identifying and discussing choice made and discriminations against nature in Friluftsliv activity.

In summary, I attempted to capture a lived experience in the context of the modern transient/globalized society. In short, through the experience came an autoethnographic narrative representation and analysis of nature, self, and society. Using various storytelling techniques, I combine a perspective of the aforementioned literature, theory, lived experience documented through journaling, reflection and analysis of such experiences as they relate. Therefore this study is the resulting exhibition of one cases potential thought in regards to sustainability through active participation, observation and application of Friluftsliv theory and practice.

3.4.1 Interpretation of Data: Mixed Analytical Methods.

I agree when Dyson (2007) writes, “In the telling of my story I am not declaring my emerging knowledge as scientific truth, or as a discovery beyond me, but rather as my creative construction of a reality, which I have lived through” (p. 39). Fitzclarence and Hickey (in Dyson, 2007) more or less describe my analytical experience by saying that, “narratives provide the sources of meanings that people attribute to their experiences. Stories not only express meaning given to experience but also determine which aspects of experience are selected for expression. In this sense narrative or story provides the primary focus for interpretation of experience” (p. 40). Such a text

continues to produce meaning specific towards individual readers with the idea that readers will be able to identify with the experiences I have written about. As a result this Ellis and Bochner (in Ferrence 2007) “writing promotes dialogue, connections, empathy and solidarity and is to be used rather than analyzed” (p. 28).

In this project, as the reflective writing progressed, the discussions and the direction of the narrative evolved and took upon much of it’s own meaning beyond the originally perceived scope which was proposed. Ample editing, writing and reflecting, served as an active growth process which resulted in meaning which would have otherwise been impossible to find

3.4.2 Poetic Representations.

According to Langer, Ely, Vinz, Downing, and Anzul (in Sparkes, 2002) “poetry can be an evocative form of qualitative research since ‘poetry allows for maximum input, between the lines’ ” (p.107). Richardson I chose to present my initial data in my sections in poetic form. I decided to use poetic representation for a few reasons. I have always been partial to poetry in comparison to prose. On a personal level, I enjoy poetry for its concise form in which I can express complex ideas, feelings, and emotions. Many of my journal entries were written in poetic form (a form of shorthand), especially those taken directly in the field. However, my love for poetry wouldn’t have been enough reason to use it as a form of presenting data.

Poetic representation first began to seem like a considerable option when sifting and analyzing the over 20,000 words of complex journal entries. To sort the data I conducted word searches, and from there I organized categories based on place and other dominant themes in order to create possible data sets. The amount of data was so immense that I found poetry to be a concise and meaningful way to present main ideas, emotions, concepts, feelings, and other forms of diverse data, for a particular place based *data set*. On the topic of complexity, Dowling Naess (in Sparkes, 2002) noted “poetic transcription was the most appropriate medium (at that part of her dissertation) for exploring complex personal and professional dilemmas” (p. 120)

Following the poem (or the occasional entry from field notes) is an extensive *interpretation* or analytical discussion, which is supported by more data (when appropriate). Much like one would try to analyze a poem for a poetry class, I discuss and analyze the main points and meaning of the poem. Essentially, the poem is a sort of outline of the data analysis that follows. I also thought that poetic representation was

quite fitting stylistic choice considering the all the romanticization of friluftsliv and the wilderness that has exhibited itself in the form of poetry. Lastly, I hope it is aesthetically pleasing for the reader, adding to the variety of literary techniques used in this project.

3.4.3 Intertextual Analysis.

I also employed the method of Intertextual analysis. Intertextuality is the shaping of a text meaning by another text (Genette, 1997). Considering that my experience is also relevant to literature, theory and other content which was either previously mentioned or relatable at the time of data collection or analysis, intertextual analysis was a useful tool when synthesizing ideas and interpreting experiences. For example, I analyzed much of my data through a lens of the theoretical foundation that I have laid in the literature review. One can see that even in the literature review, I have relied on literature to support the questions of the study. Also, a large portion of data text is sourced directly from my journals. I essentially posed the research questions to the data and analyze it under the lens of all the theory laid before. Cahill (in Jones 2012) notes that, “my reading made me notice aspects of my experiences that had previously gone unnoticed. And once those seen but unnoticed aspects of everyday life came into view, I decided to view and report on them”.

In a similar vein, I have now also become curious about how my lived experiences can contribute to the discussion of cultural phenomena on a wider scale, and in this case, friluftsliv in regards to SCE sustainability. Thus, here marks the end of my intensive literary and theoretical journey and the beginning of my exploration of these ideas in the field.

4. On The Way

When traveling to the Tryvann, the peak skiing area of Oslo, I had basically two possible choices for transportation, the T-Bane, which is the local public transport system in Oslo or by my own on skis through the vast interconnected cross-country skiing trails in the Oslo Nordmarka. The following poem is adapted from journal entries and summarizes my experiences and observations from riding the t-bane. Following the poem are my interpretations, consisting of my commentary, reflections, and analysis of my experiences, which are based on my observations, journal entries, and post-entry reflections.

4.1 The T-Bane

On the T-bane
up to Tryvann
I'm Confronted
and I'm feeling:
that
I'm a foreigner in this land...

.... especially when it comes to sport
or activity
or outdoor living
or Friluftsliv
or whatever it is

here they are
sitting around me
looking like pros

so much gear
so much investment
so much time
so much stuff
so much experience
to live this *free-air-life*
still here
sitting on this train
awaiting the nature

4.1.1 Interpretations.

From my early journal entries, I can see that the T-bane served as my initial obvious and encounter with the material by-products of Friluftsliv en masse. In modern times these items (ski and snowboard equipment; various winter clothes) are everywhere in friluftsliv culture. When choosing to take Oslo's local public transport system, otherwise known and the T-bane for short, I would typically ride weekdays, mid-morning, between 9am and 11am. During this time I consistently observed a large number of people around me on the t-bane who were dressed and invested in amateur and professional grade ski gear from head to toe. One would only need to have a look around a local sports store to confirm this observation of the equipment. The list of items include but are not limited to neon Gore-Tex pants and jackets of every thickness and size, high-end poles and skis, goggles, snowboards, specialized backpacks, and every other thing specialized for whatever outdoor activity which meets the season and personal preference. In this case the season is winter and the predominant choice of activity appears to be inclined towards snow; cross-country, downhill, or snowboarding obviously reign paramount.

Perhaps it was the consolidation of people in one area first ignites my attraction towards the phenomenon of material by-products, namely clothing and other equipment, of friluftsliv. Could this type of premiere outfitting say something about priorities in this land and its people? I've heard various informants say they *need* items like new skis, fashionable snowboard goggles and other items associated with winter activities (fieldnotes, 26.02.2014). Of course, many of these articles are arguably necessities of the particular activities. Also, variables such as geographical location and weather play determining roles in this presentation of particular gear in regards to warmth, comfort and safety. However, which context one defines the word need can have many meanings. I guess the next questions would be "How necessary are these activities?". Goksøy (2002) notes that one must also consider that the concept "skiing represents the 'national sport' of Norway has for time been unchallenged" (p. 197) and an essential ingredient in the recipe for Norwegian national identity.

4.1.2 “feeling that I’m a foreigner in this land” or just a distant relative?

In comparison to where I grew up in sunny south Florida, U.S.A., it would be very uncommon to see this many people participating in place-based outdoor activities such as surfing or fishing at 10:30 in the morning, on a Wednesday. At 10:30 in the morning on a Wednesday most people would be working. The United States is highly capitalist and therefore emphasizes personal responsibility for maintaining a quality of life through working hard and obtaining wealth. In my experience the U.S. systems of public welfare and benefits doesn’t place concepts of free time, health, and wellbeing at as high regard as I have observed here in Norway. One informant told me that “the Norwegian government wants to make sure every person has access to the same basic quality of life...we have the super rich...and the not so rich...but in most situations if you file your paperwork correctly, you should be ok” (fieldnotes, 31.03.2014). Of course it seems that there are still homeless here in Norway, but nonetheless the general public seems well take care of. This leads to a social climate where I feel much more safer in Norway in comparison to the U.S., predominantly without an overwhelming fear of being robbed or attacked by someone, something which is highly publicized in the U.S. and also a likely by-product of our deflated social welfare system.

The following observation from my journal also reminds me of my impression of the great generalized wealth and safety of Norwegian society in comparison to where I originate.

I remember one time when I was sleeping on a bus in my hometown of West Palm Beach, someone tried to steal the shoes off my feet ... in Oslo expensive stuff is just lying around everywhere in this train. At any point in time I could just grab some poles or pair of skis off the ground and run out the door. Not that I would do that, but it's something I would always think about in the U.S., but not so much here. Probably if that was in the mentality of the culture in Norway, people wouldn't leave their stuff everywhere. Here I feel one could practically leave money on the ground and only someone would pick it up to return it to you. It happened. I lost my wallet one time outside of Oslo S and a hobo picked it up and gave it back to me, it was full of 2000 NOK, straight out of the cash machine. I really like this whole trustworthiness theme happening here in Norway. (fieldnotes, 17.02.2014)

However, in respect to an intersectional perspective of myself, the immigrant, interacting with the other, in this case Norwegian friluftsliv culture, I must consider my feeling of being “a foreigner in this land” (as I wrote in the poem) of course warranted on at least two or more grounds regarding my background (depending whether qualitative personal characteristics are considered spectral or continual). First there is the obvious fact that, considering the social construction of nationality, I am indeed a certified foreigner. The second consideration is more environmentally based. I must consider that I was not brought up in an environment with such dominant ecological attributes like extreme cold and snow, which result in a utilitarian construction turned national sport and identity. With these conditions come respective activities and thus create certain cultural phenomena that can only exist such an environment.

I was inspired to examine further the cultural phenomenon here that I witnessed in the train line up to the ski area. My journals reveal material objects such as clothing and equipment to play a dominant theme. However, the line between my assumptions and reality could become blurred. In contrast, I considered that these material by-products of Friluftsliv and its related Frilufts-*lifestyles* (Pedersen, 2003), can fall under many phenomenological categories; Friluftsliv, sport, outdoor living, activity...etc. One could therefore generalize this a phenomenon of consumerism, something I can identify with and draw conclusions of similarity between Norwegian and Floridian culture.

In comparison, my feeling of being a foreigner is not unfounded and began to conjure interesting ideas of the creation of culture and nationality which seem to be partly based on the social construction which we uphold (i.e. nationality, tradition...etc.) yet on the other hand this culture identity is something ecologically supported and therefore likely adapted. Even in my short time here in Norway (about 8 months in total) I can see myself adapting, sometimes the adaptation feels more due to the cultural surroundings and other times the adaptation has been rather mandatory due to weather conditions.

I began to think that this concept of a socially constructed nationality as something that is fluid and malleable considering that humans are always adapting and changing physically and socially. A lot of this change is arguably historically based on migration and adaptation to environmental adaptations over long periods of time one can take a quick look at human migratory patterns over the past 60 thousand years and see that human DNA relates us all to the same ancestry (Wells), however it has been our migrations to different climates that have in many cases changed in our physicalities,

societies, ideologies...etc. Rather, our physical and cultural surroundings all play a part in our own formations of identity, each unique and variable clinging to certain groups of ideologies, which are in fact changing in part due to climatic and social adaptations always, even as I write, without even trying.

4.1.3 Utilitarian Assimilation? Adaptation?

Living in Norway, I am exposed to a vastly different climate than the warm and tropical climate I was used to in Florida. In the Sub-arctic city of Oslo one must stay warm to survive in this cold. On the other hand in adapting to the widely social custom of skiing, one must also obtain additional clothing and equipment to participate. In the winter of 2014, the crowds on the T-bane (later I see on the ski slopes) are covered in various attire, the older folks in their weathered clothing, while most younger folks dawn modern hi-tech, ultra-warm neon Gore-Tex jacket. It makes me wonder what it really means to be *indigenous* to a place. In the past, if I were of the indigenous Sami people of northern Norway, I may have appeared dressed in heavy sewn wool vests and pants or animal skin. However, in the case of modern day Oslo this *traditional* clothing is exchanged for more synthetic and processed materials. One could say I wore the traditional dress of the people here and this season I did participate in some new material consumption by purchasing some new ski pants, an excerpt from a journal entry from a day at Tryvann on this topic follows,

I also felt great about my new pair of pants that I had today. Some high quality, Norwegian brand ski pants. This may sounds so superficial. But they were warm and dry. I usually don't concern myself with such things like clothing brands etc., but I did feel more like a serious skier in this case. It was as if I was making a commitment to learning and experiencing friluftsliv, by purchasing and wearing what one Norwegian friend called 'proper' ski pants. " (14.02.2014, fieldnotes)

Never before had I been so concerned with what clothing I wore, perhaps I was becoming assimilated. Never would I ever spent this much on outdoor clothing. Perhaps my priorities had changed or perhaps I was being influenced by the society of Norwegian ski culture. Likely both physical adaptation and cultural assimilation intersected and were both contributing factors.

However, I begin to question where such consumption lies in the realm of Friluftsliv nature-concerned ethos. Much of this consumption of clothing contributes

towards mass production in far away lands by underpaid people who have never even seen snow. One example of a choice directly resulting in SCE discrimination is in the case of Gore-Tex, a product widely used in the production of much of the clothing I see, contains rather noxious perfluorinated compounds (PFC's). PFC's are dangerous, cancer causing compounds that have proven bad for those who make the clothing, for the environment when improperly disposed and suspectedly for those wearing it (future scientific will tell). Gore-Tex is contains the same poisonous materials in Teflon cooking pans, and if sent to special recycling centers after use, Gore-Tex is manufactured into frost resistant switched in automobiles (Borenstein, 2003). Alternative and more sustainable products are available, and therefore the choice to use Gore-Tex product is one example of how choice in Friluftsliv activity really makes a difference in regards to SCE sustainability.

There seems to be great irony in the juxtaposition of friluftsliv against the heavily produced, material by-products such as Gore-Tex and others. How legitimately does one participate in friluftsliv and “seeking the joy of identification of free nature” (Faarlund, 2007, p. 56) while engaging with materials and activities that are likely contributing to the further destruction of nature?

4.1.4 Fitting in the comfort zone.

Considering the consumption on a more practical level and considering I am an aspiring outdoor activity practitioner, I want to be able to perform at my best and this usually requires comfort within the potentially extreme conditions in the outdoors. Theoretically, I assume that by investing in something which provides comfort and durability, will increase my performance ability which could lead to a myriad of benefits which include potentially increased ability, access to flow, social capital...etc. The possibilities are limited only to the imagination.

I recollect that I had I've become accustomed to this concept of comfort and performance much with my experience here in Europe.

It's interesting because from past experience, I don't remember comfort so much a part of my outdoor experiences growing up in the States. Of course, comfort had been reached at points in time in my vast experience in the outdoors, but it was never so much emphasized, like I had experience here in Europe. I first really encountered this in the UK. I remember from the beginning, there was always talk of 'a warm drink and a snack' and how this is something vitally

important. I can remember soon I was on a sailboat learning to sail on a cold day on Windermere and low and behold...I didn't have a warm drink or a snack.... I just didn't understand the consequences. Our sailing instructor, a jolly and patient man, had offered me some weak coffee, and regardless of the quality...that warm drink brought me back to life, back to my senses and security...and there I learned the power of comfort in the outdoors. This lead to me understanding a lot about preparation, quality of clothing, equipment....etc (still learning everyday)...it a never ending process. However, when I was growing up, my connection to nature, through camping, boy scouts...etc...was very much associated with discomfort...heat-rash, tight army issue pants, sweat, dirt and sand.... My outdoor leaders just didn't emphasize comfort, convenience, compressible sleeping bags...or whatever....this wasn't an issue...outdoor living was more antiquated, less classy, than European style...I have to say I appreciate European way. (17.02. 2014, fieldnotes)

After all my appreciation for what I have found to be a European influence toward comfortable outdoor experiences is something based partly on the 'convenience' and 'security' in the outdoors. In my North American outdoor experiences with the Boy Scouts and with the National Outdoor Leadership School (NOLS), I recall that if one was uncomfortable (unless there was blood or it was life threatening) and said something about it, one would be considered a complainer and complaining was something feminized. I can remember when voicing complaints of discomforts as a child being told that I *sound like a little girl* or that I was *being a pussy*. As a young boy, these comments could be vastly destructive considering the societal pressures of fulfilling male gender roles. This conflict of gendering social roles, use of language, and landscapes poses yet another case for the possible difficulties in achieving Nansen's (in Repp) notion of developing his or her own identity in which unwavering 'self trust' (p. 128) is the secret to success in an outdoor scenario. Considering the gendering of *comfort* in my aforementioned outdoor experience in North America, my outdoor leaders lacked to take what Mortlock (in Repp) calls "The first consideration of the teacher" which is "to ensure that his pupils are as free as possible from physical and psychological harm during the activity" (p. 121).

It's interesting to think that the whole concept of comfort was associated with softness and therefore feminized in my upbringing and ingrained in the outdoor culture that surrounded me. As stated in the passage above, my experience in Europe, there is a

different value system in regards to comfort and it is used as an advantage. Certain comforts prove easier access to extended periods outdoors, extended periods of time participating in the chosen activity, and therefore, in my experience greater access to increased performance, ability, flow and all the other perceived benefits of participating in such an outdoor activity. Nonetheless, comfort doesn't necessarily translate into *high fashion*, which is seemingly taken for granted in this culture from what I can see.

On the contrary, in regards to high-tech clothing one Norwegian woman I spoke with off the slopes, a mother in her 40's, commented,

When I started training in sports, 30 years ago we were always told to bring out crappiest clothing to practice, because we were going to get them dirty and sweaty... today every season people need the newest cloths, neon colors, new patterns, it's all Gore-Tex this and that... even though the ones from previous seasons are still good! (26.02.2014, T-bane)

This woman's comment supports the possibility that keeping up with fashion trends has become more important in the past few decades in regard to outdoor activities in Norway. Possibly it is a representation of trends and perhaps a representation of generational differences in increased expendable income and free time.

One could assume a combination of progressive technology in outdoor equipment, increased expendable income among Norwegian society, and a strong regard by way of national identity towards the outdoors all contribute to the increased consumption of outdoor experiences, equipment and its residual material by-products. In my collected experiences thus far, I find that European attitudes towards comfort are SCE sustainable in comparison to what I have found in North America. Clothing, although more expensive and for the most part, not sustainably made, yet durable will lead to less overall material consumption.

4.2 On The Way: Nordmarka

The following poem is derived from my experiences accounted for in my notes during the time of fieldwork on this project. It describes some of the highlights of skiing through the vast network of marked trails which connect different points of interest and areas of the forest. The trails can arguably be seen as the cultural arteries of the marka, enabling access for people to used the marka for a number of purposes - be it - leisure, sport, friluftsliv, athletic training, or any number of utilitarian actions

Morning in the Marka

Sometimes
I stand up early
before the sun rises
to glide upon a blanket
of fresh white powder
there's the click and clack
of skis on boots
- poles in snow
shifting back and forth
in musical rhythms
exercising my muscles
and waking up my blood
radiating heat throughout
before the day-break sun
ascending up a snowy mound
and back down briskly
there is a sweet release
while coasting through this earthly landscape
forests, trees, dark, purple, blue, and white
as the final stars of the morning sky
and the moonlight say goodnight

4.2.1 Interpretations.

As a point of orientation in this project, the trails act as a vital connection between the key 'fringe' points in this study (and Oslo respectively): Sognsvann, Frognerstesen, and Tryvann Winter Park. All points are accessible by the trials and thus by foot or in my particular case of this poem, the most obvious fashion, by ski. Opting to take the ski trails is an alternative to the T-bane and example of travelling and transport from one point to another in Oslo.

In the case of this project, I would choose to go by skis to my destination (Frognerstesen or Tryvann Winter Park) in the morning typically between the hours of 7am and 9am. From beginning to end the trip would generally take an hour or so, leaving time for unexpected snow conditions, getting lost, and repeated breaks for wax application. In the case of this particular poem I focus on the early morning experience of skiing, particularly in regards to the aesthetic qualities of the world outside of myself and the skis. Although, not all of the experience is limited to specifically the morning

To wake up early for a ski is a special experience in the marka, particularly because there tended to be little to no other people around. In many cases the snow was fresh from the previous night's snowfall or if I got out a bit later the *loypemaskin* (snow grooming machine) would press new tracks.

4.2.2 Skiing through the Marka: Physical, Rhythmic and Romantic.

In the poem, skiing through the marka is characterized by attributes that put great emphasis on the synergy of rhythm and movement between the body, skis, and surroundings. The experience of cross-country skiing incorporates the entire body. When I was connected to the skis, it was as if the skis had become a part of my body. When moving upon the skis in a flowing fashion an undeniable audible rhythm is created by the skis moving through the snow and the stab of the pole pushing myself onwards. The sounds became musical and hypnotic, and also signal that my mind and body were in a flow and using proper technique.

When experiencing flow in this situation, I was very much able to absorb and enjoy the majesty of my physical surroundings. In the morning, the scene in the Marka is almost of another planet. I mention in the poem that I am “coasting through an earthly landscape”, insinuating that ‘an earthly landscape’ is something actually foreign in comparison to the awake and industrialized world that lies nearby. Various layers of color blanket the forest, birds are chirping as they awake, and a general romanticized vision the experience builds. After writing this I read the research of Gelter (2009) whom may categorize as what he calls *genuine friluftsliv*. Gelter writes “genuine friluftsliv” is “a way of interconnecting with nature where strong emotional and spiritual experiences from the immersion in natural settings result in a personal connectedness to the more-than-human world” (p. 3). I can attest that the experience Gelter describes was present in the poem and the experiences that lead to the writing of this poem.

4.2.3 Skiing through the Marka: Enjoyable, utilitarian, sustainable.

The poem emphasizes joy in this experience, through physical movement in a romanticized landscape. In many occasions skiing through the marka in the morning was this enjoyable. It is also worth to note the sustainable utility of this activity. The pleasurable and enjoyable experience described in the poem coincides with an activity that also serves as a mode of transportation. After all, the scene in the poem is liminal and summarizes the romanticized elements of more or less travelling to Tryvann where

I typically perform the main activity of the day for either work or pleasure. With a relatively small investment on a cross-country ski set, I have relatively unlimited free transportation to my destinations of choice and I can do it all while engaging in physical activity which keep my body healthy. It is a pleasurable experience, saves me money, exercises my body, brings me closer in harmony with nature and arguably expends less harm on the earth, doing well for SCE sustainability! It is arguable that this type of skiing en masse would also be doing harm in regards to SCE sustainability, however in my observation of the phenomenon it is not occurring in large scale on a consistent basis (other than in the special case of the World Cup of Cross Country skiing or other occasional fests and competitions).

4.2.4 Skiing through the Marka: What I didn't say....

I find it interesting that when I sit down to write a poem based on my experiences in the forest skiing that I tend to naturally write something that highlights pleasurable and romantic elements of my experience. In the romanticization, or idealization, which my cross-country skiing journeys are encapsulated in in this poem, I lack to represent some of the less savory aspects of my experience. For example, sometimes I was too tired or woke up too late to go by skis and had to take the T-bane out of convenience. Something that was less in my control were the ever-changing weather conditions. This particular season the weather was in constant chaos as, presumably, global climate change reared its influence on snow conditions. Sometimes I could never find the right combination of wax, ended up with globs of snow stuck to my skis, and as a result walked much of the way in total frustration. In some cases I had to deal with slipping and sliding resulting in dysrhythmic sounds coming from my body and skis thus creating tension and annoyance within me, restricting my flowing movement and making my experience quite pleasurable.

The romanticization of experience is a strange phenomenon considering that studies show that bad memories and emotions stand out in our memories (Baumeister, 2001). I would question the accuracy of romantic descriptions, however the romantic description captures the phenomenon of romanticism itself that is true, accurate, and incomplete. However, the phenomenon of romanticism is due for interrogation as well as the Romantic Movement. The movement urged people to 'return to nature', but as we see in the destruction of forests for ski parks and recreation areas or the large amount of trash and pollution in nature, the movement has take it's toll on SCE sustainability.

4.2.5 The (lack of) gendered experience.

It was quite interesting to observe how quickly skiing could go from a pleasurable activity to a nuisance simply due to my technique in regard to snow conditions. So in some cases a great deal of struggle ensued, which is something I could have also chosen to romanticize about in the same vein as many other great "man against nature" narratives. Further emphasizing a nature-culture divide, such a conflict, as mentioned before, is archetypal of adventure narratives such as Robinson Caruso and Ernest Hemingway's *The Old Man and the Sea*, where the main character battles against a large fish (Ballon, 2011). Even the origins of the word *Friluftsliv* has its roots, as Gurholt mentions (2008, p.11) in the epic romantic poem *Paa Vidderne*, where the main protagonist, a young hunter, experiences "friluftsliv for his thoughts"; and is transformed by his experience in the deserted nature claiming that he is not "man enough to fend" for himself and return back to society. Ibsen glorifies his struggle against the natural elements of the young hunter's hike on a mountain and at the same time an internal struggle with his concept of manhood.

Considering my perspective as described in the theoretical framing of this study (intersectional, queer, among others), I was not carrying out activity in the same theoretical gendered space as these fellows, a space which Jones (2012) describes as the *male gendered space*. Jones writes that in the male gendered space

success tends to be measured in terms of 'conquering' the mountain, overcoming nature and challenges or the hardness of the climb or river through physical strength and determination. All of which are traditionally conceived as male gender traits. (p. 13)

However, I would say that the nature is not feminized in my poem nor was it in my experience. As to feminize this experience I would have needed to take a masculine perspective. There is no archetypal feminization or the conquering of nature. In this case I was simply travelling through the nature. In reality, any struggle or joy from this experience was actually experienced as a result myself interacting with the world around me, including all of its conditions, my mental state, and perspective.

Although, due to my inherent nature and mindset (see my *paradigma vitae*), I am perceiving and representing this experience in this way, this is only one example and inevitably my own interpretation of how my projections colonize the landscape that I pass through, in this case the Nordmarka.

My projections upon the landscape arguably have a less intrusive colonization of the Nordmarka in comparison to a more masculinized interpretation. However, considering my perspective based on research and theoretical background, I was able to interpret my experience from a gender-neutral perspective quite naturally. This poem serves as a case of alternative perspective based on intersectional qualities of myself in action within and interaction with the ‘nature, and thus an example of challenging the gendered nature-culture binary.

4.3 Comparative analysis: Self, Culture, and the Global Perspective

The following is I intend to represent a few concepts in this study: personal experience (self), the Norwegian-cultural context of Friluftsliv (cultural), and possible transpositions on a global context (global). These topics will be compared and analyzed in regards to their relationships to SCE sustainability, the data, and interpretations previously presented.

Both modes of transportation got me to the same place, however there is a stark contrast between my mental, social, and physical experiences on t-bane and on skis in the marka. The first major difference I can identify is that while on the t-bane I am more or less idly waiting to arrive at the awaited activity. Of course I was able to make some good and efficient use of that time by studying Norwegian, reading a book, or in the case of my journals entries, observing others and their material goods. *Restless* could describe how I generally felt while sitting sedentary and watching the outside go by. While sitting cramped like cattle and rushing to change train-lines while inhaling the pollution of the city I lack to see how this part of the friluftsliv experience coincides with Naess’ interpretation of friluftsliv as “partly a continuation of earlier (hunter-gatherer’s) ways of living, while simultaneously as a concept of a more or less playful but non-competitive contemporary lifestyle in nature” (in Gurholt, 2013, p. 2). Nor would it seem to bring humans any closer to eliciting Neill’s IIC which results from “re-

engagement in indigenous lifestyle” (2004b,p1) leading towards a number of benefits for both humans and nonhumans.

My experience skiing thorough marka as a mode of getting to my destination was generally more satisfying in comparison to my time on the t-bane. Whether it was pleasure or struggle, as I describe in the poem I was “exercising my muscles, and waking up my blood, radiating heat throughout”; my experience was physical. There are countless benefits to derive from this means of transportation, a major benefit being increased physical fitness, health and wellness from activity outdoors. Not to mention I save quite a bit of money by using the ski I had already purchased and my carbon footprint is reduced in comparison to taking the t-bane. However, on the contrary it could be argued that the T-bane will be running with or without me, as well at the ski lifts (which I discover later in the ski park). It is arguable that my absence would have reduced any immediate impact.

In the choice of whether to take the t-bane or ski to get to the same place, I also found some cultural statements on the state of Friluftsliv. As for the t-bane, I conclude that this is a presupposition for a friluftsliv experience; something that is usually taken for granted yet kept silent and unreflected upon. To travel on t-bane but a by-product of a friluftsliv experience. Of course taking the t-bane is a by-product of many life experiences in the city, so some may accuse me of singling out Friluftsliv in this case, however as I journeyed through many Friluftsliv or Frilufts-*lifestyle arenas* I can see that many participants in these activities are becoming increasingly dependent on mechanical aids (ex: the use of mechanical lifts in downhill skiing areas, motor boats for fishing, helicopters for back-country alpine touring to name a few).

In my time doing research on countless of occasions I heard mention of ‘convenience’ as reason for the use of such assistance. Unfortunately, in many cases of Friluftsliv activities, the nature of conveniences are in fact working against “nature” and are in many cases in my observation unsustainable practice. The notion that to engage in friluftsliv in a convenient manner necessitates an unsustainable practice that takes away from the free-nature experience and possibly harms the earth is ironic considering the roots of friluftsliv and arguably negates the originally intended purpose of Friluftsliv.

Much of the concern related to convenience in relation with Friluftsliv activities can be transferred to a global relevance. Of course the T-bane as a form of transportation in comparison to the car is the lesser of the two evils. However the t-bane is still a machine, which consumes a lot of energy, and at the same time the humans

aboard use much less. The humans are expending little energy and having little contact with the outdoors on this train to arrive at a place where they can undertake an activity which calls itself Friluftsliv, a practice with intention to bring one closer to nature.

When I asked about such paradoxes occurring in outdoor life in Norway a surprising majority of informants responded, “well it could be worse” (field notes, 19.02.2014). I never heard anyone say *it could be better*. However, *it* could be better when it comes to the physical health and fitness of individuals and the sustainability of the environment, and I project the obvious *better* choice in this comparison is the choice to ski.

Often in my research have I’ve heard informants say “it could be worse” (16.02.2014) in regards to unsustainable choices which are made in Friluftsliv activities such as certain food choices, the use of expensive gear transported from foreign countries for low wages, and the use of chemicals to start a fire (just to name a few observations). One informant made the point that “what you see out here is only a small example of how people live in Norway, maybe they come out to the marka once a week, month, or year” (field notes, 28.02.2014) This made me wonder that if in Friluftsliv, which is supposed to involve an escape from industry and a return to nature so to speak, people make excuses of unsustainable and unhealthy actions due to convenience, what is this to say about how people make decisions in daily life. Being in relative crisis, the planet suffers in large ways due to these seemingly small life choices.

5. On the Heights

The following section captures my experiences at two neighboring locations atop the same mountain in Oslo. The first location is Tryvann winter park, a commercialized downhill ski resort where I first learn to downhill ski. The second is Frognerstesen home of the Oslo Friluftsliv Center where I volunteered as an activity leader for introductory sessions in friluftsliv for immigrants. Although both facilities lie within the same general area, as I discovered they are home to quite unique culture that in some cases contrast while at other times overlap.

5.1 Tryvann: Learning to Downhill Ski

Anyways, I'm not gonna lie,
I had a damn good time cruising
up and down the mountain for hours,
practicing my turns over and over again.
Feeling my speed increase,
my turns becoming sharper,
my body connecting to the skis,
the skis becoming part of my feel,
connecting to the mountain and the snow
Feeling the flow

5.1.1 Interpretations.

Learning to downhill skiing was a success. One thing I noticed was my confidence increasing. I felt good. Something else I noticed was that I could sense my concentration was quite focused upon myself in these instances and as a result less focused on a connection with my natural surroundings. From the beginning I had been a bit suspicious of downhill skiing considering that it takes quite a bit equipment, money, preparation to experience this activity. I wondered where this all fit into Friluftsliv and connection to nature. So I asked the obvious question: *is downhill skiing friluftsliv?*

5.1.2 Can downhill skiing be considered friluftsliv?

During the fieldwork I spoke to several people that randomly became part of a conversation with me concerning whether or not downhill skiing is friluftsliv. On one such occasion, the following dialogue occurred. One informant, a competitive downhill skier with whom I had been skiing with, responded “Of course”, while she further expressed how downhill skiing is “a privileged, rich, white man’s sport” (fieldnotes, 14.02.2014). Without little more explanation of this seemingly gross generalization, nonetheless it is *of course* friluftsliv. An alternative opinion came from another

informant who disagreed that this type of downhill skiing is friluftsliv saying that “this type of skiing, with all it’s prepared tracks and mechanical lifts, is not Friluftsliv, however if one is to climb a mountain and go backwoods skiing on unprepared snow, now this would definitely be Friluftsliv!” (fieldnotes, 14.02.2014). Thus, this conversation inspired my ongoing debate and analysis of the meaning of what term friluftsliv actually represents. There exists a myriad of perspectives on the meaning of the word friluftsliv. “Friluftsliv is”.... “A feeling”....”Norway”....”you know, going outside and enjoying the outdoors”....”without instruction or organization” (fieldnotes, various dates), are just a few of the simple ways people I spoke with defined Friluftsliv.

To add to the conversation I bring in some academics. As mentioned previously, Gelter (2010) attempts – relating to a Swedish context – have different categories for different types of Friluftsliv. Gelter mentions *genuine friluftsliv* and *post-modern friluftsliv*. Genuine friluftsliv is described as a thought, an idea about life, and in 1921 Nansen talked about friluftsliv as a philosophy and as an alternative for youth to avoid *tourism*, - the superficial acquaintance with nature (Repp, 2007). Using a descriptive analytic approach to the cultural context and historical roots of Friluftsliv in Norway, Breivik (1978) argues that Norwegian friluftsliv has two roots; the urban upper classes of which Nansen was a spokesperson and the rural tradition, which the last three-four decades was diversified and developed into specialized lifestyles. Considering the ethnographic fieldwork Pedersen (2003) identifies three iconic traditions of friluftsliv – the harvesting legacy of pre-modern rural ways of life, an aesthetic approach inherited from the urban wanderers’ perspective, and a rather newly developed complexity of diversified high-tech friluftsliv lifestyles; such as dog sledding, salmon-angling, sea-kayaking, extreme backcountry skiing, hunting (game/ptarmigan).

Nansen (1921) 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*. Gelter (2010) brings it all to human beings when saying; “Human interconnectedness with nature had been addressed by many authors and is the essence of environmental philosophy and environmental ethics as well as the goal of environmental education” (p. 3). Gelter (2010) adds that

genuine friluftsliv provides a biological, social, aesthetic, spiritual and philosophical experience of closeness to a place, the landscape, and the more-than-human world; an experience most urban people today lack. Genuine friluftsliv thus, in this conceptualization, is something more than plain outdoor

activities such as canoeing, climbing, skiing, hunting, fishing, gathering, painting, etc. (p.3)

In the case of human interconnectedness with nature, by my observations I wouldn't consider downhill skiing on prepared slopes an attempt to cooperate with nature nor and interaction with free nature, other than the destruction of it. Rather a colonization and transformation of a formerly natural landscape.

Some times at the winter park even fresh air was hard to come by with all the machines and cigarette smoke. When it comes to the idea of transposing our nature culture relations to for examples of other SCE sustainability relations, one could say that genuine friluftsliv is an exposed and unconditional interaction to the natural world, similar to getting to know and accept another person. When getting to know someone 'small-talk' or a 'one-night-stand' suffice as an in depth method of connection; one may as well be a social-tourist looking for relations which suit a specific desire. This is of course only my conclusion that I have come to based on external research, informal interviews and personal experience. It is evident the there are as many definitions of Friluftsliv as there are people and thus definition is variable.

It could be debated whether downhill skiing in a winter park provides a genuine Friluftsliv experience, however from my observations there seems to be a more "superficial acquaintance with nature" (Gelter, 2010, p.3) in the downhill skiing experience here at the winter park. Perhaps, this *superficial* acquaintance follows in line with what the earlier informant said, "what you see out here is only a small example of how people live in Norway, maybe they come out ... once a week, month, or year" (field notes, 28.02.2014). This friluftsliv would better be categorized as what calls post-modern Friluftsliv (Gelter, 2009) and in some cases as sport (Norwegian *idrett* – or even self-organized *idrett*). The superficial experience is something that is given to the customer, for example the ability to take a mechanical lift rather than hike up or to ski down a prepared slope where a forest once thrived. Some other superficial acquaintances are by choice of the customer once entering the park.

Then again, as one informant mentioned to me as we took the lift "I just love to go fast down the hill" (fieldnotes, 14.02.2014), a I was reminded that there is an expected product to be consumed here at the winter park with its high-price chip-card access, mechanical lifts, and prepared slopes. A customer who skis here makes the choice, simply by purchasing a lift ticket to engage and support this form of friluftsliv.

5.2: The Slope: A metaphorical highway

People rushing around me
different speeds
flowing together
on their skis
an unspeakable sense
magically
little interaction
or occasional
accidently
hitting me...

5.2.1 Interpretations.

After myself, the second priority of my attention was upon the slope, which functioned as a metaphorical highway for myself and the other skiers. It was busy and distracting. It reminded me of driving a car in the congested streets of my home city of West Palm Beach Florida. There it seemed was an unspoken sense of collective trust in a potentially dangerous situation. People were feverishly zooming in and out of each other's paths with great speed and alacrity. I was only crashed into one time by another skier, which I thought was quite good considering the harmonious-chaos that surrounded me. I thought of Nansen's speech *For Young People* (1921), where he discusses the prominence of 'gregariousness' in modern day "sporting life" (para. 3), and realized that such a pioneer of friluftsliv would likely be uncomfortable and out of place here.

I thought to myself, "in comparison to my experience cross-country skiing this experience is more thrilling and momentarily satisfying" (fieldnotes, 17.02.2014). Indeed the experiences made me want to improve my skills. Already could imagine the potential to go backcountry skiing, a contrast that combines the nature experience of cross-country skiing in the forest in the marka with the adrenaline rush of cruising a steep downhill. However, with my metaphor of *the highway* again I am again reminded of Nansen's (1921) encouragement to escape industry in his speech when he said, "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" (para. 6). I can see the attraction of this high-speed sport and in my experience I can see a case for this type of contemporary performed style of friluftsliv also as a stepping-stone into further world of *genuine friluftsliv*. Whether it is like that for everyone, is unknown, but the potential is there.

5.2.2 Descent into Conflict, Ascent into choice.

As I finished my descent down the slope and shuffle into the sea of people waiting for the lift I felt far from Ibsen-esque friluftsliv for *my* thoughts and instead I found myself over-stimulated by the circus that surrounds at the winter park. I found my experience becoming increasingly conflicted in this of excitement by the activity, but at the same time I had the feeling of being involved in a cattle herd or parade, as reflected in my journals that,

I began to fantasize working at a ski resort, listening to reggae music as a lift operators did, while watching as some pro-snowboarder does an interview for his new DVD production before descending the slope... all that is consumer culture is here, the fancy imported fashion, the bright lights, the crowds.... am I at a carnival right now? Disneyworld? A circus? A Hollywood production? If I didn't know any better, I could be at any of these settings. (fieldnotes, 16.02.2014)

I experienced what might be called a *McDonaldized* Friluftsliv experience. Ritzer (1994) introduced the idea of the *McDonaldization of Society*, referring to a process that principles of the fast food industry have come to dominate practically every aspect of society; similar to the systematic and mechanized experience I had at the ski park. Beames (2002c) asks “is it possible that Friluftsliv, an informal Norwegian tradition that centers on living a rich inner life and a more simple outer life could become outdoor education next Chicken McNugget?” (p. 36). Beames (2002c) adds that similarly to the British tradition of outdoor education (Loynes, 1998), friluftsliv may have also ‘lost its way’ becoming “caught up in the commodified world we live in” (p. 36).

Despite my McDonaldized overstimulation and I can see the attraction to such a place. It reminds me of what I have read about the concept of *charismatic species* (Ducarme, 2013) referring to large animals which gain attention in commercial and activist use (i.e. shamu, the great killer whale, elephants, the gorilla, white Bengal tigers...etc) and I think of the winter park in a similar way. This place is commercialized, yet it makes physical activity, sport, skiing, snowboarding attractive. I began to question why is this what it takes to get people excited about physical activity, nature, and Friluftsliv.

Why putting ourselves in the death defying position of flying down hills at high speeds, suited in armor in the form of expensive, imported, waterproof clothing to protect us from the elements of wet and cold, and all the machinery to do the work for

us (lifts to take us up, prefabricated challenge courses on the way down, overpriced restaurants and bakeries to feed us when we are hungry). All of this is inaccessible to many people due to finances, skill levels which are only achieved through sustained access, and the environmental impact and waste apparently taken for granted. Some people may say it is all for fun and indeed it can be fun; however, such extremity, again, supports a value system of the masculine ideal of exhibiting prowess in a bizarre combination with domination over nature and national tradition.

5.2.3. Obvious choice? To Walk up or take the lift?

Likely, it seems obvious to purchase a ticket for the lift when entering the park. Therefore, from my observation, I could see that the masses of patrons of the winter park make the obvious choice to take the lift up after a descent. I moved along with the herd and sat on the lift, passing by the operator jamming to their reggae music, and attempting to start a conversation with the Random Person Next To Me On the Lift (= RPNTMOL).

Me: So why do you ski here?

RPNTMOL: I like to go in the fun park.

Me: Which one is the 'fun park'?

RPNTMOL: The one with the trick boxes and jumps

(fieldnotes, 17.02.2014)

The informant is referring to the practice of ‘jibbing’, or performing tricks on obstacles that have been set up by the winter park. What is interesting about the preference this informant has about the ‘fun park’ is that the ‘fun’ is focused on something inanimate and artificial, yet outside and ‘fun’, thus presenting a stark contrast between the natural (i.e. the natural landscape which surrounds the slopes) and cultural (i.e. all the physical and ideological construction which we have placed upon this land).

I found, as it states in my journal, another stark and obvious contrast as I looked over the side of the lift and I noticed,

On this side of the slope, there was a lone man who hiked up on his alpine touring skis...out of all the people here...with his big backpack and subdued clothing... here he possibly embodied (genuine) Friluftsliv like nobody else here...he stood out in my mind...obviously at this moment, disinterested in taking the lift.... or maybe he didn't pay to get in...however, I am romanticizing his image and experience at the moment...for what it represented... he looked like

'Mr. Friluftsliv'...a real Fridtjof Nansen looking character...he was probably in his 60's...he occasionally turned his head to presumably looking awe as the kids zoomed by doing their tricks on the jumps...(field notes, 18.02.2014)

I thought of “Mr. Friluftsliv”, trudging up the side of the slope all by his lonesome and wondering how he felt placed in juxtaposition to the majority that use this mountain. Although, I don’t know what is happening in his mind, in a way I can relate to his obvious actions and choice to walk up the mountain. As follows, my journal reflects a romanticized-fantasized perception of so-called “Mr. Friluftsliv”,

Perhaps he felt the similar to me, trying to hone his skills or enjoy this little slice of downhill area while only having a short break from city life, gazing in a sort of envy towards those who glide so easily down the slope, yet remaining focused his own way. Perhaps he would agree that that this lift-pass is too expensive to ski and restrict access to mutated piece of nature, this lift is using too much energy and this whole scene is some kind of futuristic commercialized Friluftsliv-Disney hybrid.” (fieldnotes, 18.02.2014)

Moving away for a moment from a fetishization of this character, one informant whom I ski some time with, another “Mr. Friluftsliv” type, is quite fond of ascent by ski on his Randonee ski set and regards the experience to be a “full-body training” and frowns upon the use of a mechanical lifts by remarking “the mountain allows me to go up and down as much as my body lets me...which is usually about two times in the morning...that’s it” (field notes, 05.03.2014). This “Mr. Friluftsliv” like the other which I observed from the lift indeed obviously and visually challenge the status quo. One can simply take a look over the side of a lift and do a general survey and would be lucky to see one or two Mr. Friluftsliv's walking up the side, which concludes that most people opt for the convenient ascent... no quantitative survey needed.

5.3 Frognerstolen: The Stepping Stone

About 2 kilometer down the road, on the very same mountain, some very different things were happening in Frognerstolen. This is another important landmark, the Oslo Friluftsliv Center, where I spent some of my journey on the fringe.

Frognerstolen is well known as a popular cross country skiing and sledding area. It was also home to the 2014 World Cup of cross country skiing. The training sessions the competition served as a constant backdrop for the friluftsliv center's activities. I volunteered at the friluftsliv center's *ski days* as an activity leader during this season.

Activities consisted mostly of skiing, sledging, building snow formations and sitting around the fire outside or in a *laavo* (a kind of Norwegian form of a Native American Tee-pee).

As I mentioned earlier, the friluftsliv center lies just around the corner from the winter park on the same mountain, however the atmosphere and happenings there were worlds apart. Besides one group of Norwegian children from a local hospital, the majority of groups coming to the Friluftsliv center consisted of children and adults who, like myself, had recently arrived in Norway. The groups were diverse, of all ages, from places like Iran, Somalia, Malaysia, the United States and all coming to Norway for different reasons. Some people came with their family or for loved ones, while many others came to seek political asylum from their various war torn or oppressive governments. In summary the majority of people came to start a new life and find better opportunities in Norway. The visiting groups were organized by Norwegian language schools and elementary or secondary school integration programs. The concept is for those who are newly arrived in Norway gain experience with important aspects of Norwegian culture and thus the nature. In a sense they were *learning by doing* using language in action to learn about the culture while also acquiring new skills.

The following poem is a journal entry from my time volunteering at the Friluftsliv Center. It is then followed by an interpretation of my experience that is based on my observations, journal entries and post-entry reflection and analysis.

The stepping stone

It's a beautiful clear day
with a view of the bay
all the way
from the top of the mountain
and here lies a *stepping stone*
one of many
paths to take
on a ski
or a climb
up a tree
a glide through a forest
just outside the city
and here people fall

more than they flow
sliding,
racing,
down the slopes,
calling after me
bodies lying in the snow
everywhere
Too eager to listen,
just looking for help
gazing in envy,
as the others zoom by...
It was the same old story for the most part...
(poem from a Journal entry 25.02.2014)

5.3.1 Interpretations.

Due to winter weather, it wasn't so picturesque everyday (as described in the poem); but overall the view from Frognersterten is breathtaking. One would argue that there is no better place to view the whole city and the surrounding marka than that of Oslo Friluftsliv Center. One can stand on the back porch of the center and see the sea, the industry, the forest and all the possibilities for outdoor activities. I have never known a city with such accessibility to its natural surroundings. Maybe this is why it is the choice location for integration courses to bring the newcomers, to show all that is possible in the way of culture and activity in Oslo, the first stop for many immigrants in Norway. The following journal entry reflects on a conversation I had the first day at the center.

The most important part of the day for me was when we discussed about the day in the end after cleaning up. I spoke with one informant, another leader at the center, about the purpose of the Friluftsliv Center. Was this really working to connect the newcomers with nature? We discussed for a while and the informant came to the conclusion that the Friluftsliv Center is simply a "stepping stone" for newcomers to get exposed to the Norwegian nature and all the activities that are possible. (fieldnotes, 01.25.2014)

I was a bit curious about the purpose of this organization, because many times during this day and the days to follow, there seemed to be little organization in our activities. I was a bit shocked because in comparison to what I have experienced in outdoor practice in the United States, England, Germany and other parts of the world; here at the Friluftsliv Center there seemed to be a lack of concern in regards to pre-set learning goals, precisely organized activity or instruction. I began to question the purpose and relative stability of this *stepping stone*.

Another informant at the friluftsliv center later commented that “we just bring them out here and give them the tools and the opportunities and hope that some of them might see the possibilities and decide to pursue things like skiing or fishing on their own” (field notes, 28.02.2014). However, It seemed to be something in the ethos of Friluftsliv philosophy that prepares one to go out, and then discover the skill and landscape on their own terms. I am reminded of the concept of *Conwaying* as described by Faarlund (2007), and later realized that Conwaying seemed to be the method of pedagogy used at the Friluftsliv Center. This experience helped me understand the term more fully, as I can see how the Friluftsliv Center has a wealth of equipment, providing aid to access to Friluftsliv activity, while barely teaching anything. It is quite different from situation I had experienced in similar North American and British nature activity or educational scenarios.

In support of this idea, I also observed a nearby friluftsliv kindergarten, where I saw small children (some as young as 2 years old) wandering about, sledding down hills, climbing trees, all with little adult supervision. I spoke with one informant, a kindergarten staff member, who mentioned that he “rather enjoys the Norwegian way of letting the children play, one could not let the children roam this in Paris or the united states, there would be gates and guards and all kinds of laws to break...but it is a task to still insure everyone is safe and accounted for” (field notes, 10.03.2014).

Reflecting on my first day, we had a class of middle schools students, all foreigners who were newly arrived in Norway. We set them up with skis, poles, and shoes and sent them out into the ski tracks to freely roam. It was very difficult for them to ski and for the most part they spent more time lying in the freezing snow rather than upon the skis. It seemed that without proper instruction of either how to move upon the skis or how to get up from a fall, many of the children were left clueless in how to use these tools. I heard a many of frustrated comments from the students. “I’m so cold” said a student who was not properly clothed”, “Why would anyone ever go skiing and live in

the cold”, said a student from a tropical country or probably the most frustrated person said, “I’m never going skiing again” (field notes, 25.01.2014). I have the advantage of studying Friluftsliv, so I understand that finding one’s own path in the free nature is somewhat of a philosophy, native of Friluftsliv, however I was a bit concerned because I wasn’t convinced that the cultural context translated over to these first timers and their experiences.

I attempted to instruct children to get up, but many were so uncomfortable that they didn’t want to listen and just wanted help up. Of course, the situation is relative and certain students seemed keener to bring themselves up, while others simply lay frustrated and frozen. By the end of the session, the majority of students were walking with their skis in hand through the tracks.

5.3.2 Choices: To instruct or not to instruct? That was the question.

After this incident and some others in the days to follow. It seemed there was an increase in the discussion of whether we choose to add more structure into the activities or not. The metaphor that this center was a stepping stone into the world of possibilities of Friluftsliv stuck with me as a constant theme and point of reflection on my journey. I questioned how the role of some initial instruction, such as the basics of skiing, falling, and getting up would improve the experience by creating easier access on the first day for these first-time skiers. It seemed there were indeed different opinions among the leadership, some who pushed for more organized instruction and activity, while other pushed for less. Over time it seemed we came to a balance of integrating some instruction and organized warm-up activities as the first ‘step’ in the ski day, and then letting the first timers explore a bit more the small down hill slope, or a short tour in the tracks on their own.

As a participant and an observer, I noticed improvement in the general flow of movement and positive attitudes of the participants in the groups coming to the center. It was apparent that getting in a *flow* created a more enjoyable situation for the participants. Csikszentmihalyi (1997) describes flow and skiing in his article *Finding Flow* as what “happens when a person's skills are fully involved in overcoming a challenge that is just about manageable, so it acts as a magnet for learning new skills and increasing challenges.” (p. 47) According to Csikszentmihalyi when achieving “flow” during a ski run “There is no room in your awareness for conflicts or contradictions; you know that a distracting thought or emotion might get you buried

face down in the snow. The run is so perfect that you want it to last forever" (p.46). Therefore it could make sense that more participants had a better experience when receiving a bit of instruction beforehand. It could be said that a little instruction makes the stepping stone into a Friluftsliv experience a bit more stable and therefore supports the further acquisition of skills that lead towards "flow" and continued joy in nature.

However, there always remained those who were not happy with snow and skiing, but I observed that a small amount of instruction and organized activity went a long way in creating better attitudes and smiling faces. Some even asked questions about where to rent ski equipment and if they can come back for more ski lessons sometime. It is evident that it is quite undeterminable which method of organization, if any, works best, and as a result I can assume that a variable of intersections between personality, experience, background, weather conditions and many other factors contribute to the individual outcome of such an experience. Nonetheless the Friluftsliv Center attempts to point newcomers in a positive direction with regards to nature and cultural philosophy of Friluftsliv, although it is not without its critical flaws.

5.3.3 Around the fire... 'as other zoom by'.

When not skiing or otherwise playing in the snow, it was general practice to sit around the fire to drink tea or roast pølser (sausages which seemed identical to American style hot dogs although wrapped in a flat potato wrap called a lømpe). Around the fire is where some of the most provoking conversations about Friluftsliv culture occur. Our fire was typically next to the ski track, where other skiers would quickly "zoom by" while we sat there roasting pølser and almost every day as many participants gazed at the skiers in envy saying things like "I want to go fast like that" and "I want to be like the Norwegians" (field notes, 28.02.2014). I reflected upon the comments of one woman in the following journal entry,

Another woman from SE Asia who seemed to rather take a liking to skiing and she was very eager to learn and receive my instruction. As we were standing at the corner of a hill and as some sporty looking, assumable Norwegians, zoomed by, looking like Olympiads and she said 'look at these Norwegians, just sailing past like it's nothing'.... it's telling how I keep hearing the same thing, who know if these people were even Norwegian, but I must admit.... I thought the same thing.... many of the foreigners talked about this...there is this sort of foreigner envy of Norwegians, they are just damn fit, it's part of the genes, it's

part of the culture, and they totally dress the part....how could we every compete, they are beautiful, rich, fit, healthy, and more or less supported by an economy that would leave them worriless to the majority of worries that plague the rest of the world. (fieldnotes, 28.02.2014)

This Norwegian envy is something that was discussed a lot amongst the foreign participants at the Friluftsliv Center. What is most interesting is that just by seeing someone in spandex, skiing quickly down the trail, they are socially profiled as Norwegian. And, from seeing this iconic image of the Norwegian could spark a many of conversations concerning immigration, politics, economy, language, and more. The skiers who were training nearby were a constant conversation starter.

It seemed like there was a constant attraction to the passing skiers and it reminded of the charismatic *McDonaldized* (Ritzer, 1994) appeal of the winter park. Here around the fire, practicing something closer to genuine Friluftsliv than the skiers (who are likely engaging in sport), seemed no longer enough, and people looked in envy, wanting what they couldn't have: a nice, "standard, dependable, safe" (Beames, 2002c, p. 36) *Adventure in a Bun* (Loynes, 1998) "commodified" and idealized Norwegian lifestyle experience. While supposed "Norwegians" passed by, I wondered if the meaning of this more genuine friluftsliv experience would ever leave a lasting effect, or just leave some of the envious immigrants wanting for an idealized depiction of how Norwegian life should be.

5.3.4 Choices: Food.

I was taught early on in my Friluftsliv education that there are a few foods that are traditionally eaten during a day out on a ski tour. The foods being, a chocolate bar by the name of *kvikk lunsj*, hot cocoa, oranges, and grilled *pølser*. It is shocking to me that considering the sustainable ethos of Friluftsliv, that such unsustainable or unhealthy foods would be promoted in the national tradition. I tried to find out why these foods staples of the experience. One explanation of the chocolate items, with their high amounts of simple sugars were legitimized by one Norwegian informant on the trail as "necessary, considering all the energy we use to ski in the cold" (field notes, 28.02.2014). The amount of oranges eaten is also shocking considering they are all imported in massive quantities during the winter from Spain. According to *The Economist*, Norway is the 7th largest orange consuming country in the world. The Norwegian liking for oranges was explained to me by one informant as "a result of

history and utility. Oranges were the first fruit to be imported to Norway and due to its thick skin, it is the only fruit that will not freeze in the extreme Norwegian cold" (field notes, 26.02.2014).

As mentioned earlier the typical food cooked over the Friluftsliv fire was the Pølser. I was particularly interested in how this notably unhealthy food became paramount, and I got a variety of responses. One informant, an worker at the Friluftsliv Center said "We need to cook pølser because it make the kids happy, they need something warm and tasty, that makes them happy when out in the cold" I was suspicious of this statement until a literally a few moments later I saw a small child eating happily eating pølser saying "yum yum yum yum yum" (field notes, 28.02.2014). The children did seem happy eating the pølser. But, is this only because they have been indoctrinated that this is what makes them happy? Could a pølser by any other name taste as delicious?

Again I am reminded of the now obvious presence of the *McDonaldization* of friluftsliv. To continue, A mother added that "we don't eat pølser every day, just when out on tour" (26.02.2014), which again reinforces previous observations of comfort and convenience which supersedes the importance of being inclined take care of nature in the Friluftsliv tradition. One Norwegian language teacher explained to me that Friluftsliv among immigrants, a large majority that are Muslim, is becoming more popular and therefore pølser manufacturers are producing special pork-free pølser in mass quantities (field notes, 05.03.2014). This may be an attempt at culturally adaptive business practice, but nonetheless supporting unhealthy irony in a theoretically sustainable practice.

Later, I approached the same Norwegian language teacher again as he was spraying a bottle of lighter fluid to start the fire and asked him what he thought of all this unhealthy food and also the fact that he was lighting a fire with noxious fluid; he responded "I used to worry about all that when I was a young man, but now I don't have time to light my fire with matches, I leave that for my son...it could be worse...definitely not as bad as driving a car down the street" (field notes, 05.03.2014). Yet again, a response of legitimization in lieu of convenience, and with this I arrived at the conclusion that this type of legitimization of unsustainable action, big and small, is common and may offer an ultimate simple explanation to our planetary crisis.

5.4 Comparative Analytical Summary: Self, Culture, and the Global perspective

My experiences at Tryvann and Frognerseteren were on the surface quite different; however, they shared a many of parallels, intersections, paradoxes and similarities. At Tryvann my primary experience focused on my experience as a downhill skier and also my first time in a ski park, while my experience at Frognerseteren was introducing other foreigners to a friluftsliv experience for the first time. Many days I would be in one place or the other, so these side-by-side experiences gave me an invaluable opportunity to gain dynamic perspective of different shades of the friluftsliv experience while participating as learner, a facilitator, and researcher.

Learning to downhill ski at Tryvann was quite an immediately exhilarating and charismatic experience, however at other times I felt the banality of waiting in long lines and up long lift rides to the top. Such periods of time while not engaged in learning or the free-flow of skiing, I was able to reflect, observe and think critically upon the systematics of the winter park and the obvious preference the vast majority people at the winter park have for convenience (among other observations that I discussed previously). I found these times for reflection to be some of the most important moments at the ski park that lead me to some of the most critical findings. This sort of *active reflection* was likely only possible during activity because I was actually able to think critically about the SCE context that surrounded me. This left me wondering why reflection is not a consistent part of every activity. Consequently, due to humans SCE unsustainable ways of living, without critical reflection we will presumably be unable to engage in such activities in the future (for a number of reasons).

My experience at the winter park left me with a new skill and confidence within myself in regards to skiing, but also the recognition of a skill: *active reflection*. One could argue that there are many benefits of the winter park including its function as a place for people to have fun and engage in physical activity. However it also left me gravely concerned about the commercialization of such friluftsliv activity, the limited accessibility depending on one's socioeconomic status and skill level, the arguably SCE destructive cultural phenomenological attraction towards convenience and charismatic experiences, and the negative effects this can have in regards to SCE sustainability.

In comparison, my experience at Frognerseteren as a facilitator lacked the immediate exhilaration or charisma that I felt at the winter park. Particularly, as an educator I am accustomed to finding joy in the progression of my students, which was less possible when having different class everyday. However, it also gave me the chance to reflect and improve my facilitation approach on a daily basis. The experience also lacked the attractive characteristics such as speed, fashionable clothing or attainable *Mcdonalized* challenges that so many participants seemed to envy and wish to personify “as others zoomed by”. Due to commercialization of winter sports and their association to Norwegian national identity it would be easy to for foreigners to attach themselves to such attractive and charismatic images.

Through this experience, I found that it might be crucial to present friluftsliv in a way that is understandable to those seeking to become a Norwegian national. One must consider that the events at a one-off ski day were fun and enjoyable, however the cultural phenomenon of friluftsliv is quite complex and something quite impossible to translate culturally or linguistically in just a few hours. As a representative of friluftsliv, I found it important to remember that since friluftsliv is such a vital part of national identity in Norway it should be presented responsibly. Possibly this may require well informed and supportive pedagogues with a keen knowledge of friluftsliv theory, deep ecology, nutrition and other SCE sustainability agendas.

All of this relates on a global level in theory global SCE sustainable initiatives have much to gain from certain SCE sustainable friluftsliv practices, but not all. I found that not all friluftsliv is synonymous with SCE sustainable practice despite its sustainably romanticized roots. Many of the previously discussed issues of SCE sustainability, the McDonaldization of Society and friluftsliv, the general public's attraction towards charismatic and convenient experiences, nutrition and food choices, all contribute to SCE unsustainability on a global level. Overall, repeated SCE unsustainable actions that are met with legitimizing statements (ex: “it could be worse”) classify as some of the most SCE threatening data I collected.

6. Final Discussion

The past two data sections have extensively discussed my autoethnographic experience in regards to my research questions and beyond. The previous elaborated discussions took form due to the elastic nature of the autoethnographic research experience; therefore, it presented the results of a deep analysis of the intersectionality the individual perspective. The answers and findings to my research questions are intersectional and therefore they are most comprehensively presented, interpreted and answered through the entire text. However in this final discussion, I would like to briefly revisit the research questions.

6.1 Questions 1 and 2

I choose to review *questions 1 and 2* in a combined section. I found that these questions are quite complementary to each other, sharing many intersectional qualities that contribute to a complete discussion. *Question 1* asks,

*How are my idealized understandings of literature and theory that I have referred to in my *paradigma vitae* related to the reality that was studied during the autoethnography?*

The literature and theory referred to in my *paradigma vitae* was not only a presentation of well-founded literature and theory but also the chapter provided a clear academic portrait of my perspective. The short answer is that by outlining my *paradigma vitae* I provided a framework to sort through my field data for which I inevitably I found relatable data. Whereas in much of qualitative research the literature and theory sections refer simply to previous research on their topic, in the context of an autoethnographic study I had the task of linking previous research to my own personal perspectives in relation to the topics. Considering that each human perspective is filled with diverse intersections, it was a great effort to dissect my perspectives and link them to the academic material that either previously influenced my ideas or contextually legitimized them for academic research purpose. Although, academically contextualizing my intersectional perspectives on the issues was complicated, it was necessary in order to construct an ethical and legitimate theoretical lens for delicate process of conducting research in the field and analyzing data about myself in relation

to other humans, nature and culture. The following is a presentation of notable relations between theory, literature, and data.

All of what I mentioned in my *paradigma vitae* proved useful in my analysis. I found through out the process of this project that *Question 1* is, perhaps, a bit redundant considering that my idealized understandings or theoretical lens inevitably will relate to the reality of what was studied, in this case the self in relation to the experience, during the course of the study. One could argue that my preconceived notions effected how I perceived the reality which followed, however, such is the case for many humans, while in other cases not. In my case I kept and open and curious mind through out the study, welcoming new information and perspectives and thus extending my body of knowledge and understanding.

I found my literature and theory quite useful an applicable in interpreting and analyzing the ‘reality’ of what was studied. What was more interesting is to where and in what ways these *idealized understandings* presented themselves in reality. *Question 2* which asks,

To what extent are the friluftsliv activities experienced socially, culturally, and ecologically (SCE) sustainable?

Question 2 is otherwise asking for an analysis of realistic expressions of SCE sustainability in the activities. After analysis, much the friluftsliv phenomena experienced resulted as less SCE sustainable than originally theoretically hypothesized. Therefore, a large portion of the analysis focused on unsustainable aspects. This is not to say that there were elements of the experience that worked in favor of SCE sustainability. The majority of SCE unsustainability was instigated by the choice of the participants.

The results of my critical thinking, observations and reflections lead me to new ways of perceiving myself and others in interaction with the landscape in regards to sustainability. This autoethnographic study of myself and others has lead me to new conclusions and to what extent I can more sustainably integrate with the non-human world particularly in regards to the activities discussed in this study. Predominantly, it seems that choice of land-use, purchasing of equipment, food all relate to my choice of sustainable action when engaging in Friluftsliv activity.

SCE sustainability, or the lack thereof, was continually represented. Issues of a nature-culture divide were consistently present throughout, although (as mentioned already in my introduction), I found the divide to be better represented by a series of

intersections. The nature-culture relationship was consistently and most obviously represented in visual juxtapositions on the fringe where the forest meets the city, skis meet the snow; clothing meets the body, and a myriad of other examples that were mentioned throughout the study. With the overarching construction of a nature-culture divide, many other divides observed and mention in this study were made possible. It was observed that these socially constructed divides are colonized by designated values that deemed them more or less attractive, as I observed in the case of sections of (See 5.2.3. Obvious choice? To Walk up or take the lift?" or "5.3.3 Around the fire... 'as other zoom by"). In such data particularly speed is highly valued for it's convenience, kinesthetic qualities, pleasure and outward image. As was observed on many occasions, unhealthy food choice is valued for its convenience and taste despite the myriad of SCE unsustainable repercussions (See "5.3.4 Choices: Food").

Although subtle, these designations of value are discriminatory and conjur waves of SCE unsustainable repercussions that extend presumeably vastly beyond the immediate experience. Convenience appeared to be a primary culprit for decision making, value designations, and dicriminations. It seems that convenience may enable humans to posess more, eat more, do more in less time, with less money, and less effort, therefore leaving time to consume even more. This is inherently competitive, discriminatory, and therefore SCE unsustainable.

These elements are consistently present in my data. Neill's IIC argues that humans have an inner urge or energy to express related to our hunter-gatherer roots, and this study is an example of how this energy is expressed in modernity. It appears these urges and energy to dominate are arguably rooted in our hunter-gather origins or IIC (See Theoretical Origins of Friluftsliv and discrimination 2.2.1- 2.2.3) and consistently expresses itself, misled, in our daily friluftsliv activity. Energy wasting ski lift operations, farbicated pølser eating, noxious chemicals being used for fire building, the plethora expensive elitist clothing witnessed on the t-bane and slopes are simply a few examples winessed which contribute to SCE unsustainability on a dynamic of intersectional levels easility relatable to gender, class, species, and over all SCE value system. Attractive elements of activity seem to remain the dominant theme as it is promoted through romanticized versions of nationalism, exploration, sport, gendered landscapes and roles in activity, competitve sport and other highly accepted landmarks of social normativity.

It is these deeply rooted elements that urge us to strive for convenience which leaves byproducts of competition and discrimination in its wake and in turn contributes to SCE unsustainability. However, Friluftsliv activity is by no means exclusively different from many other social phenomenon. Considering the wealth of romanticized theory that supports friluftsliv as a way to become engaged with nature and there for live communally with it, from what I have witnessed the McDonalization of the phenomenon and it's related practices has lead it astray in ways that are less sustainable and more a vehicle for the ulterior motives of humanity which lead toward SCE unsustainability.

However, even in my deep contemplation during this study, I found myself in conflict with the situations presented to me, generally finding myself also enveloped in the romanticism of the situation. For example, while skiing through the Nordmarka (See 4.2 "On The Way: Nordmarka") I found myself attuning with the rich natural elements with my senses. Also, in post reflection I was able to find that my experience in the marka achieved in many ways historically romanticized notions of skiing without the gendered connotations. Similarly, in relation to the feminization of comfort and outdoor activity which I experienced in my youth in North America (See 4.1.4 "Fitting in the comfort zone"), my observations collected in Europe had been markedly contradictory. These observations in England and on the T-bane posed an interesting paradox which contradicted both the gendered stereotypes associated with comfort and questioned the use of arguably unsustainable clothing and consuming practices which satisfy comfort en masse.

On the contrary, while at the ski park, I found myself at some points disgusted at the sheer McDonalization of the scene, but at other points I was also romanticized by the styles, the speed, the lifestyle...etc. In both cases Czikszentmihalyi's *flow* theory provided theoretical context. Also, in both cases I was left questioning myself and my motivations to be attracted to activities both sustainable and unsustainble. To be attracted to activity which is unsustainable doen't make much logical sense, considering that it will arguably lead to a finite and destructive outcome. However, most humans, myself included, are participating in this SCE unsustainable practices everyday.

Other elements of friluftsliv were in question, particularly at the Friluftsliv Center (See 5.3 Frognerstolen: The Stepping Stone) where pedagogical approach came into debate. The concept of *Conwaying* (see 2.5.1 Conwaying) seemed to be the initial pedagogical approach, however with the lack of organization at the "ski days" seemed

as if the approach didn't make sense to the participants. This was perhaps not translated culturally in this vast transcultural setting. Even for myself, the lack of safety regulations and structure seemed strange and left the situation open to chaos and misinterpretation of friluftsliv. Considering that friluftsliv is an integral part of Norwegian national identity, for immigrants it is socially and culturally vital to have a good sense of the concept. An effort to satisfy transcultural needs and the changing demographic of the new generations of friluftsliv practitioners and participants should remain a current discussion. In short, the future success of SCE sustainability depends on traditions to adapt and mesh with the intersectionality brought upon by migration.

In summary, this was simply a discussion of important highlights in regards to *Questions 1 and 2*. I found the idealized understandings I referred to in my *paradigma vitae* quite applicable, apparent, and recognizable in reality. In regards to *question 2*, I found that the friluftsliv activities experienced were littered with SCE unsustainable pitfalls which need further review on a mass socio-cultural scale. Nonetheless, recognitions of these pitfall experiences are useful in their parallel relatability to other social phenomena, particularly in sports, physical activity, and education. Considering the intersectional context of the autoethnography, it is impossible to summarize all findings. The most important findings are essentially the process' and analyses which are represented through the entire project. In the end, this study invites argument, further reading, and further research. Some of the most important results, the further questions which are inspired from the project, remain to be seen.

6.2 Question 3

To what extent does the autoethnographic methodological approach act as a practical and sustainable means of identifying possible issues and solutions in social, cultural, and ecological sustainability?

The practicality and sustainability of my methodological approach was less discussed in the text and rather demonstrated. Sustained reflection of this magnitude has resulted in the revealing of the multiple layers concerning the effects of actions related to the SCE sustainability to the observed and participate friluftsliv phenomena. Thus in this context this deep and thorough method was successful for this research purpose, revealing data that would otherwise remain quiet in other methodological approaches. This autoethnographic experience was personally enlightening, presented obvious points about the state of SCE sustainability and elicited a myriad of new questions for

further research. It is arguable that the value of the personal perspective should not be understated, as in a world of individuals, all sides of perspective should be considered in order to create a more SCE sustainable planet. The hope is that this presentation of deep personal reflection upon phenomena that affects the stability of all planetary beings will inspire others to reflect and take action.

However, the process was more arduous than joyful at times. The process of fieldwork, writing, reflecting, re-writing, reflecting again and again, tracking themes, and creating a hopefully justifiable depiction of the phenomena at hand was widely time consuming as well as physically and mentally draining. I find that this type of research is extremely valuable for myself and hopefully the reader. Although, I found myself at times wondering whether this amount of energy and effort could be put to better use for other SCE related action. I can not say that autoethnographic research of this weight is something that I could sustainably carry out on a regular basis, nor could I imagine a world where people en masse are carryout such deep and thorough reflection. Nonetheless, I experience great personal growth and critical thinking through this process, which of course others could benefit from if they took the time to engage in through autoethnographic research.

After putting myself through this sustained interrogation of my friluftsliv experience, I have found myself more trained to think efficiently in regards to the many layers of SCE phenomenon and the repercussions of even simple actions on a global scale. Essentially the methodology used in this project resulted in *active reflection* (see section 5.4 “Comparative Analytical Summary: Self, Culture, and the Global perspective”) in the field. It would be a great success to further explore the concepts of active reflection and streamline these methods can concept for common use. Furthermore, since autoethnography is rather experimental, new and growing field of research, this study functions as a well needed addition to the discussion of this methodology.

7. Conclusion

Based on literature, theory, and this study, I have observed a certain drive within humans that compels us to seek stimulation of, perhaps, our hunter-gatherer mentality, or intra-indigenous consciousness in a variety of expressions. These expressions in many cases result in further SCE unsustainability. The solution may very well be for humans en masse to step back and think about the relationships between their survival and the trail of repercussions that may follow their actions.

Friluftsliv theory and practice is one example of an attempt to “return to”, and “seek joy” in nature. Due to industrialization, convenience, and the lack of necessity, the energy that feeds this drive (likely the old necessity to hunt-and gather food) is left to unsustainable outlets of expression. Therefore, humans express this drive through various methods. Humans express in many ways; through seemingly less threatening modes of physical exertion, a ski through the marka, communing around the fire, skiing, sport climbing, the list is limitless. More extreme ways may include sensationalized competitive elements or risky behavior thus influencing a competitive and unnecessarily risky culture. It is arguable that these concepts lead to a plethora of competition, domination, and discrimination that manifests themselves in, for example, war, unconditional nationalism, social discrimination, limited access to free movement depending on social context and immigration status. In an effort to protect ourselves from the fear of scarcity many humans compete to compensate for an industrialized existence that in turn compensates for our inability to otherwise survive in competition with our natural predators.

We humans likely use the complex dichotomy of our strengths and weaknesses to our advantage. As a result of our ingenuity and cleverness, we've managed have created both physical and social constructions deemed *unnatural* from natural process'. Perhaps it is the only way we know how to survive; however, in the wake of the current planetary crisis these traditions of discrimination have evidently gone too far. Destruction permeates not only the ecological context, but the social and cultural as well. Discrimination of humans and nonhumans remains symbiotic.

Humans have a unique ability to oppress life, society, culture, and ecology while consistently creating and innovating under the guise of a tradition that has the purpose of satisfying needs of security and convenience in regards to various issues. Thus this system leaves the status of the planet in uncertain terms of the future in regards to SCE

sustainability. Many humans simply need to reflect and then feel the responsibility to all living beings to follow through on the recognized mishaps. However, finding space and motivation to reflect seems to be something rather inconvenient, unattractive, and left unspoken for the most part, as I have observed in this study. Care for the social, cultural, and ecological has for the most part been observed as confused, inconsistent, and secondary to those actions that are attractive and convenient.

Nonetheless, despite recognizing much to criticize, this study has shown that there is the possibility of SCE justice in regards to the future of friluftsliv and SCE sustainability if mass reflection among humans can be employed. As I found when performing this study, *active reflection* appeared to be a certain way in identifying possible issues and solutions in social, cultural, and ecological sustainability. As reflected in the study, performing this intensive reflective research produced a wealth of new reflections, ideas, possible solutions, and questions in regards to SCE sustainability. However, I wouldn't consider the process exactly productive or sustainable for a single individual to perform considering the long, exhausting, and emotionally taxing process of performing this research. I would conclude that the mass integration of active reflection into daily human activity (friluftsliv or otherwise) is crucial to the betterment of all SCE sustainability efforts and the planetary crisis at large.

From what I have observed I am not convinced that all friluftsliv activities present situations where all participants “ought to” act sustainably based upon the equal rights, liberation and survival for all planetary beings. I could only hope that all humans interested in survival could consider my own friluftsliv experiences, in which I have found that I “ought to” act sustainably if I would like to continue to “seek joy” in nature as well as preserve the equal rights, liberation, and survival of all planetary beings.

7.1 Suggestion for further research

- *How to integrate *active reflection* into physical activity?
- *How to encourage refusal or alternatives to SCE unsustainable activity while still having fun in sports in friluftsliv?
- *How do competition and charismatic experiences seemingly supersede sustainable logic in physical activities?
- * The importance of the intersectionality of gender in physical activity and education?
- * (Please add your own)
- *
- *

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Appendix I. Ethical Clearance Authorization

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Kirsti Pedersen Gurholt
Seksjon for kroppsøving og pedagogikk Norges idrettshøgskole
Postboks 4042, Ullevål stadion
0806 OSLO

Vår dato: 26.02.2014

Vår ref: 37758 / 3 / LT

Deres dato:

Deres ref:

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TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 19.02.2014. Meldingen gjelder prosjektet:

37758	<i>Friluftsliv on the Fringe</i>
Behandlingsansvarlig	Norges idrettshøgskole, ved institusjonens øverste leder
Daglig ansvarlig	Kirsti Pedersen Gurholt
Student	Joshua Bennett

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysingene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, <http://www.nsd.uib.no/personvern/meldeplikt/skjema.html>. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database,
<http://pvo.nsd.no/prosjekt>.

Personvernombudet vil ved prosjektets avslutning, 15.09.2014, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Katrine Utaaker Segadal

Lis Tenold

Kontaktperson: Lis Tenold tlf: 55 58 33 77

Vedlegg: Prosjektvurdering

Kopi: Joshua Bennett thisisjoshbennett@gmail.com

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

Audelingskontorer / District Offices

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Personvernombudet for forskning



Prosjektvurdering - Kommentar

Prosjektnr: 37758

Det gis skriftlig informasjon og innhentes skriftlig samtykke for deltagelse. Personvernombudet finner i utgangspunktet skrivet godt utformet, men forutsetter at avkrysningsalternativen under samtykket tas vekk. Personvernombudet legger til grunn for sin godkjenning at revidert skriv ettersendes personvernombudet@nsd.uib.no før det tas kontakt med utvalget (merk eposten med prosjektnummer).

Det legges til grunn at dersom det deltar barn/unge under 15 år må det innhentes samtykke fra foresatte også.

Innsamlede opplysninger registreres på privat pc. Personvernombudet legger til grunn at veileder og student setter seg inn i og etterfølger Norges idrettshøgskole sine interne rutiner for datasikkerhet, spesielt med tanke på bruk av privat pc til oppbevaring av personidentifiserende data.

Prosjektet skal avsluttes 15.09.2014 og innsamlede opplysninger skal da anonymiseres, og lyd- og video-opptak slettes. Anonymisering innebefører at direkte personidentifiserende opplysninger som navn/koblingsnøkkel slettes, og at indirekte personidentifiserende opplysninger (sammenstilling av bakgrunnsopplysninger som f.eks. yrke, alder, kjønn) fjernes eller grovkategoriseres slik at ingen enkeltpersoner kan gjenkjennes i materialet.