



a North way

[motto—to wicked problems, with an attitude]

1. In the European concert the North has been a ‘cultural stage’ for long conversations about life, interpersonal realism and existential adventure, on the backdrop of nature as a silent witness.
2. A North-philosophy with claims for originality & global relevance is Arne Næss’ **ecosophy**; human existence is set adrift—or, in motion—by critical environmental changes.
3. The North has developed a ‘non-metaphysical’ culture, which means that concepts that are sealed through education, unlock through the care and hardships of a life-in-motion.
4. Exposing the elements of “life as it moves” lies at the core of a culture where design has a clarifying power—where materials, form and function extend in value, readability and use.
5. Life is **contingent**—it doesn’t happen because it is important, but it is important because it happens. Its implied components are the found, the negotiated and the unknown.
6. The North-discourse takes a practical approach: **1) making is thinking**, **2) knowledge strategies are non-proprietary** and **3) the teaching/learning-methods are non-oppressive**.
7. The push of the North-education lies in the discovery that clarification is a seed which encapsulates a tremendous amount of energy: clarification is **tactical information**.
8. **Taking pains**—walking the extra mile—is a method to reach the spot where the work of clarification can **begin**. Experimenting with **materials**, gives experience with **materials**.
9. A good question is a **conversation-starter**. An improved question is a **decision-maker**. A conversation partner is a treasure, because **the other** functions as an ‘asynchronous mirror’.
10. Language is **untimely**, it rarely gives what you came for: it is therefore is a powerful generator of images that live in their own time, **contain their own reality**, shine with a glow of their own.
11. Tactile experience interfaces **between** the senses: hearing, vision, taste and smell—it allows the transposition of **movement** unto body-sensing and body-learning. Providing **tactile credibility**.
12. Means, constraints, opportunities and response are **synchronised** by tool-work, desk-work and stage-work. The relation between them is **telescoping** and involves the entire person.
13. Refer **actively**—we engage in conversations with other people and their work when we have made some ground. Without grounds to hold we become merely star-struck and mundane.
14. Reach out: we are neither out to be conquered nor to conquer. We know our stuff very well, we are generous and critical. Help others, show what we can, hatch new repertoires: **criticality**.
15. An object has been explored if we **show (a)** the function of the form in terms of the properties of the object, **(b)** the value of the material in connecting the readability of the object with its use.
16. Let justice be done: if we insist that there should be a relation of **consequence** between premises and conclusions then we can tease out the **contingencies** of the work.
17. If we want to develop environmental intelligence and -literacy, we must improve our observation skills, and help others do the same. If we see the harm we will not allow it.
18. On the backdrop of the North way there are absolutely no reason not to seek learning-experiences abroad. The North exists wherever you take it. Make a stand.
19. Seek always the resident principles **(1)**, and find them where they belong: in the job itself **(2)**. Superpose these two approaches: they will entangle and intra-act from afar—**quantum-work**.
20. Hence the precepts of **ecosophy-q**: communication yields tactical information, the North way yields earth-awareness (E. Morin). It contributes to humanity, set adrift in the age of mobility.

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^o^ South of Oslo, over the water, there is foreland with a curious name: Nedoddtdangen. The name is an oddity because it is made up of three words meaning the same thing: ‘nes’—‘odde’—‘tange’ (foreland, promontory, cape). Like a **count-down** (against the clock) to reach the ferry—which people going to Oslo have to reach every day—or a **count-up** (with the clock) coming home after day’s work: a “wicked problem”, when you **think** of it (you try too hard you add to the problem; if you don’t try hard enough, same thing—you have to **hit bull’s eye**)! A ‘ground zero’ of the North.