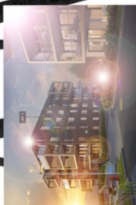


# NATURBAN UNNA BIEHAGEN PLASSBYGD FJORDGLØTT MILJØRIKTIG NATURNÆRE ÅPNE ROM med USJENERTE LØSNINGER et STEINKAST UNNA FRODIGE & AREALEFFEKTIVE HUMLELØKKA og TIDSRIKTIGE GRØNNE OASER i et IDYLLISK ØKOSAMSPILL i TILBAKETRUKNE EPLHAGER og en KORT SPASERTUR UNNA LØVTOPPEN HAGEBY som MÅ SEES med SMART FELLES HAGEKOLONI og UNIK SOLRIK ROMFØLELSE LIGGENDE SYDVESTVENDT som videre innehar et MILJØBEVISST FØRSTEGANGSKJØP



NATURBAN

BO LUFTIG  
og LYST på  
SELVESTE NATURBANE  
BIEHAGEN  
med  
PLASSBYGD  
FJORDGLØTT  
og  
MILJØRIKTIG NATURNÆRE  
ÅPNE ROM med USJENERTE  
LØSNINGER  
et STEINKAST UNNA  
FRODIGE  
&  
AREALEFFEKTIVE  
HUMLELØKKA og  
TIDSRIKTIGE GRØNNE OASER  
i et  
IDYLLISK ØKOSAMSPILL  
i TILBAKETRUKNE  
EPLHAGER  
og en  
KORT SPASERTUR UNNA  
LØVTOPPEN HAGEBY som  
MÅ SEES med SMART FELLES  
HAGEKOLONI  
og  
UNIK SOLRIK  
ROMFØLELSE LIGGENDE  
SYDVESTVENDT som videre  
innehar et MILJØBEVISST  
FØRSTEGANGSKJØP

Grensemaking i angrer- og utlyggerbransjen.  
Ordene er hentet fra boligannonser og prospekter til nye  
boligprosjekt som bruker grønne ord for å selge grå boliger  
i et skakkjert boligmarked.

Espen Brække Grønneberg (MA: GI): contribution to the *Greenwashers of the year* (2022), award, cohosted by the Consumer Council & KHIO.

Perhaps Heidegger's essay *Building Dwelling Thinking* is the most poisonous text ever written. In the concept of dwelling is nested a 1) being-in-the-world and a 2) *being there* which in combination may be devoid *both* of environmental *intention* and *path* (and, in effect, with *no* design). And for this reason it may be the reference text for our understanding of *symbolic accuracy*.

The correspondence between path and intention is assumed, and its baggage of heritage—elaborated by Heidegger—neither tells us how we got to this point, nor to which future it is pledged: in sum, there is nothing to indicate how *dwelling*, in this sense, partakes of building up a particular form of agency, which might provide for a eloquent description of *gated* communities.

It may be a particularity of gated communities that they never *arrived*: they always were *there*. And they do not act: they just *are*. They are subjectively earned by a particular form of sobriety. The sobriety of reason from which a natural presence is earned. Hence, being part of this, you can have your pick, if you have also earned money, or homestead and its natural selection.

That is, not a natural selection in Darwin's sense of the term—the survival of the fittest—but the selection of curated natural elements, that the development of certain properties have within their range of possibilities, given the a scenographic curatorship of the natural environment transforming it into a *scenery* of an urban human life-form that does not need to be argued.

Hence the possibility of a way of life immersed in nature with all the urban commodities. What Espen Brække Grønneberg has coined *naturban*. Given your establishment within the sober concept of democratic materialism, you have a *natural right to an urban life in nature*. You may wonder at it, marvel at the beauty of nature, also sense how lucky you are: building dwelling thinking.

There is little/no awareness of the erosive articulation of this life-form, though it may easily spot the polluting presence of human congeners: ones who are not within the contract of sobriety with society and nature, and whose presence can readily be seen as parasitical at all levels. They embody a problem which the more fortunate ones have solved: unenlightened rabble.

They graze off the edges of mercantile industrialism leaving off goods and services next to garbage, loose their survival skills, migrate and become a burden to the environment and to society. The basic plot of the Macedonian movie [Honeyland](#). The magicians of the earth are gone, who live off little and in harmony with nature, are gone or at least on the road to extinction.

Hence the growing population—whether affluent or less fortunate—whose life conditions are *arranged*: whether by curatorial arrangement, or the dissemination of a dubious surplus at the fringe of our society. The *erosive* aspect of neither of these life-forms is part of their resident conceptual range. Sobriety has its idyllic and cynical modes. Erosive turnouts are kept behind the scenes.

It is Norbert Elias' history of table manners: we left messy and violent habits by adding forks to our cutlery. The mess was relegated to the kitchen, while in the dining-room we learned to practice orderly eating, and the exchange of witty comments. What brought food on the table is hidden. And no decisions for the future are done while eating. Such things are done in separate rooms.