

So, on today's podcast, we're joined by Henrik Olsen. Today's topic is on the role of forests as key to human well-being and the protection of forests for spiritual purposes. I'm Mimika and I'm joined by my fellow podcasters today, Martina and Alex.

So, today's agenda, we're starting with the introduction and then we're moving on to the importance of nature connection movements, then moving on to spirituality and more than human relations, and then finishing off with forests as guardians of human well-being. So, Henrik would you like to start by sharing a bit about yourself and what led you to be more involved in nature connection movements and spirituality?

Well. I mean, I've always had a love for nature and spent a lot of time in nature as a kid. You know, from my early teens, I started walking alone in the forest a lot. So, there's one basis for this, I guess and then the other interest is in religion and spirituality, which is my academic discipline and I have a degree in history of religion also had, of course, my interest in nature.

And some years ago, my wife and I bought a place in the forest to, you know, stay here and grow our vegetable garden. So, there was another way of connecting with nature and sort of to find my way back to this because, well, life had taken me in some other directions. But eventually I got back to this nature track in my life, you might say. And then, yeah, I saw this ad for a Ph.D. student in a project about nature relations in the countries around the Baltic Sea.

It was a cooperation between scholars in Sweden, Denmark, and Estonia, and it looked very interesting. So, I thought, maybe this is the time to go back to academia and do my Ph.D. And so, I did. And in my Ph.D., I chose to focus on these organised forms of nature connection practice.

Some of the other researchers in the project focussed more on like normal nature walkers, people walking their dogs, or walking in the forest for recreational purposes, and got more interested in organized forms of nature connection and I read about this new trend called forest bathing.

I started seeing things about it in the beginning when I was beginning my Ph.D. and then I thought this might be something to look deeper into. And so, I started looking into these types of activities during my years in Ph.D. studies and so I made an ethnographic

study based on participant observations and in-depth interviews with the people involved in these types of activities.

And it's a kind of it's not just it's not only forest bathing that I've been looking at, but forest bathing and other similar practices, and it sort of in the borderland between well-being practice and the deep ecology sometimes towards green activism, etc, and also it has in many cases, at least, what I would call spiritual dimensions. So, it's kind of in the borderlands between these areas. And that was one of the things that made it fascinating to me to try to really understand what this was about.

What is forest bathing? I read it's called Shinrin Yoku. Something like this, correct? Yes.

Shinrin Yoku is the Japanese term, and the term forest bathing is, well, a translation of this Japanese term of this practice that they started in Japan in the eighties as a kind of therapy for city dwellers who are under a lot of stress and experiencing health problems due to this. They have practiced it for a long time in Japan and Korea and there were also some scientific studies made there, mostly about how it affects stress levels, hormones, blood pressure, etc.

Interesting.

And yeah, and there is some, some research about that internationally. Some have focussed on the physical effects of this and some on more psychological and cognitive effects and measured cognitive performance before and after, etc. And they've all seen positive effects of this.

But what I wanted to contribute with what was more of a humanities perspective on this to look at not the short-term effects of just a single session, of course, but rather the long-term effects on the life-world of people who are deeply involved in this movement and the life-world, maybe I should explain this is a phenomenological term that refers to the experienced world of the person on the level you know like social level, cultural concepts, everything that constitutes the world that a person experiences. So, it's a way of trying to see the whole complexity in that and this is what I have tried to, uh, well, it can never be captured in full, of course, but I've tried to do justice to it on many levels as possible of the person who is deeply involved in this. So, then it's about also well, it's about personal history, what's happened, What led the person to start doing this? And

uh, and how, what has it meant for, for their self-understanding, their interactions with the others and with nature and their general outlook on life.

So we would like to know in our modern world what significance do these nature connection movements hold? Like, why are they important?

Well, it depends on what level we're talking and how we sort of separate these levels, because one thing that I've learned from this research is that it is not easy to distinguish between personal levels, social levels, cultural evidence, etc. All of these are very deeply entangled with each other. Many, many people who are drawn to this movement they experience that something is missing in their lives because they have lost this connection, or they feel the need for more of it and there is not enough room for that in society today as most people live in a society today. Many people who are involved in these activities, having a background in where they might have had a period of burnout fatigue, for instance, found this as a way of getting back to, well, to health in a sense. But it's not about getting back to the way things were before, because obviously if something wasn't working in the way that things were before, but it's also about re-evaluating oneself and one's life. And so for those who are more deeply involved in these activities, it's often been a transformation in the way they understand themselves and in the way they understand the world and what they're doing in it, basically. So in this way, I think it can become a catalyst for change in behavior because I believe that as most people do in this movement about the crisis. We see it today that climate and biodiversity, etc. is deeply connected to it, to the way we think on deeper levels, that the whole cultural and basic concepts we have of what the world is and how we should interact with it.

So in that sense, I think it potentially is very important. But then I don't I'm not sure that the same that everybody has to find their way to that connection in the same way if you know what I mean. For some people, it might be out of necessity, and for others, it might be because of an interest in gardening or something like that. It's just that I do believe that it is that we are missing something in the kind of economy that we are living in today, where most of us don't have any direct contact with our life-sustaining processes or with the preconditions for our life, how our food is produced, and our basic necessities are produced. And this makes us alienated from the world. And I think that might be. One reason why it's so hard to come to terms with this.

Well, with the environmental issues, but also with many of our mental and perhaps also physical afflictions in society today. But I believe that most of us do have to benefit from being more connected to basic you. It might not be the same connections with roots but

most of them do benefit from being more connected to processes that uphold or will produce like necessities.

You kind of talked about my next question which was if you can discuss how these movements are fostering a deeper and more meaningful connection between individuals and the natural world like you were talking about for example, it could be gardening. Right. That's correct. Yeah. Well, then, of course, how do they do it specifically in these practices?

Well, what I call the nature connection, the nature connection movement, that's based on a number of criteria. One of the most important criteria of this type of activity is that it tends to involve very close sensory attention to natural entities. So many of these exercises that people do in the forest are about finding a tree, for instance, or a whole place to connect with and to do this in a sensory way to take in everything that is happening there with all your senses and to slowly, carefully approach a tree and give sensory attention. This I have found. Well, maybe it's obvious to anyone who is doing this, I guess, that it's not just about taking in information with your senses in a neutral sense, but it also creates an emotional connection to the place or the tree or the rock or whatever it is that you're giving attention to. So, in this way, it can change the way people experience nature.

Many people have a tendency to or already to, to connect emotionally with nature. And that's why they started doing this. But it's also that you can that in this active practice, an organized practice, you actually train, the way you exercise, the way you experience nature and exercise certain ways of experiencing nature. So that's why in my doctoral dissertation I speak about exercising in the way of cultivating experience is what I speak about. And the cultivation metaphor is also because, you know when you cultivate stuff, when you grow plants, etc., you are working with elements that are already present. But you try to, give optimal conditions for certain plants to grow, etc and this is what you do here as well, that there are already seeds for this way of experiencing nature over connecting emotionally with it and of experiencing some kind of communication with nature. But through the cultivation of experience that takes place in this exercise, just people exercise, they cultivate this this way of experiencing and even more. And of course, in other contexts, I mean, the way we grow up in this society, we cultivate other kinds of ways of experiencing nature. So, it's not just here that cultivation takes place, it's just another way of cultivating or cultivating other things, you know, that are cultivated in culture in general.

Got it.

So how do nature connection movements contribute to sustainability? And can you give some examples of movements that have made a significant impact on communities or ecosystems?

Well, it's hard to say. I mean, once again, I think it depends on if we're talking about the nature of connection activities in themselves or about the organizations that organized these activities or the individuals who are involved in this. I have in an article actually written about the concept of what I call subjective activism. Well, that there is we can speak of subjective and objective activism, and where subjective activism is a kind of activism because it has a social agenda, it wants to achieve something in the world, but it's directed its activities primarily towards the subjective level, the personal experience, the emotions, thinking, etc. whereas objective activism would be done to try to directly affect things in the outside world, etc. But much of the thinking in this nature connection movement is that these two levels are deeply connected and that if you start with them on the subjective level, on the personal level, things will eventually change in the outer world as well. And this is, of course, very hard to measure whether or not it has this effect is also a very long-term process. And it's very hard to distinguish what this course is and what its effects are here. But as concrete examples, I mean, there are organizations like there is in Sweden, there's an organization called Leiden. It is the name of an old Norse goddess and this organization, within this organization they practice the nature connection exercises for personal nature connection.

They teach courses in this in the how to connect with, you know, deep sensory attention and personal building your personal relations with nature in ways that are quite similar to forest bathing in some respects. But this organization is also involved in campaigning for the rights of nature. You know, this idea that nature and natural entities should have rights as legal person, which is an idea that's gaining a lot of ground internationally now, even on the U.N. level. So, yeah, you might say that this has been an impact that they have had, but I suspect that it is in some ways, because it's the same people who are involved in these findings, but it's very hard to tell exactly what the what is cause and effect here.

Like what challenges do these movements face and how can they be overcome? Is the challenge to continue promoting a sustainable future?

Well, one challenge that I've seen in some parts of these movements or practices is that there is a tension between the urge to spread these ideas and practices as a like a

common good, you know, for the poor as a social movement. And that many people also want to be able to support themselves financially by teaching these practices.

So then. Yeah, there can be tension there because sometimes there are conflicts that have to do with intellectual property rights, and or that there are similar discussions that can occur. So there's like there's a tension between this competition because not many people can actually make a living out of this and the other side that everybody agrees on that. This is a common good that should be spread more widely. So this is, I guess, a challenge. And, of course, that it might you know, there may be that there's a risk of stagnation also when things take on certain forms and when some people also have a vested interest in these forms. So, yeah, there can be some complications there, I guess.

Yeah, definitely. I can see it. Well, now I think we could move on to spirituality and more other human relations and Mimiko will continue from here.

Yes, well. You've talked a lot about spirituality and nature connection movements already. But if we're diving more into the dimension of nature and cultural movements, how do they enhance our understanding of more than human relations?

One thing that I tried to look into is this experience of communicating with nature. You know, people talking to trees or rocks or experiencing some kind of connection and meaningful communication with the forest as a whole sometimes. I saw a lot of that where people would describe lots of experiences like that. And so I wanted to understand what this was about.

So, there is this concept called animism that has been used and sometimes misused in the history of anthropology and the study of religion. But, well, there's a basic definition of it that has been made by Graham Harvey that Animists are people who recognize that the world is full of persons, only some of whom are human, and that life is always led in communication or in cooperation with others. Yeah, maybe that wasn't the exact wording of his definition, but it's something like that.

And so I wanted to understand this notion of personhood and how do we experience someone or something as a person. To understand this more deeply I used Emmanuel Levinas, a philosopher in the 20th century, who studied this idea very deeply and he developed the concept of the face. For him, it's most of the human face. Then when we face someone, when we experience the face of another person, there is something in this face that overflows our conceptual understanding. We cannot conceptually define this in full because we understand that there is there is someone else behind there. It is

just not a simple surface that we are experiencing, unlike when we experience simple physical objects, you know when we objectify things and then we can define them fully and in that way also, in a sense own them and integrate them in ourselves. But when we meet another person, then we cannot, well, we have to open up the space in ourselves, which we don't have, which we don't fully control, You know, to let the other speak to us and speak for the self and as I said, for us this was mostly about the interaction between humans but I wanted to sort of operationalize this concept and expand it to meetings with and or encounters with natural entities as well.

And to see if. What is happening here could it be something similar? Could there be that in some way when we, for instance, through very deep sensory attention that something happens that sort of opens up the surface that we're looking at so that we encounter an other behind this surface, that there is something there. There's someone there, you know, and not just a surface. So it sort of transforms from a surface to a face. And this is how I understand this experience. And this can be a momentary experience, you know, something that happens either because you are doing these exercises that help this experience or it can be very sudden for some people have this experience very suddenly that, oh, the trees are looking at me or many people talk to me about such experiences. So it can happen spontaneously or it can be induced by these exercises, but it can also be a more long-term process of changing the way you understand nature and which can be helped by such experiences. But also it's a more thorough rethinking and re-imagining of the world and the different attitudes basically towards it. So, you behave differently in a world where there are others present, you know, others that may want something or, you know, just to well, others that see you or that you interact with you from there, from their side. And also, it seems to me that this also feeds into the whole health issue of the whole thing because there is a basic difference between walking around in dead surroundings and surroundings that are alive. It also reflects back on the person experiencing this. If you are among living beings, then you may feel more alive yourself as well.

Yeah. Very interesting.

But okay, so these movements that you're talking about, how do you see that they challenge or complement traditional religious or spiritual practices?

There are some trends going on in contemporary spirituality and you can see these trends in the organised traditional religion as well as in newer religious movements and new forms of spirituality that are popping up today. And one trend that is quite strong, I would say, is the non-duality philosophy that people no longer make a very clear distinction between spirit and matter. They rather tend to see it as two sides of the same

coin or something that is deeply connected. Also, this involves a re-evaluation of the material world, basically, so that nature becomes intrinsically valuable and sacred in itself. This is then opposed to what has been the case in well the mainstream of the Abrahamic religions where God has been separated from the world and this situation has increased with modernity, of course and, you know, the philosophy of this who made a very clear division between spirits and matter. It's they are not all in the same thing. Matter in itself is just something dead and mechanical and the spirit is something that is with a transcendent God and also with humans, but not with anything else and in the material world.

So, these are some of the basic thoughts that have been dominant in many forms of religion and spirituality, but also in scientific thinking and in economy in the kinds of the exploits that have built the modern world. And now there's is a strong trend in another direction. You know where you can connect spirits and matter again and so this has meant that lots of these alternative spiritualities pop up and I would say that the nature connection movement what I call the nature connection movement this is part of this non-duality trend, although not all nature connection activities are overtly spiritual, but to the extent that they are spiritual, they are part of this non-duality trend. But this non-duality trend is also something that's going on within traditional organised religion. So we see it in new forms of Christian and Islamic theology as well. So it's not as simple as just an alternative to that there is, but well, there's not just these two sides. But these processes are going on within many forms of religion or spirituality at the same time.

All right. Yeah. Thank you for that answer.

Now, when we are on the topic about philosophies and spiritual practices, which do which philosophies are spiritual practices do you find most influential in shaping ethical and respectively human nature interactions?

Well. That's a very complicated question.

I think in if you look at. What we call the deep ecology movement in the US at its core then. In the modern era, I mean, since the 1970s, basically when on unless defined the concept of deep ecology, then this movement has been influenced by certain Buddhist thinkers but there are also Christian, Muslim, and Jewish thinkers that contributed to this. So I think what these thinkers have in common, I think is kind of a meditative attitude, I guess, and they can draw on different traditions in all of these religions, you know, like there are meditative practices or has customs in Christianity, etc. So there are such practices. But what they have in common, I think, is that it's contemplative,

that they cultivate a contemplative attitude to the world and a kind of slow way of being in the world. That is where you are mindful of your steps and attentive to things around you, and to others around you, and where you make time to slow down and not just rush through life. And yeah, so humility, slowness and a contemplative attitude, I think these are the values and attitudes that are cultivated in many religious and spiritual traditions.

So I think we can move on to forests as guardians of human well-being.

So I would like to start off by asking you what you think the role of forests is in supporting human well-being, both on a physical and spiritual level.

Yeah, well, in Sweden, you know, there's an old saying that which translates as something like the forest is the poor man's shirt or the poor man's sweater. So it's like if you don't have it, you don't own much because the forest, I mean, it used to be something that was just there. Nobody really owned the forest, but everybody could use it. And there were lots of important resources in the forest, of course. I mean, for one thing, of course, you can get firewood to heat your heat up your house and, well, you can find food there and everything. And also, of course, material to make clothes. And basically you can get all your needs or everything you need in the forest if you know where to look for it and how to process it.

And then, of course, if you're thinking of a small place and if you're living in a little house in the forest, then the forest around you is the source of protection from the wind and from everything. So if you have a small open space around your house in the forest, then it also creates a good climate there, sort of a microclimate. So in that sense, it's really conducive to physical health and physical well-being. And then, of course. For many people, it is also important for mental well-being.

And there is research that has shown that nature, and especially the forest here in this part of the world is where people tend to go to process some kind of life crisis. So it's it seems to be very conducive for coping with the, you know a severe diagnosis, for instance, or another kind of life crisis that you might go through. So there is research that suggests that for many people, nature is the primary resource in those types of situations, regardless of what attitude they have to religion and spirituality in general.

There is also some other research that suggests that spending time in forests can reduce stress and improve mental health. Could you explain the mechanism behind this?

Yeah, well, as I mentioned at the beginning of the interview there's lots of such research and I, of course, looked into it, but I am not a psychologist or a medical researcher in that sense. So, I know the basic ideas there. Well, there are some theories about why it has these positive health effects, like the Biophilia hypothesis, for instance, which is about well, the basic idea is that we tend to connect to natural environments or environments that are alive because our ancestors evolved in such environments. There might be something to that, though. There was a criticism, of course, of this idea, because the nature is sort of ill-defined. Often in this it is just taken for granted that we can make this clear distinction between nature and culture and that we know what nature is apart from culture. And as a humanities scholar, I'm a bit suspicious of such, well, concepts that are taken for granted in that way. So, But yeah, I mean, there is there's lots of empirical evidence to suggest that being in nature has positive effects on our health, both physical and mental. But this is not exactly what I have been studying myself, other than looking at this as a background for my own research, which is more about this.

Well, as I mentioned, I have this life-world perspective. You know, what happens over a longer period in a person's life when they are more deeply involved in this. Yeah, we might get into the definition of health because that's also something that's not completely defined. Yeah. Well, it's also quite complicated.

The W.H.O. has a definition of health that involves physical, mental, and social levels. But then there are also lots of discussions, both within and outside the W.H.O., about spiritual dimensions of health and this can also mean very many different things. You know, It can mean it can be about your relationship to spirituality and religion, and it can also mean your deeper understanding of yourself. It can refer to sort of a meta-level of health from which you understand what's going on at the other levels. So even if everything is not perfect on the physical, mental, or social levels, then you may have an understanding on this matter level that sort of gives you some equipment to be able to cope with whatever is not well. So, there are many different levels of health and in the nature connection practices, people often have a kind of holistic idea of health that all your personal health is connected to the health of the ecosystem in which you are part. And so what happens to the ecosystem reflects back on your health and vice versa. So, if you feel it's all connected in, many, many different ways. So, health can be about your personal health and about the health of the whole nature, of your near nature, or about the planet as a whole. Everything is connected according to this holistic thinking.

I would like to go on a bit of a tangent about like, conserving the health of forests. And I would like to hear what you think are the most pressing threats for us today. And how do they impact human health and spiritual well-being?

Well, the most pressing threat to forests, well, of course, industrial forestry is a very severe threat to forests. But I think if you look at it from a social and cultural perspective, I think that the diminishing population of people in the countryside is actually a part of this. Because when you see when people move from the countryside to the bigger cities and fewer and fewer people are left in the countryside, that is also well, at the same time and probably as part of the same process, we've also seen a transformation of the landscape in the countryside to a more industrial production landscape, because when people live in the landscape, they tend to have a relationship with it and you want to take care of it and you experience the things that are going on in this in this landscape, and you become part of this landscape, basically. And I think, what has happened in Sweden since the mid-20th century is that people have left the countryside to a very large extent. And that, you know, from some perspectives, you would think perhaps that this would preserve nature. You know, if you see people as you know something that as a species, that always has a negative impact on nature. But I don't think this is the case really because I think that more and more localized the economy and more people in the countryside would actually be beneficial to the forests and the landscape in general. People would take care of the environment around them.

Yeah. And this is also in line with the whole idea of deep ecology that people are and should be part of nature and not just stand outside as an onlooker or perhaps an occasional tourist in nature, but above us, you know, someone who takes part and does so in a positive way.

Yeah, I think talking about organization as a bigger threat to forestry and forests in countries like Sweden and Finland, because I think that to some extent the same is happening in Finland because people are living away from the countryside. So I think that's a really interesting way of looking at it, and I hadn't really thought about that earlier. But you talked earlier about the organization Leiden. Could you talk a bit about some other initiatives or movements that have been successful in protecting forests and the ecology, ecological, and spiritual values? And then also, what methods or practices do you think are the most effective if they want to conserve forests?

Well in Sweden, there's one organization called Protect the Forest, Skydda Skogen in Swedish, it's an organization that, well, they've started a lot of campaigns for this. They make inventory in the forest. They find the rare species in the forest that are threatened and try to stop the industrialized forestry in these forests and this is not the only organization, I mean there's also the General Nature Protection Association, which well, many of the local groups there do the same thing.

This has often been the most effective method of protecting forests. It's to find some rare species out there and to register them so that it is known that these species exist there and that you should protect this particular area. Then I know there is a foundation called Natural Heritage and they collect money from anyone who is concerned about the forest and then buy forest areas that they just set aside for eternity.

So, yeah, these are some methods of protecting the forests that are, I guess, the most common ways of protecting forests that I know. And then, of course, I know also some people who own the forests that they have and who have stopped clear-cutting the forests, but instead, they began to practice continuous cover forestry, you know, where you cut down some trees, but you leave the whole ecosystem intact, you know so that it is still a forest. This is, I think, something that is gaining some momentum in Sweden right now among many smaller forest owners especially, and also to some extent with the state-owned forestry company that owns, which is the largest forest owner in Sweden. These ideas seem to start to have an impact on their work as well.

They're on a smaller scale. But I think in the future we will probably see more of that because there's been very one-sided thinking in forestry for a long time. You know that you've got everything down and then you replant the new trees and just one species and, you know, etc. But I think more and more people also in the industry are starting to see that this is not really good for anyone except maybe the paper industry, the pulp industry that wants to have lots of cheap wood basically chopped up to a pulp.

But for the forest owners, this is not really economically viable, and also for the forests themselves now, with climate change and the processes connected to that, we've seen lots of attacks from like these bark beetles that kill most of the spruce trees in certain areas. And this is also connected to what spruce trees are planted on the grounds that are too dry or that it's too much, just one species.

And then these beetles can just reproduce exponentially and take over very large areas. So it's about more varied forest with more different species, different ages of the tree and heights of the trees can withstand such threats much better and also withstand forest fires and have high winds and storms that will be more common due to climate change as well. So I think more and more forest owners are beginning to see this as a way of also protecting their assets, you know, try to diversify their forests and their forestry methods.

Yeah. I think that the same things are also happening in Finland to some degree because I have also heard a lot of a push for some legislation like measures for stopping clear-cutting in Finland and then also for making the forests more varied because in Finland where the paper industry is really strong, strong in terms of lobbying and in public pressure, it's there has been a like long tradition of making

the forest like really just one species of trees planted at the same time and then it cut down at the same time.

But I would like to return quickly to the topic of urbanization, and I was thinking. It would be interesting to hear what you think would be some effective design methods or principles that we should use to manage urban or green spaces to mimic the benefits of natural forests.

Well. I'm no expert in urban planning or architecture, but I'm not sure that it's something we need to mimic because, I mean, any sort of living part of a city environment I think is good and to have, you know, green spaces in cities. And also, because there's no way of drawing an exact line between what is a natural forest and what is a park itself. But you can again, sort of sense this is a natural forest, and this is a park, but in between there, there is a there's a whole scale, you know. So, it's not easy to distinguish a lot. So I think all the greenery is good probably but I think in general that.

You know, aesthetic quality and quality of our surroundings have a deep impact on the way we feel and even the way we behave. There is some research on also how different forms of architecture impact people on a psychological level. So, I haven't studied this very deeply. But there's something that I've been thinking of maybe looking into in future projects because I suspect that it's not just about natural or not natural, but also about certain aesthetic qualities that your surroundings may have.

So, I mean, a beautiful garden can make you feel good and a beautiful building as well. And, you know, if this garden and this building exist together, then I think it's safe to assume that it has some positive impact on us. But exactly how deep that goes is, of course, something you can only speculate.

Then to close this discussion off, I want to ask you one final question.

So education has been a central topic in our course, and how do you see the role of education in increasing awareness, spreading awareness, and engagement in nature connection movements?

Well. Yeah, I've been thinking a lot about that recently because I'm also about to start teaching a course on sustainability this spring. So, uh, so this is, of course, one thing with academic courses that are specifically about these issues.

That's a good thing. And I think, these courses should also reflect the complexity of this issue as to how environmental issues are connected with the social and cultural levels, etc., and all kinds of stakeholders, how they interact in these complex matters. And I

think that is happening to some degree in the environmental humanities in recent years. So, there have been many interdisciplinary links formed within research, and this is also reflected in some of the course curricula, I think many universities now and it has become possible for students to gain insights and get this sort of data, to get methods and ideas on how to connect the dots and how to think on different levels and think of environmental problems, not just known biochemical problems, but also problems on many other levels as well but then, of course, I think, if we look at the education system as a whole, well, it might be important to just get kids into nature more.

Or this is also something that we saw happening to some extent during the pandemic many kindergartens had brought kids into nature more than they had before because, well, it was sort of more safe to be outside than to be indoors in enclosed spaces together.

And also, yeah, people went touring in the local forest rather than traveling to other countries. So, yeah, let's hope that this trend continues in some way because I do think it's really important to establish a positive relationship with nature at an early age.

Certainly. Yes.

Well, thank you very much, Henrik, for joining our podcast today.

It was very interesting and thank you for all your insights.