



Bit. Mountaineering Thoughts on a de-globalization

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Getting on the move today, with so much technologies available in the communication field (satellite phones, networking, real-time weather forecasts, virtual contiguity with civilization and deep, personal affections, as well as concrete contiguity by means of helicopters, namely with potential arranged rescues, that, in case of propitious weather, are almost a guarantee for some situations), is somehow a contest, an environment, that, with no need to stretch too far, can be compared to the one of the “pressure nail” / “water drops overdirect”, or rather to that oxygen use for climbing at high altitude. They are three different expressions partially comparable because all of those directions exist inside the instrumental employment of technology in order to assure a given performance.

The increase of the media’s diffusion in real time is strictly connected with the increase of information amount that every person is tendentially forced to suffer. Contrary to popular belief, the quantity’s records doesn’t bring information and knowledge. It creates commonplaces. Symbolically, the commonplace isn’t a trait-d’union but a wall against the truth. No compassion – laically speaking – can take place between who owns the commonplace and whatever the commonplace hides. So the huge quantity of both digital and non digital information which is constantly available also involves the risk of setting apart instead of approaching the parts. The deeds up to Cassin’s and Bonatti’s times could represent all of us. Messner’s last deeds, as well as those recently happened, didn’t have the ability to convey a common feeling anymore, on the contrary they provoked almost indifference in the huge public who hears about them, not only the profane people about mountain. A kind of exorcism. Just like the comic actor who, by keeping his political mockery, contributes in making more ordinary what was extraordinary in the beginning.

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We can perceive a feeling of not being necessary, accented by media’s diffusion (web, digital tv); a feeling available to emphasize every technical sport value, but, in the same time, unable to “demonstrate” the historical and social need of current, great deeds.

The mountaineering dimension which is tribal, “by clan”, related to the valley, the land, the people and the nation contains and expresses needs of identity and comparison shared by the society which communicated them.



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Today a record moves a personal palmtop, the lists of biographers and historiographers, but it doesn't have any people anymore – except personal and commercial people – supportive admirers able to feel the deed itself as wanted.

You can't even be sure the news hasn't been made up by the sponsor's press office which "for commercial law" releases for its own advantage, following logics relating more business than specific mountaineering's dimensions. Namely a mountaineering equal with commerce that moves on. If the matter isn't essentially a news in modern times, differently by old times, is the dimension which becomes substance, the medium which is message. Whimper "clanged" in the british world. Comici, Solleder and Cassin left the "mountain family" in order to reach nationalism's bigger family. Bonatti came in everyone's home. Messner declared the professional aspect of mountaineering and his communications became of a social nature. After him, the technology moment in real time has arrived, where the sacred is exorcized insomuch as missing its human voice and acquiring the commercial one.

In the frosty world of perpetual communication in real time, a kind of wisdom is lost. An esoteric wisdom with exoteric strains. The wisdom which, for centuries, was able to hand down the essential bases for doing anything. This wisdom succeeded in making anyone perceive – with some exception – the way for recognize their own life, own identity, nature, direction, values. The father wisdom one. The first step toward this loss dates back to the last century, when the process, that now is on the top, was started by percentage who youngsters who didn't take care anymore of their fathers' work. The weight of this situation hasn't found its balance yet. On the plates the progress and the human nature will be compared once again. But how much progress there is in the conference call, in the mediashopping, in the long distance adoption? How much lost sense of human? The suicide's increase among the most emancipated western societies, the diffusion and the employment of the weapons, among the young people of the biggest democracy worldwide, the wars for economic reasons are the sign and the index of this situation.

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Naturally, they are resemblances, pragmatic-philosophical, in this case, as well as a lot of difference. They are evident, we needn't explain them. Maybe they're more formal than essential. If we historically know the context that caused some expressions, we – effortlessly – can also justify them. Comparably, who believed that the "pressure nail" technique was totally ordinary and sustainable, the same people defended the oxygen employment. A conviction supported by the irrefutable, scientific truth which, until Messner, considered impossible to survive at high altitude without oxy-



gen tanks. Now we're living the time of eternal communication, why on earth should we keep it at a distance? Why on earth should we give it up? It's senseless to give a rational answer to this question. Rather – rationally speaking – there's the risk to re-formulate the same question. We only can find an answer in human sense. Human was the answer that avoided to come into the “dead end” of a “pressure mountaineering”. Human was the demonstration of Everest without oxygen use. Human will be the drive of those who will return to value a performance with technological employment help. As well, after years of rock faces perforated in favour to plaisir, today the movement denying that period is strong. From that period it rises and finds the human reasons in order to not perforating anymore, where the clean climbing can be performed.

The hedonism's time has ended maybe for economic reasons more than spiritual causes. Maybe, the richness's time will end because of some matters considered new by a lot of people, today, at least in their most esoteric forms.

The ecology made us taking downstream the ropes and the remains of previous expeditions. Its urge drove us to perform climbs without a trace, without leaving whatever once, considered garbage, was usual to leave up. But the ecology didn't corner us yet. It didn't have the strength to leave us aside, in order to avoid an international fly's waste; in order to suggest that, into our beauty passion, there's still much of cultural colonialism and truth's exportation. The strong point, which the ecology didn't give us, could be offered by the called *deep ecology*¹. A part of ecology that isn't inside the

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material dimension, inside the laws, decrees, statutes and sanctions. It is inside the person. Inside his consciousnesses. Since we don't feel the creation as a part of us, since the “One” doesn't appear to us, hiding the “I”, in which we peacefully live, the material dimension of the ecology will look like the greatest thing we can get. It'll seem an argument that we could find some satisfaction, but the waste separation is vain if our actions, thoughts and feelings keep on being adjusted and reflected by a total materialistic culture. Namely, if our way of living contents itself with the purpose it can reach out and it isn't able to choose, think and desire the infinity.

¹ The “deep ecology” concerns a paradigm's updating for the reality's elaboration. As well as the ecology has started the sciences in order to reduce, personally also, the wastes, keeping to consider the assets as value, so giving the permission of continuity to productiveness, the deep ecology expresses the need of a behaviour, where the human being isn't more the only truth's possessor, where the nature isn't perceived anymore as something “other” from us. Therefore a perspective no more materialistic, but spiritual also, in the meaning, at least, able to catch the mystery that different knowledge process – particularly the classic science – wanted to deny.

The “Eight principles of deep ecology”:

- 1.- The well-being and the rise of living Earth and of its numberless organic/inorganic parts are a value in itself.
- 2.- The Earth ecosystem's richness and variety, as well the organic forms fed and supported by them, contribute to the realisation of those values and they're a value in itself.
- 3.- The humankind haven't no right to reduce the Earth ecosystem's variety and their vital, organic, inorganic parts.
- 4.- Human life's and culture's rise is compatible with a substantial reduction of humankind. The creative rise of Earth and its numberless parts needs this diminution.
- 5.- The current human interference with not-human world is excessive and the situation is quickly getting worse.
- 6.- It needs to change the current politics. This change concerns the economic bases and technological and ideological structures.
- 7.- The essential ideological change concerns into appreciating life's quality more than deceiving oneself for an higher standard of living.
- 8.- Who subscribes those enumerated points applies herself to be involved in the attempts to implement the necessary changes.

[<http://www.ecologiaprofonda.com/>]



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There is a knowledge, in the humankind, which doesn't pass through the intellect, the studies and the ownership. This knowledge has prevented the death of mountaineering for two times. It's that which has created first the clean climbing and then the trad. We can suspect that we should turn to it again to take a lie of the land. Returning to the main question, which asks us to give a value to a deed – because it's actually a deed – performed following the ecology's way or deep ecology's one. If nowadays, we're sure about what is the best climb to perform with or without oxygen use. If we are sure about a particular style, the beaten track, the set up fixed, the utilization of involuntary services from other expeditions and mountaineers, we owe that to what someone's choices, first of all people, has caused in us. Consciousnesses that today seem unsatisfied, if who uses the oxygen tanks, takes home them, empty or full. It isn't more enough, for us, the ecologic standard, we demand a better ethic in order to feel this satisfaction.