

# ***‘Kalhygget: Take your Wounds to the Wounded Land’ – An Art Walk Guide***

Jan Boelhouwers, 2026

## **Introduction**

This field guide is a supplement to the exhibition of the same title at UKK Galleri 2, Uppsala, 30/5- 14/6 2026. It invites you to go out and visit the installations for real. Not least, the walk also invites you to participate and add your own works!

Swedish clear-felling practices are much in the media, not least internationally. Described as ecocide ‘Kalhygget’ has become a metaphor for forestry’s destructive attitude towards the earth. The word itself at risk of becoming an overused cliché that doesn’t touch us anymore.

‘Kalhygget’ is also a metaphor for the clear-felling of our inner life connection with Nature, with the land’s natural unfolding and it’s teachings to our soul. It points at the loss of our capacity for relationship and community with each other and our lived environment, as our felt experience of life is overrun by stress.

For years, the artist developed a deep personal relationship with the forest behind his home. It taught many things, until this forest was suddenly clear-felled by the Swedish Church in 2020. Over five years he conducted an intense project to document “what happens if you take your own wounds to this wounded land?” With help of journaling, photography and small installations on the clear-felled land the exhibition presents results of an unfolding relationship with this ‘Kalhygge’. A collaboration with Eva Douhan Lundqvist and her free-embroidery group contributes essential aspects of healing and land to the work.

The exhibition deals with themes like memory and loss, end of belonging, deep histories of the moraine land, roots and stones. Mostly it deals with how a personal healing and healing of the devastated land can happen in a reciprocal process of acknowledgement and not denying the damage neither in oneself nor the land.

## **How to get there and route map (next page)**

Take regional bus 848 to Heby/Sala and get off at Lilla Ålbo bus stop, ca 5km after Vänge kyrka.

Follow the black route on the map past the Lilla Ålbo houses and along the dirt track. At the T-junction with a gravel road turn left. At the next junction follow the road toward the boom and into the forest. Here is parking for max 3 cars. The road curving to the right leads to private property.

The sites described along the art walk on the next page are marked on the map with numbers.

## **Installation areas 1-3**

The installation sites developed over a five-year period after the clear-felling in 2020. At first there were four. Site 2 was abandoned after the first two years, Site 1 developed over the whole five years as the main site and is positioned along the road. Site 3 I kept private, more experimental and is more difficult to reach. Site 4 is still waiting.

I recommend following the route to Site 1 first, explore Site 2 and consider it your own playground for contributions. Visit Site 3 on your way back if you’re up to going through tall grass.

Along the way you will meet various beings and markers.

Some may be *Sieidi* (sv. Sejd), that is, holy natural stones with powers in Samí culture.

Most are (unsurprisingly) aligned with Northern indigenous culture and born out of my own stone-age play. They are *Tukiliik*: objects that have meaning, or *Inukshuk*: that which acts in the capacity of a human (Inuit). You may find a *Huldustein* in which the *Huldufolk* (the hidden people) live (Faroer Isl.). But be aware that even a single stone may have power and be a *Tunillarvik*.



### **Site 1 'The Village'**

This is the main site of the art walk. It is positioned in the shape of an amphitheatre in a curve of the gravel road. As at all sites, the land lay devastated with much waste of branches, dug-up roots and stones. The main work here was clearing the wastage and return a sense of dignity to this place. With the clearing came an opening to a sense-of-place, a meeting of 'this', then a reciprocal telling that gradually unfolded over a period of five years.

The telling is an unfolding through movement. What needs to be told is given. My human agency is what can manifest. It is an enaction of the body-in-process that rises out of a felt experience.

Many stone-beings rose up. Each has a unique personality, a unique voice worth listening to. Together they rise up as the inhabitants of The Village. This land is not dead, it claims its right for existence. It claims its right for becoming, unfolding into its own mature being.

Spend time here. Let the place work on you. Enter with respect if you know yourself invited.

### **Site 2 'Moraineland'**

An open moraine land. Moraine is the coarse blocky material that the ca 2km thick ice cover from the last ice age left in the region (and much of Sweden). In Uppland, after the ice withdrew, the land was submerged beneath the Baltic. It has gradually risen at a rate of ca 5m per1000 years. As the Baltic coastline gradually moved eastward, the currents and waves washed the clay out of the moraine and left it in the valleys where the agricultural fields are now. Higher areas were left as blocky covers or bare bedrock (hällmark).

The clear-felled land exposes the land as it was when it emerged after the ice age, before the forests took over. It is a primordial land, raw, undulating in large heaps of blocks. Visiting Site 2 makes you enter this more open primordial land. Forestry has much disturbed the surface and many geological features at the surface have disappeared. New trees have been planted, grass and wild growth invaded. The land is still much disturbed.

Some installations are present here. A simple stone-age child playground. Enter and make yourself at home. Engage your self-in-movement, lose your self at a spot where time no longer counts. Without aim or goal you re-build your relationship with the land and find belonging.

### **Site 3 'The Amphitheatre'**

Some 50m before the dirt track meets T-junction with the gravel road you see on your left (north) a row of 2m high tree stumps going uphill through tall grass. It marks out a poorly visible path that leads along the left side of the wooded rocky outcrop and down into a depression leading westward. If you make it this far, and still following the tree stumps, you see some installations along the path, on the tree stumps, and a larger display on your left. This is Site 3. It also has an amphitheatre shape and has many root and stone installations.

The place has a quite different character from Site 1. Its moraine is very coarse and the place has an unfinished wildness about it. Wild, not chaos. Wild stands for self-willed in my vocabulary. This place invites my wild. It invites a belly roar, the wild growth of roots exposed. This should never have happened but observe the wild of a tree in the dark. It's life seeking deep down has given it nutrients, strength and form. Be tree and learn.

And, like everywhere, look deeply into the nature of each stone you find. The art is there. The one who came here learned from the elements, from engaging, the outcome is secondary. Know yourself welcome! Bring your wounds to the wounded land.