



February 2021 Federations Focus

International Naturist Federation Newsletter

Origins of the naturist movement around the world

The naturist doctrine “is not the modern dreaming of a few enthusiastic visionaries”, explains Dr Joseph Poucel in his book “Naturist or the Health without Drugs” (1953). According to him, one could go back to Pythagoras (6th century BC), to identify its origins. By combining sports and spirituality, his educational system aimed to bring the body and mind of his fellows together. A teaching, which announces Hippocrates (460-377 BC), with the ancient hydrotherapy and the treatment of illnesses.

Heliotherapy has been used and its benefits been recognized since ancient times among the Greeks and Romans (Pliny the Elder). Neglected during the Middle Ages, it reappeared in the 18th century, thanks to the works of Pomme in France (1763), then in the 19th century under the lead management of Giannini in Italy, by Flyer and Carrié in Great Britain, by Dr Gillebert-Dhercourt, director of a heliotherapy centre at Nancy (1840), by Hahn as well as by Priessnitz in Germany. But the most emblematic of them is the Austrian Arnold Rikli, the “doctor of the sun”, author of the book “Natural Medicine and Sunbathing”.

Around 1830, he opened an “atmospheric cure” institute in the mountains of Trieste, operated for more than twenty years. The German priest Seb Kneipp (author of “My Water Treatment or medical Hygiene for the Cure of Diseases and Preservation of Health”, edited in 1891), declares that he was cured of an “ever increasing languor of the limbs” by bathing in the Danube two or three times per week in winter 1849.

In the first half of the 20th century, the Doctor Rollier treated bone tuberculosis with great success by sunbathing on the terrace of a mountain sanatorium in Leysin (Switzerland).

In addition to the hygienist trend, one can see, over the centuries, a trend of seeking simplicity and truth through complete nudity. Very different from

naturism as we know it, and without any influence on the rest of the society, the Adamites, “heretical” Christians, are, despite of their ultra-minority character, representatives of the persistence of this trend between the 3rd and the 19th century AC. They lived frugally, practicing religious rites being totally nude like Adam and Eve, in all mixed gender.

Saint Francis of Assisi (1181-1226), a non-heretical Christian, found himself in this movement through his demonstration at the Place d’Assis, when he stripped naked to demonstrate his spiritual evolution towards the search for a way of life that he considered more authentic, whereas he was a son of a rich family. He wanted to “follow the nude Christ being nude himself.”

As to the word “naturism”, it was employed for the first time by Théophile de Bordeu in 1768 in his book “Research on the History of Medicine”, published at Liège, as part of his theses at the Faculty of Medicine of Montpellier in France.

This naturist medicine assumes that nature is not only the basis of life, but also that it governs its functioning much more deeply than it appears, for both with regard to diseases and what keeps us alive. This science makes the organs the seat of vital manifestations. It is about to take nature as a guide, hence the word “naturism”.

Here, “nature” is equivalent to our inner nature, that means the force which keeps us alive. Nature works as a healing power such as the Hippocratic precept “vis naturae mediatrix” (mediatic force of nature).

This medical hygienic is as much a return to the Hippocratic traditions as it is a societal critic. During the 18th century, we moved more and more away from an artifice in opposition to the aristocratic code. Clothing is no longer the only bulwark against bad-smelling perspiration (miasma). The skin, freed

from make-up and other powders, allows the release of vital forces to provide for its own survival.

Around 1853, with the Society of Medical Hydrology of Paris, the hydro therapists approached the promoters of hydrotherapy, thus creating a body of hygiene with a social aim, giving birth to physiotherapy. The different methods of the regeneration of the human being that are aero therapy (mountain air treatment), heliotherapy, climatotherapy and hydrotherapy, lead the scientific community to reflect on the properties of sea air.

This combination of therapies will give birth to the modern thalassotherapy to fight, initially, against chronic pathologies such as rickets, tuberculosis, pulmonary phthisis or lumps (scrofula).

These treatments always had a naturist predisposition in the sense that we sought to harden the patients in contact with nature and its elements, in order to stimulate their defences to evacuate the miasma. The best-known examples in France are at Berck, where Doctor Duhamel exposed children suffering from rickets to the sea air in 1857; at Arcachon, during the years 1860, which became a place of treatment for tuberculosis patients; at Hyères where in 1880 the Doctor Vidal creates a sanatorium of thalassotherapy and also at Marseille with Abbé Legré in 1907.

Hydrotherapy made people aware of the existence of the skin, once shamefully hidden under layers of clothing, and the need to wash regularly. This way we find in 1843, in the book "Therapeutics and Dietetics of Cold Water" by Dr Geoffroy, a pupil of Priessnitz, a severe criticism of clothing, overly covered beds, dilapidated and closed housings.

In an eagerness of general protest, the followers of the Kneippism also opposed the modes of dress, which torment and deform the bodies. Similarly, the notion of temperance and the weighting with regard to food will be one of the themes widely developed by the Durville brothers and by Dr Poucel in the 20th century. This interpretation of a health depending on a healthy lifestyle is a turning point in the medical science of the 19th century and will be the basis of the naturist doctors of the 20th century.

Élisée Reclus, the Father of the modern Naturism

With the exception of Walt Whitman, who had a solitary country life in total nudity in Dakota as of 1836, let's determine the basis of the naturist thought in Europe, with the French geographer and philosopher Élisée Reclus (1820-1905), whose example, lectures and writings weigh much more than the specialized therapists mentioned above.

Historically, it is therefore the complete nudity which characterized the beginnings of naturism. Élisée Reclus, the first high level theorist on this subject, for both the societal and hygienic aspects, also was a practitioner with family and friends and he never planned to wear underpants for swimming.

A genius geographer, his literary works are a mixture of scientific analyses tinged with poetry, marvellously describing the beauties of the universe, such as "History of a Stream" (1869) or also "The new universal Geography" (1875-1894).

An anarchist philosopher who opposed Napoleon III, his revolted personality, thoroughly turned to the freedom of men, could only choose a life free from all superfluous and false appearances. In his posthumous work "Man and the Earth" (1905), he gives his vision of a relationship between man and nature, which will serve as the basis for the naturist thought of the 20th century. Many consider him as being the "founding father of the naturist movement".

Between modern medicine and the Pasteurian revolution

Reinforced by immunology, the theses of naturist medicine return back at the beginning of the 20th century. Consolidated by the fears arising from the industrial age, they join the ideal vision of a sunny society, bathed in clean air and light.

Gradually, hydrotherapy, as well as aero therapy, heliotherapy or physiotherapy, slides towards a hygienic conception of medicine, inspired by neo-Hippocraticism, where nudity takes more and more importance.

It was the naturist doctors, from 1911 with Demarquette and the "Train d'Union", and the Durvilles with their naturist institute in 1913, who brought these concerns up to date.

Thanks to this work of raising awareness on hygiene and health, Léo Lagrange, first Deputy-Secretary of State for Sports and Leisure, declared in July 1936 in the magazine "Naturism", appreciating "the precious utility of the naturist movement" and invites the Durville Doctors to contribute to the work he has undertaken concerning the organization of leisure activities.

We can therefore assume that, with the historian Arnaud Baubérot, that this new attention to the body has prepared the population to modify their eating and clothing habits, or at least to have a critical mind regarding the rules of etiquette imposed by the bourgeoisie.

To roughly summarize, let's say that the hydro therapists and their clients paved the way for naturist hygienists, who could more easily argue about the exposure of the naked body to the free air.

Germany and its Free Culture

At the end of the 18th century and the early 19th, the German idealism (Kant, Fichte, Hegel), is based on the values of respect for freedom of conscience and individual freedoms very present in Protestantism, so to develop the concept of the autonomy of the individual reason. In his philosophy course, Hegel associates with the cult of reason being very important to the ancient Greece, which he calls the "Religion of Art", and its splendid statued nudités. The notion of the dignity of the body comes out, powerfully strengthened.

But the concept of Nature-Philosophy developed by Schelling, another German philosopher of this time, is often misunderstood (for example this major error appeared in Wikipedia, on 6th September 2020, at the article "Lebensreform"); there is neither a relation at all to what will become naturism, nor with the love of nature.

In fact, it concerns a true regression of the scientific thought, a very surprising phenomenon among the apostles of reason. In short, this concept is opposed to the elimination, by the progress of scientific thought, of anything that may have a metaphysical aspect, whereas it is exactly this elimination that has allowed faster and faster progresses of the science. The followers of natural philosophy go that far as to even reject mathematics as a tool to understand and measure physics!

But in a dialectical movement, the great writer, poet and scientist Goethe (1794-1832), initially close to Nature-Philosophy, freed himself of it went so far as to contest its scientific value. On the other hand, Goethe preserves from his contemporary Hegel the taste for the Greek statue, and bathes naked in the rivers. He affirms: "The true Man is the nude Man". In this sense, Goethe may be considered as a partial precursor of naturism.

Towards the end of the 19th century, the ideas of "Lebensreform" (reform of life) appeared in Germany and in Switzerland, which opposed to the excesses and nuisances of the beginnings of the industrial era and the poorly controlled development of live in the cities. This spontaneous movement is not based on any organized structure.

In 1888, the "Union of the German Societies for a Way of Life and the Healing in Accordance with Nature" is created.

The term "Naked culture" was invented by Heinrich Pudor in 1903, in order to make a clear difference between nudity and pornography with the authorities.

The "Wandervögel" (migrating birds), a German youth movement, then apply this return to nature through nudity in common.

Still in 1903, the creation of the first gymnast centre was founded by Paul Zimmermann: the "Freilichtpark" would continue to operate till 1981. The previous year, the monthly magazine "Die Schönheit" (the Beauty) is the first naturist magazine in the world.

In 1930, Germany counts 300.000 registered members, France barely reaches 6.700. France receives its first gymnast centre only in 1928, with the "Sparta Club" of Kienné de Mongeot. At these times, France has the particularity to also have "non-gymnast" naturist centres, that means with the mandatory wearing swimsuit. The food and sports precepts of the naturist doctrine are applied, but without the collective nudity. In Germany, all the "Free Culture" centres are naturist.

A question of a not so obvious historical interpretation

Having a precise chronology of societal evolution, whose thoughts are characterized by their eclectics, is a real challenge. In order to avoid errors in matters of history, let's avoid the definite statements, but let's prefer the open debates. However, most of the works devoted to the history of naturism close the debate by affirming that Germany is at the origin of the naturist movement. This is regrettable shortcut.

The examples of Boucher der Perthes around 1850, at Abbeville, of De Duhamel at Berck in 1857, of Élisée Reclus in 1875, of the libertarian naturist communities of Normandy with Émile Gravelle (1895) and Eugène Dufour (1901), of Sirius gay in 1904 at Bois-Fourgon, of Théo Varlet at Cassis in 1905, of the Canon Legré at Marseille in 1907, without counting the French, Belgian and Swiss precursors of heliotherapy and the naturist medical thought at the end of the 19th century, prove to us that one should be wary of this statement. Without counting that the stories of immersion in nature with Jean-Jacques Rousseau take an "artistic" dimension across the Rhine, which will prove to be

preponderant in the development of the "Freikörperkultur" (free body culture). France had its followers and its theorists long before we knew what is going on in Germany.

What was remarkable across the Rhine, is this nudity clearly assumed and displayed, while in France, physical exercises were often performed in underwear, with "Hebertism", (which was already revolutionary for that time). On our territory, total nudity was forbidden. Even at the "Levant", gymnast put on a slip, so that illustrating pictures would not provoke scandals.

For our German neighbours, nudity was already legal as of 1920. With us, this practice had to be integrated into a hygienic justification, in order to obtain the support of the authorities.

And the other countries?

In the UK the evolution of morals was made through sports, thanks to the slogan "To keep fit". Regular practice of sports like tennis or swimming progressively allowed a certain easing up of the dress code. Towards 1900, one group was founded to practice integral gymnastics in Southern Ireland, while another group had naturist activities in Northern England ("Vivre intégralement, 15.02.1932).

These regroupings were carried out under the direction of Mr. Booth, who in 1924 had founded the Gymnosophical Society, but which was suspended by the authorities in 1927, and various small informal groups were created afterwards. In 1934, England hosts the first official naturist congress in a villa near London (Paris Soir, 4th September 1934). At this time, there were two thousand practitioners split in fifteen associations.

In Switzerland, a rich Dutch heir, Henri Ordenkove, regrouped in 1904 German activists from the "Reform of Life" movement at Ascona, on a ground which he had purchased at the shores of Lake Maggiore. They founded the naturist colony of Monte Verità, an anarchist vegetarian community, which in spite of some internal tension, would exist till 1920.

In Spain, Nicolás Capó (1899-1977) founds the naturist magazine Pentalfa in 1926, which he directed until 1937, before fleeing the Franco regime to take refuge in France. Some groups were formed like the one in Timba in Upper Catalonia, stopped and dissolved by the police on denunciation in July 1933.

Until 1930, in the young Soviet Union, Russians bathed naked on several beaches, namely in Moscow and on the Black Sea, while sometimes being separated from women. In 1924, the movement named "Down with Shame" was created to denounce "bourgeois morality".

The protesters marched all nude, shouting the slogan "We Communards don't need clothes that cover the beauty of the body! We are the children of the sun and the air!"

Stalin's seizure of power put an end to this hope of freedom, the historians of Stalinism point out the aggressive prudishness of the Little Father of the People.

In the United States, a naturist colony called Élysia had settled in the hills of Lake Elsinore, California in 1913, before moving to the Riverside County, where they renamed themselves "Olympic Fields". Hobart Grasse, a psychology graduate, and his wife Laura ran this first naturist resort, much to the authorities' surprise. It was the location of the sensational report broadcast in French cinemas in 1935: "The Valley of the Nude".

We note in this short retrospective that the origins of our movement is more difficult to fix than it seems, it is its diversity which makes it so rich and it is our duty not to forget this past and to let it continue so that this freedom may live for the generations to come.

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SAY HELLO

Feel, naturally!

"Me?" Asked Patricia, startled.

"Yes you, why not try it?", I challenged, thinking about a naturist water aerobics session. „If I am already dressed, I feel fat, imagine without clothes," said Patricia looking at the floor.

I looked at her incredulously. Patricia was a young woman, no doubt with a beautiful appearance and who owed nothing to the fat. I accepted my practice, respected it and spoke about it naturally. But... after all, I didn't understand what it was like to be a naturist.

Patricia's thought centered on being naked, and on beauty canons. I forgot, or simply didn't know, what this whole life practice involved. Social nudity terrified her. It was not a simple matter of modesty. Their refusal was related to their self-esteem, or lack of it. The vision of her body and the relationship she had with it prevented her from tracing a new path, discovering a more natural and simple way of life.

Naturism and the practice of social nudity are not subject to our body image, its size, shape or age. Being able to be naked, and thus feel good, alone or in front of others, is essentially related to the way we see ourselves, how we accept ourselves and how we feel before this wonderful whole that surrounds us, Nature.

Feeling is the key word ... always hand in hand with respect and acceptance.

I believe that we are all born naturists, after all we are, like so many other beings around us, a creation of Nature. „The Earth is our planet, our home", the only one we will ever know. Life in harmony with nature is part of our human nature, but often missing.

In the unrestrained pace of our days, we are steeped in a society that transforms us, imposes rules and makes us believe what is right or wrong. We live life almost without feeling our genesis. Almost without allowing ourselves to feel what it is to be human.

Human nature allows us to enter a world of discovery of sensations only possible in the middle of Nature. Naturist practice allows us to (re) know our relationship with the environment that surrounds us, reminds us of a simpler and more natural way of life.

Being a Naturist is not just walking naked! Being a Naturist means being in perfect communion with Nature, if possible naked, with others and with ourselves. It is to allow ourselves to feel simply, freely and without barriers. To learn the sensibilities of our body, in a natural way, appreciating the various elements that make up Nature ... Being a naturist is to discover the pleasure of the warmth of a woolen sweater, when the cold of

the skin requires it. But above all Naturist is the one who experiences respect. For you, for your body, for your neighbor and for Nature. Simply, not forced, of course!

We often hear "We are all the same naked". We are not really so, and physical differences are seen, because they exist. The greatest beauty in naturist practice is acceptance, in the form of respect and tranquility. I see, anyone can see, that the naked bodies are different ... but this difference is not essential. In the natural we are inevitably simpler, stripped of any camouflage and we do not have labels or assets. Our naked bodies are more real, just whispering some stories from our life story. Scars, thinness or fat, marks resulting from our experiences, not hidden by clothing. Our skin loses importance, we gain in simplicity and in the genuine of the acts and the smile.

All this, already experienced by me, I tried to transmit Patricia. The good way is open, although it may be long ... Patricia accepts and respects the other, in this case me and my life choices. She is aware of the Nature that surrounds her, respects her and feels good in communion with Her. It remains to accept yourself, to accept your body, to break the naked barrier.

"I don't have much self-esteem", she confesses... I see, I thought... until a few years ago I was also like Patricia.

„The process is reversed," I told her. When we dare to feel, when in fear we leave the complexes behind, we open the path that will raise our self-esteem. The acceptance and respect that unites us in Naturism allows us to taste the emotion of being in perfect harmony with Nature. When we feel that touch of skin, that physical and even intellectual freedom, there is no return. Then we realized that we were always naturists, perhaps asleep by the rules of good being in society.

It is necessary to unveil the mentalities. Clarify that Naturism is not just being naked and going to the beach. Naturism is essentially well being. Live simply and without pre-conceived ideas. It is necessary to change the various "Patricia" that we know, to show that declaring a no to Naturism is something that turns against ourselves. A piece of human nature that is destroyed, a passage of our essence that is revoked.

Naturist is everyone who knows how to be, feel and be simply, in all their Nature, naturally!

Filipa Gouveia Esteves

The concept of free will

The question of whether humans have free will is a divisive one that has haunted mankind since the dawn of its reasoning capabilities. Many people argue that as humans are endowed with a brain that shapes them into moral reasonable beings, they are always presented with choices when acting on their desires and behaviour. If humans do not have free will, they would be none other than puppets on a string.

There is another camp, however, that argues that free will is an illusion. We think we are free to choose when we are in fact continuously manipulated by our minds that have developed through the influence of our parents, education, culture and other upbringing.

These conflicting viewpoints can be clarified better and reconciled when the subject of free will is applied to the naked body. For there, rests no doubt that the thought of going naked in a public space/community is not something easily considered by the human mind. This can be backed from a statistical point of view. According to an opinion poll conducted by British Naturism in 2018, it was estimated that only 3.7million are naturists within the UK. This is equivalent to 5% of the British population of 67million. This percentage share bears close resemblance to the situation of many other developed countries.

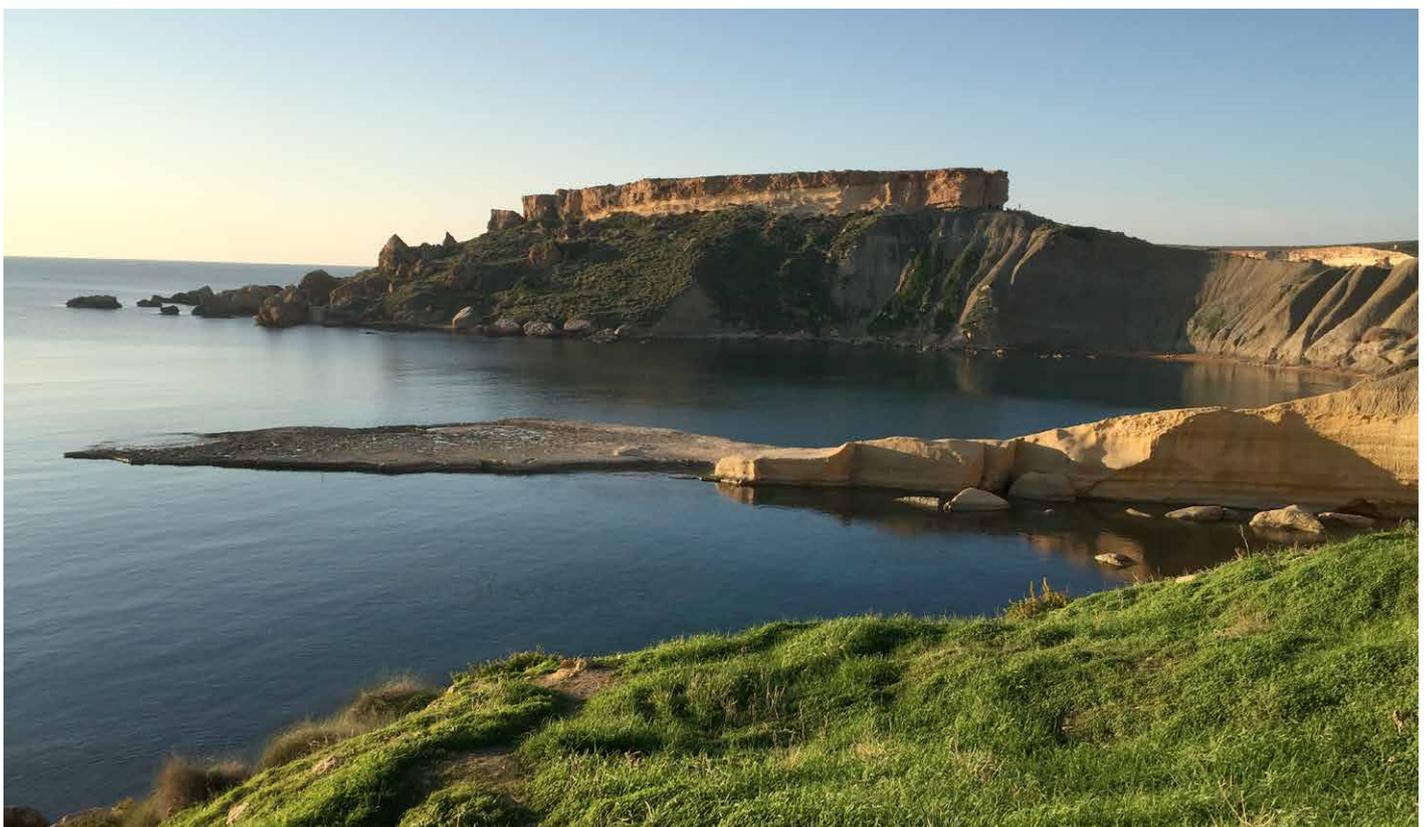
I find four main explanations as to the reasons why naturism remains a minority issue worldwide. And all are related to the concept of free will.

First, it is a universal phenomenon within the minds of many people that the visual sight of the human genitals is immediately associated with sex, and this automatically generates feelings of shame, indecency and immorality. To overcome such an ingrained thought in the mind requires some element of free will that is capable of distinguishing between the state of being naked and the state of being nude. This difference is brilliantly explained in the introductory chapter of Philip Carr-Gomm's 'A Brief History of Nakedness', in which he refers to "nakedness" to the state of being "innocently" uncovered, while "nude" refers to the unclothed state that is knowingly observed.

Secondly, the thought of going naked can instill within us a great sense of fear and vulnerability that can only be protected by appropriate clothing. There is obviously a psychological explanation to this as our minds are deeply conscious of what other people think about us. Further than that, every person tends to develop a mental construct of an outside person observing his/her body when in a naked state.

Yet again, it takes a strong dose of free will to be independent of such uncontrolled conscious thoughts.

Thirdly, the occupational/authority status of the person could provide a reasonable justification against being seen publicly naked. How can I as a politician, judge, priest, CEO, mingle naked with other people,



when the authority of my occupation rests to some extent on maintaining a certain detachment from my underlings to be respected? Although this is a very complex argument that involves a deeper analysis of the power and class structures of societies, the question of free will in such a context pops up again.

Finally, there is a good segment of the population who are simply not bothered about the idea of being naked. They might come across as reasonable, open-minded and tolerant when listening to your arguments, but the thought of indulging naked in a community/public space will never cross their minds.

Somehow, they will always find an excuse for not daring to go naked.

All in all, this is why all these thoughts and arguments lead me to my personal conviction (which stands to be challenged, of course) that people who decide to go publicly naked – whether on the beach, on holiday, or for a spa massage – do have some

semblance of free will. Such people are fully aware of the internal and external constraints acting on their freedom to roam naked.

But within the confined parameters laid down by societies, they have free will to go naked on certain occasions, at the right place and the right time. On the same thought level, it can be concluded that people who are afraid to shed their clothes in natural surroundings or during moments of relaxation have strong indicators of problems in exercising free will.

This opinion article was written by a Maltese naturist and selected for publication in the British H&E Naturist magazine, November 2020 issue (<https://www.henaturist.net>)



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INF-FNI Back to the roots

At the Congress 2018 in Portugal I had given a speech about naturists and people who like to move around nude on different occasions. Some delegates laughed at this speech and other ignored it.

But now that we have had to deal with SARS-COVID-19 for more than 7 months, this speech is getting more and more weight and importance.

Much has changed, respectively will continue to change, because the virus will not disappear, and the necessary vaccinations are not yet available, and it is questionable whether they will be available soon and also will show the desired effect.

For this reason, my speech from 2018 once more, perhaps it will receive more attention now:

When I read the reports of the federations. I more and more come to the conclusion that some federations pay more attention to the free beaches than to clubs!

What do we, do the federations actually want to achieve with this?

- **The federations want to have more members.**
- **The federations want to get more attention.**
- **INF-FNI should offer more advertisements.**
- **The INF-FNI should seek more attention from the media.**

What does the INF-FNI want?

Let's go back to the year when the INF-FNI was founded and ask: "For 'whom' was this INF-FNI founded?"

The INF-FNI was founded for people, who like naturism, not only at home, but also in clubs and these clubs were founded to promote and to disseminate naturism.

Unfortunately, we have moved far away from that today and that also is one of the reasons why naturists are not really enthusiastic about holiday centres and visit them less and less. There are not only naturists in the holiday centres, but also people who like to move around all naked, but not worrying about "what naturism is".

This mixture cannot work well in the term, as the naturists of course keep distance from those, whom, for sake of simplicity, I call "nude swimmers", and with-

draw themselves. But which people (group) do we really address with advertising/attention in the media? Naturists? No. Nude swimmers? Yes.

If we want to keep the INF-FNI as it was founded, we must focus again more on the associations in the federations. If you think you can unite naturists and nude swimmers, you are going the wrong way, because it is very difficult to reconcile these two groups, these groups can live next to each other, but by no means together!

If we want to keep the INF-FNI as it was founded for, then we have to pay more attention to what our members as naturists want and also fulfil these wishes, whenever possible. The wishes and ideas of the nude swimmers must be put last, because, if we continue to consider them, we will lose what the INF-FNI was founded for, the "naturists".

That was the statement from 2 years ago and if we look in the eye at the present facts, we must realize that the associations have mastered the summer very well, but the holiday centres and the free beaches have been visited only sparsely. This will not change in the next 1-2 years either. But what will the holiday centres' chances to survive look like?

The financial crises provoked by Corona, the nearly total breakdown of the flight destinations surely contribute to the fact that we must think about whether in future it will ever be possible to visit other continents or farther remote countries.

What does the future bring us or how shall we shape the future?

Has the time arrived to found a Commercial INF-FNI? Which advantages would this Commercial INF-FNI bring to integrate the Non-European federations?

The current INF-FNI with the federations from Europe as a "Non-Profit Organisation and the Commercial INF-FNI with the Non-European federations as a "Profit Organization"?

Both organizations would have more room to operate, but would this also increase popularity? Could we thereby expect increase of memberships?

Would more non-European federations be founded and be affiliated, because they would have a representative that would no longer take care of European issues?

But what right now is and remains the main task of the INF-FNI is to further promote naturism?

The INF-FNI supports naturists in all the countries, be it further continuation of the development or the active help to establish federations and associations, an important fact also is that we may offer our assistance at legal issues.

The Internet gives us the possibility to get access to all destinations, one can view them, one can see the results of the experience reports, can compare offers and prices. This detailed information is exchangeable every day and you are always up to date.

Therefore, it also is very important that everybody, be it federations, associations or holiday centres, have a good website. They cannot exist without any website, and a badly set-up website will not get any attention, so has no value. If needed, we also can assist at that point, because these days that is the best business card.

We have also recognized that it is of enormous importance to present ourselves and our federations to the public. In the future, too, if it is possible again,

or if it is offered again, we will increasingly be represented at the trade fairs in many different countries. At these trade fairs all the federations will have the opportunity to display advertising material, at no cost.

The INF-FNI also supports the “right of freedom of clothing”. We define ourselves through clothing, but without clothing only the person counts, and this is exactly the personal freedom, that naturists need and appreciate.

Sieglinde Ivo

“When you take off your clothes, it is like putting your work aside, you are a free person.”



Thomas Max Müller / pixello.de