

The Microadventure Turn in Norwegian *Friluftsliv*: Design, Participation and Everyday Life

By

Trine Syvertsen

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University of Wales

Trinity Saint David

Institute of Management and Health

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Translations from Norwegian:

I have translated material from documents and websites to English as part of the literature review and analysis. The Norwegian original text can be found in endnotes.

Abstract

This study examines the evolving conceptualisation and practices of *friluftsliv* (a Nordic term for outdoor life). It focuses on short experiences near people's homes, facilitated by voluntary organisations. The study combines document analysis, observation of 22 experiences, and field discussions with over 50 participants involved in outdoor events, local walks, and winter swimming and sauna.

The research is grounded in theories of everyday life, nearby *friluftsliv* and *microadventure*. The thesis argues that the turn towards nearby activities is a response to the critique of traditional practices as exclusive and unsustainable, and a political drive to combat inactivity and strengthen local communities. It also reflects broader social developments, particularly a breakthrough in nearby experiences during COVID and the digitalisation of the outdoors via portals and apps.

The study demonstrated that voluntary organisations prioritised local, everyday experiences, while the design of activities facilitated easy access and habit formation. The observed activities attracted participants of all ages from diverse socio-economic areas. A typology of four ideal types of participants revealed contrasting interpretations of what nearby experiences involved and enhanced understanding of why activities drew different groups. Furthermore, the study showed that motives and benefits related to health, wellbeing, social life, belonging, and community-building predominated, with participants' reflections stemming from concerns in their daily lives. Maintaining a broad outdoor repertoire is vital to many participants' everyday routines, but the thesis argues that *variety-as-a-script* may better describe this than *going off-script*, which is often seen as a characteristic of adventure.

The study advances research on everyday outdoor recreation among adults, emphasising the importance of examining volunteers, facilitators, and participants. It also underscores the need to challenge abstract notions of *friluftsliv* with empirical studies into the significance of experiences for those involved.

Declaration

DECLARATION FORM



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1. This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

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2. This dissertation is being submitted in partial fulfilment of the requirements for the degree of MA in Outdoor Education.

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3. This dissertation is the result of my own independent work / investigation, except where otherwise stated.

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I am satisfied that this work is the result of the student's own efforts.

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Chapter 1. Introduction

1.0. Introduction

In Norway, popular culture overflows with social media images, documentaries, and reality shows featuring iconic wilderness. Popular television programmes in 2025 included a well-known male adventurer's hike through Norwegian national parks (NRK, 2025c), a celebrity expedition to Alaska (NRK, 2025b), a survival show in the Malaysian jungle (NRK, 2025d), a long-running contest between celebrities traversing iconic Norwegian destinations (Banijay, 2025), and another long-running series of people living in remote nature (NRK, 2025a). Judging from the output, Norwegians identify with the stereotypical image of being constantly outdoors and deep in nature.

At the same time, however, public authorities and outdoor organisations advocated for a changed mentality. Also in 2025, key stakeholders jointly initiated a “Year of *Friluftsliv*” to stimulate low-threshold, nearby and inclusive outdoor experiences (NF, 2025a). The campaign reflected a statistical pattern whereby a lower proportion of Norwegians engage in longer hikes and traditional pursuits such as cross-country skiing (SSB, 2024). Instead, more people take shorter walks near home or try simple local pursuits, such as winter swimming.

Outdoor recreation is in transition. Urbanisation, public health challenges, the nature crisis, the legacy of COVID-19, and the potentials and pitfalls of digitalisation contribute to a revaluation of outdoor recreation, tourism, and adventure (see, for example, Beames & Maher, 2025; KLD, 2016; Mackenzie & Goodnow, 2021). This thesis explores the turn towards short, accessible, and nearby experiences designed by voluntary organisations in Norway. In this introduction, I present the background and context, the research aims, objectives and research questions, the justification and research gaps, and the thesis structure.

1.1 Background and context

The thesis explores how changes in outdoor recreation influence the conceptualisations and practices of *friluftsliv* (literally translated as free-air-life), a term used to describe Norwegian outdoor recreation. The concept of *friluftsliv* dates to the early 1800s and is central to Norwegian self-understanding and national identity, yet remains ambiguous and difficult to define (Gelter, 2000; Gurholt & Haukeland, 2020; Hofmann et al., 2018).

One way to unpack the ambiguities surrounding *friluftsliv* is to describe the contexts in which the concept is used. While philosophical conceptions of *friluftsliv* are often normative, indicating that true *friluftsliv* is about holistic experiences in unspoilt nature (Breivik, 2021; Gelter, 2000; Hofmann et al., 2018; Repp, 2004), the term is also used descriptively, as the type of outdoor activities people take part in (SSB, 2024), or instrumentally, as a means of realising policy goals in the domain of public health, sustainability and tourism (KLD, 2016). While the first meaning is static, indicating that *friluftsliv* requires a specific mindset and behaviour outdoors, the latter two are dynamic and evolve with social change.

Hence, the changing conceptualisations of *friluftsliv* parallel the evolution of the concept of adventure, also reevaluated in light of changing circumstances. The narratives surrounding both *friluftsliv* and adventure increasingly focus on everyday experiences, epitomised by concepts such as *nærfiriluftsliv* [nearby *friluftsliv*] (NF, 2022) and microadventure (Humphreys, 2014; Mackenzie & Goodnow, 2021; Roberts, 2018).

1.2. Aims, objectives and research questions

This study aims to contribute to an understanding of how outdoor recreation is changing in Norway, with a focus on short experiences that take place near people's homes, have a low threshold for participation, and are facilitated by voluntary organisations. The study investigates three types of activity: national outdoor events, nearby walks and winter swimming and sauna. These are organised by the Norwegian Association for Outdoor Organisations (NF, 2025), the Norwegian Trekking Association (DNT, 2025) and volunteers in the local municipality of Hvaler (HB, 2025), respectively.

National outdoor events are chosen because they represent a joint effort by public authorities and outdoor organisations to set an agenda that is more open and inclusive than traditional notions of *friluftsliv*. Nearby walking is chosen because it has the lowest threshold and is the outdoor activity most Norwegians engage in in their everyday lives (SSB, 2024). Winter swimming and sauna are chosen for their rising popularity and as newer forms of outdoor recreation, increasing significantly during and after COVID (Jakhelln, 2022).

The aim of the study is reflected in the main research question: *How does the turn towards short, nearby, and accessible experiences influence the conception and practices of Norwegian friluftsliv?*

The first objective of the study is to illuminate explanations for the shift towards nearby activities. This objective is met in the literature review. The three remaining objectives are achieved in the empirical investigation: a qualitative study combining document analysis, observation of 22 experiences, and field dialogues with more than 50 participants, conducted during 2024 and 2025. The objectives are formulated in three operational research questions, which structure the empirical analysis:

- RQ1: How does the turn toward short, nearby, and accessible experiences manifest in strategies and design of activities hosted by voluntary organisations?
- RQ2: How is the turn towards short, nearby, and accessible experiences reflected in participation and *friluftsliv* repertoires?
- RQ3: How do participants in short, nearby, and accessible experiences make sense of the activities? How do they reflect on motives and benefits?

1.3 Significance and research gaps

The concept and practices of *friluftsliv* attract both national and international interest. According to the newspaper base at the Nasjonalbiblioteket (2025), use of the term *friluftsliv* rose sharply from the early 20th century, while Google (2025) shows a rising use of the term in British English literature from 2010. Books and articles promoting the benefits of *friluftsliv* are published internationally to portray a simple outdoor life close to nature (Dixon, 2023; Gelter, 2000; Hofmann et al., 2018; Kean, 2017; McGurk, 2022).

Despite the favourable depiction, critical research has called for more insight into the ambiguous nature of *friluftsliv*, tensions caused by diverging norms and practices and the role of everyday outdoor experiences (Anderson, 2023; Crowley, 2013; Gurholt, 2008; Mickelsson, 2021; Skille et al., 2023; Skår, 2009; Aasetre & Gundersen, 2012). Although such calls are often repeated, the research volume is low and there are few studies of how everyday *friluftsliv* is practiced among the adult population. A conference report summarising research gaps at the eve of the “Year of *friluftsliv* 2025” (NF, 2024b) concludes that actual research on *friluftsliv* in Norway is limited and fragmented and has low priority with funders. Furthermore, it is argued that policies lack a systematic knowledge base, instead resting on myths and ideology, particularly regarding Norwegians' presumed environmental friendliness and the idea that *friluftsliv* is sustainable (Bischoff, 2024).

The research gaps around *friluftsliv* parallel gaps in the broader field of adventure. Pohl et al. (2000) note a research gap regarding how adventures affect everyday life. Large and Schilar (2018, p. 334) argue that adventure is “meaningful only within the context of one’s personal life story” and argue for better knowledge of subjective experiences (Large & Schilar, 2018). Hill and Flemons (2024) similarly call for research exploring how meaningful physical activity for women evolves across the lifespan and in different settings and relations.

Research also calls for exploration of nearby experiences, recreation, and tourism. Jeuring and Haartsen (2017) argue that although phenomena such as stay-cation, where people spend their holidays at home (Kou et al., 2024), have received some attention, phenomena such as proximity tourism are little explored and understood (Jeuring & Haartsen, 2017; Nevala, 2021; Rantala et al., 2019). Nevala (2021) points out that experiences organised by NGOs and volunteers are under-researched in contrast to profit-driven tourism.

1.4. Structure

Following this introduction, chapter 2 contains the literature review and the theoretical framework, and chapter 3 presents the methods. Chapter 4 presents the empirical analysis in three parts, each addressing one of the operational research questions, and discusses how the findings link to the factors explored in the literature review. Chapter 5 presents the conclusions.

Chapter 2. Literature and theoretical framework

2.0. Introduction

The first objective of the thesis is to explain the shift towards nearby activities. This chapter reviews literature that can provide explanations under three headings. The chapter starts with an examination of traditional ideas of *friluftsliv* and adventure, highlighting how these are criticised as unsustainable and exclusive. It then investigates societal factors indicating a need for a shift. I argue that *friluftsliv* has become part of a political agenda aimed at enhancing physical and mental health in everyday life, an instrumentalisation enabled by digital platforms. The third section examines how practitioners and practice-oriented academic fields promote a shift towards local initiatives, exemplified by concepts such as *microadventure*, proximity tourism, and place-based pedagogy. Finally, the theoretical framework, rooted in theories of *friluftsliv*, adventure, and everyday life, is introduced.

2.1. *Friluftsliv*: Traditional notions and key criticism

This section reviews literature on *friluftsliv*, which has been described as a nature-friendly, universal lifestyle emphasising experiences in remote locations. Additionally, the section presents criticism of conceptions and practices for being exclusive and unsustainable.

2.1.1. *A romantic conception of outdoor life*

Norwegian and Scandinavian *friluftsliv* is often described as a unique tradition (Beery, 2013; Gelter, 2000; Hofmann et al., 2018; Repp, 2004). *Friluftsliv*, it has been argued, stands in contrast to the “commercialized and specialized outdoor life activities of North America and Continental Europe” (Sandell, 1991, p. 134). The tradition is often described in mythical terms. In an oft-cited article, *Friluftsliv: The Scandinavian Philosophy of Outdoor Life*, Gelter (2000) states that despite *friluftsliv* being difficult to define, it is “unique for Scandinavia, especially in Norway and Sweden” and “deeply rooted in the soul of the people” (p. 78). More recently, Hofmann et al. (2018, p. 22) depict *friluftsliv* as a “unique lifestyle”, although these authors also acknowledge that understandings differ.

Literary inspirations for this notion of *friluftsliv* are Norwegian writers and practitioners such as the polar explorer Fritjof Nansen and the eco-philosopher Arne Næss (Breivik, 2021; Gelter, 2000; Repp, 2004). Historical research shows how influential ideologues shaped the philosophy surrounding outdoor life in Norway throughout the 1900s (Eikje, 2025; Gurholt,

2008; Horgen, 2022). Numerous contributions emphasise that *friluftsliv* is particularly nature-friendly. Gelter (2000) states that *friluftsliv* requires an “unconditional encounter with nature” (p. 81) and is “about harmonizing with nature, not disturbing or destroying it” (p. 82). Hofmann et al. (2018) claim that *friluftsliv* involves holistic experiences engaging all senses, avoiding technological modes of transport, and causing no harm to nature.

The notion of a nature-friendly lifestyle is rooted in a romantic conception, reflecting back-to-nature ideology as a reaction against industrialisation and urbanisation (Gelter, 2000; Gurholt, 2008). Macfarlane (2003) describes the rise of romantic notions of nature from the mid-1700s, with theories of the sublime and the desirability of wilderness as a source of intense experience. Since the upper classes had little organic connection to the land, “*friluftsliv* became a way to realize the ideas of romanticism, to reconnect with nature and the old Scandinavian outdoor tradition” (Gelter, 2000, p. 79).

The romantic roots of *friluftsliv* greatly impacted practices. As noted by Humberstone and Pedersen (2001), “the hike is given central value, either through walking and skiing” (p. 26), the ideology presuming that participants can walk long distances carrying their own equipment. Gelter (2000) argues that *friluftsliv* “does not require remote untouched wilderness but the more away from the urban lifestyle the greater the experience” (p. 80). Studies show how Norwegians drew inspiration from UK mountain expeditions and outdoor sports (Eikje, 2025; Gurholt, 2008).

Although traditional notions of *friluftsliv* continue to be widely cited, critical contributions point to ambiguous and problematic features. Eikje (2025, p. 5) argues that the traditional philosophical definition of *friluftsliv* is a “rather radical and strictly defined way of being outdoors”, not corresponding to actual behaviour and not a suitable ideal for contemporary Norwegians (see also Gurholt, 2008; Aasetre & Gundersen, 2012). Two aspects are particularly criticised: the conception of a universal lifestyle and the idea of nature-friendliness.

2.1.2. Inequality and exclusivity

Several studies have criticised the notion of *friluftsliv* as a universal lifestyle (Anderson, 2023; Crowley, 2013; Gurholt, 2008; Mickelsson, 2021; Skille et al., 2023; Skår, 2009). Gurholt (2008) criticises *friluftsliv* philosophers for privileging masculine experiences. Skille et al. (2023) argue that Sami practices and conceptualisations have been excluded from

mainstream *friluftsliv*. Recent studies have explored how the ambition to integrate refugees through outdoor participation may, in turn, lead to exclusion, as guides and volunteers harbour a moralistic attitude towards what *friluftsliv* entails (Anderson, 2023; Anderson et al., 2023). In a study of migrants from post-socialist countries, Mickelsson (2021) notes that activities such as skiing, which symbolise Nordic *friluftsliv*, are “profoundly expensive, class dependent, and characterized by the necessity of having a certain skill set” (p. 11).

Although more women and participants with immigrant backgrounds have embraced outdoor adventure, it remains challenging to eradicate the perception of exclusivity. A recent analysis of the marketing of outdoor adventure brands on Instagram shows that although women are included, there is little diversity in the portrayal of participants (Graham & Eriksson Krutrök, 2024). The critique parallels a broader critique of outdoor adventure. As Roberts (2018, p. 24) argues, the conception of wilderness in adventure recreation and education has “racial, gender, and class overtones drawn from escapist and romanticized notions of nature and western colonial power”.

2.1.3. *Unsustainable practices*

As noted, *friluftsliv* has been typified as nature-friendly, but in the wake of new sustainability goals (IPCC, 2021), adventures in remote locations are increasingly criticised as unsustainable. Authors describe a *friluftsliv* paradox: the gap between ideology and reality in the Norwegian outdoor tradition. Eikje (2025, p. 11) argues:

While the idea that *friluftsliv* is environmentally friendly and a tool for promoting environmental friendliness gained acceptance in early outdoor education, government policy and outdoor organizations, it has failed to shape the practice itself. The consumption of travel and equipment has increased with the growing number of participants and increasing prosperity in Norway. *Friluftsliv* as it is practised by many today is not sustainable.

Gelter’s notion (2000, p. 82) that “preoccupation with the activity and the equipment” is not genuine *friluftsliv* has not prevented Norwegians from diversifying activities and consuming specialised equipment. Haukeland (2019) points to traditional *friluftsliv* as one of the worst leisure activities for the climate due to the high emissions from travel, accommodation, and gear. Protests grow against the *friluftsliv* organisations for stimulating mountain tourism that is detrimental to animal life, especially the wild reindeer population (Hovland, 2025).

One of the more notable shifts is in the perception of cabin culture. Spending time in cabins in rural landscapes has been considered an essential part of Norwegian identity (Lien & Abram, 2019), but increasingly luxurious cabins and invasive facilities have led to claims of unsustainability (Berker & Gansmo, 2010; Løvoll et al., 2024; Markwell et al., 2012; Nord, 2020). While the 1987 White Paper recommended more rural cabins (KLD, 1987), the most recent *friluftsliv* White Paper criticises the rising number for degrading and privatising nature and reducing recreation opportunities (KLD, 2016, p. 20).

The critique of *friluftsliv* echoes a broader critique of unsustainable adventure. Rawles (2013) notes that air and road transport are necessary for wilderness expeditions, and how stays in remote areas require expensive technology and equipment. Roberts (2018) argues that experiences in sublime nature remain attractive but are not generally available due to high costs and the problems of overtourism. So-called eco-tourism and small-scale adventures have been marketed as a better alternative, but are also criticised for being unsustainable and exclusive (Mackenzie & Goodnow, 2021).

2.1.4. Summary

This section explored traditional notions of *friluftsliv* and criticism of its presumed nature-friendly and inclusive characteristics. Such criticisms help explain the shift towards nearby experiences, which is further enhanced by societal factors, as explored in the next section.

2.2. Societal factors shaping new conceptions of *friluftsliv*

This section examines societal factors that explain a shift towards everyday experiences. The issues of inactivity and obesity have led to the inclusion of *friluftsliv* in Norwegian health policy, while the so-called loneliness epidemic has encouraged the promotion of *friluftsliv* to address social fragmentation. The third factor discussed is digitalisation, which facilitates easier marketing and navigation to locate nearby activities.

2.2.1. Public health concerns

As medical and welfare costs soar, there is worldwide concern about obesity and inactivity (WHO, 2018). In Norway, there has been a realisation that the *friluftsliv* tradition is insufficient to sustain high levels of activity. A recent White Paper on public health states that only one in three adults in Norway gets sufficient exercise, acknowledging differences in age, gender, ethnicity, culture, and fitness levels (HOD, 2023). Although 97% of the adult population reported that they had participated in *friluftsliv* in the last 12 months, the data do

not uphold the image of a population roaming in wild nature: 60% say they never go for nature walks lasting more than 3 hours, and 86% say they never go on ski trips of that duration (SSB, 2024).

In many countries, health challenges have led to public interventions and so-called green prescriptions to increase activity (Curry et al., 2012; Van den Berg, 2017). This has also been tried in Norway, but with limited success (Bringedal & Aasland, 2006). More prominently, the government has looked to *friluftsliv* as an economic means to increase activity, advocating public support of low-threshold activities organised by voluntary organisations (KLD, 2016). Health authorities emphasise the need for safe recreational areas (HOD, 2023), in line with the international emphasis on green spaces (Twohig-Bennett & Jones, 2018) and low-threshold activities (Cichocki et al., 2015).

The public health policies reflect an instrumentalisation of *friluftsliv* as a tool to realise political goals. The most recent *friluftsliv* White Paper shifted the emphasis (KLD, 2016):

Traditionally, walking and spending time in parks and green spaces in cities and densely populated areas were not considered *friluftsliv*. But in recent years, more and more people have moved into cities and towns, so the need to facilitate nature experiences and physical activity within urban areas has grown. With increased attention to public health, greater emphasis is placed on getting people to practice *friluftsliv* regularly, and the threshold for participating in *friluftsliv* should be as low as possible (p. 15).ⁱ

Analyses of longer-term trends support the observation that, for most people, participating in *friluftsliv* entails a brief experience close to home. While the proportion of Norwegians who take longer excursions is decreasing, most engage in some activities. 91% report having been on walks in parks or natural surroundings close to home in the last 12 months (SSB, 2024). Gender and cultural differences are shrinking, although participation among African and Asian immigrants remains low (Dalen & Oppøyen, 2023). While walking close to home displays more minor class differences, socio-economic and cultural differences prevail for extended experiences (SSB, 2024).

2.2.2 The loneliness epidemic and need for third places

The political instrumentalisation of *friluftsliv* has also placed it centrally in efforts to improve the population's mental state. Concern about loneliness and social isolation intensifies as awareness of the costs of insufficient social networks rises (O'Sullivan et al., 2021). In the UK,

a prescribing system was introduced in 2018 to combat loneliness, connecting residents with local resources and activities. Jentoft et al. (2025) show how these initiatives shifted the responsibility for loneliness to NGOs and the voluntary sector, inspiring other governments. In Norway, the political emphasis on reducing loneliness began in 2019, inspired by the UK example (HOD, 2019). The 2023 White Paper on public health (HOD, 2023) pointed to the pandemic as a factor increasing loneliness, pledged to combat social isolation through voluntary and public sector initiatives and emphasised green spaces (see also Barstad, 2021).

Outdoor activities, nature, and attractive local environments are important elements in public health and can contribute to mental health and quality of life. Nature can also be an arena for social contact and community and is important for combating loneliness. Parks and green areas in cities can function as meeting places (p. 73-74).ⁱⁱ

Although many countries use green spaces to combat social isolation, studies have shown that certain conditions must be met to secure inclusion rather than exclusion (Kanosvamhira, 2024; Yuen & Johnson, 2017). Specifically, Salih and Ismail (2017) point to design, type of activity, access, safety, maintenance, and user characteristics. The above authors invoke the notion of *third place* in their discussion of nature as a social arena. The term denotes places to meet and interact outside of the home and workplace, such as cafes, markets, libraries and leisure settings (Lawson, 2004; Yuen & Johnson, 2017). In the original conception of *third place*, Oldenburg (1989, p. 25 ff) emphasises neutral ground, no formal membership, good conversation and a playful, inclusive atmosphere. *Third places* are accessible, inclusive, and not pretentious, and visits may become “an ordinary part of daily routine” (p. 37).

2.2.3. Digitalisation

A third societal factor that contributes to changes in *friluftsliv* is digitalisation. Digitalisation is a contentious issue in outdoor recreation (Beames & Maher, 2025). To many practitioners, digital media is a distraction, and it is common to set boundaries around smartphone use and organise offline experiences outdoors (Conti & Farsari, 2022; Megret, 2023; Smith et al., 2018). A popular book on *friluftsliv* lists “disconnect to connect” as a core principle: “By putting away the electronic devices and activating all our senses outside, we take the edge off the prevailing stress-inducing culture and allow ourselves to tune into nature, ourselves and our loved ones” (McGurk, 2022, p. xxvii).

On the other hand, digitalisation increasingly facilitates and shapes outdoor experiences through platformisation, strategic communication, and social media representation. There

are apps for everything related to hiking: Navigation and route finding, performance tracking and gamified experiences (Lundvall et al., 2025; Terrades-Daroqui et al., 2025). Practitioners trust and rely on digital information about routes and conditions (Schwietering et al., 2024). Studies further show that social media inspires people to try new places and experiences, although posts are often aestheticised and romanticised (Andkjær & Larsen, 2025; Bratrud, 2025; Hutton & Rantala, 2025; Radmann et al., 2025). There is concern that promoting iconic places on social media leads to over-tourism and nature damage (DNT, 2019). However, during COVID, many outdoor and nature organisations shifted their social media promotion and digital strategies towards local activities (Arts et al., 2022), and the twin factors of increased digitalisation and mobility restrictions may explain why the number of people who turned to local greenspaces reached record highs (SSB, 2021; Ulset et al., 2023). Activities such as winter swimming expanded (see, for example, Connolly, 2020), along with walks, hammocking and camping in local areas (Litleskare & Calogiuri, 2023; SSB, 2021).

2.2.4. Summary

In this section, I have explored societal explanations for changes in *friluftsliv*. Public authorities use *friluftsliv* to address social issues concerning public health, inactivity and fragmentation, and digitalisation facilitates nearby experiences, with a breakthrough during COVID. Next, I expand on newer ideas of adventure, inspiring local activities.

2.3. The turn towards short, sustainable, and local

So far, I have pointed to criticism of existing traditions and societal factors to explain changing conceptions of *friluftsliv* and adventure. In this section, I examine a third explanation: calls from adventurers and practice-oriented academics for shorter and more sustainable local experiences. The chapter ends with a presentation of the theoretical framework for the study, grounded in theories of *friluftsliv*, adventure, and everyday life.

2.3.1. Microadventure, proximity tourism, everyday friluftsliv

With COVID as a backdrop, Mackenzie and Goodnow (2021, p. 62) argue: “It is time to reimagine adventure”. They celebrate what they call the microadventure movement, with less travel and emissions and more benefit to local communities. The sentiment echoes advocates of place-based pedagogy who have called for embracing “mundane, everyday experiences” (Wattchow & Brown, 2011, p. 88). Roberts (2018) refers to both microadventure and place-based pedagogy, arguing that outdoor education should be “less

focused on the romantic sublime and more inclusive of ‘everyday people’” (p. 27). Similarly, Gurholt (2008, p. 65) criticises abstract and romantic conceptualisation of *friluftsliv*, and is in favour of seeing it “as lived experiences”, and “as a dynamic, variable and society-related phenomenon”.

These calls for an everyday turn are concurrent with calls from traditional adventurers keen to broaden their appeal. Alastair Humphreys has become a successful motivational speaker and author with his writings on *microadventure*: “an adventure that is close to home: cheap, simple, short, and yet very effective” (2014, p. 14). Having crossed continents and climbed mountains, life necessitated a new outlook. His suggestions are rather mundane, such as cycling to a friend for lunch unannounced or catching a train to a new place. The point is to do something low-cost, low threshold, “ideas to get you out of the front door” (p. 21). The Norwegian adventurer Erling Kagge, known for polar and mountain expeditions, exploits the same trend in a bestseller that promotes everyday walks (Kagge, 2018) and encourages readers to “Find your own south pole” (Kagge, 2019).

The calls from educators and adventurers are echoed in the field of tourism. As noted by Jeuring and Haartsen (2017), the idea that holiday travel is about escaping everyday mundanity has been hegemonic in the tourism industry, but as Hollenhorst et al. (2014, p. 305) argue, “The time has come to rethink tourism”. The concept of stay-cation encompasses holidaying within one’s place of residence (Kou et al., 2024), while the term proximity tourism “emphasises local destinations, short distances and lower-carbon modes of transportation” (Rantala et al., 2019, p. 2). Locavism is yet another concept, defined as close-to-home tourism, shifting the focus “from distant, exotic places to our own backyards” (Hollenhorst et al., 2014, p. 314). These concepts challenge traditional narratives that portray nearby places as unattractive and holidays as being about getting away from the everyday (Jeuring & Haartsen, 2017).

2.3.2. A prevailing tension: Adventure as an escape from daily life?

Although arguments for short, nearby experiences emerge from different domains, a tension persists between notions of adventure and everyday life. Adventure is often considered “extraordinary and non-everyday experiences” (Gross & Sand, 2020, p. 156) and as “romantic escape” from the modern world (Lynch & Moore, 2004, p. 3). These ideas also permeate writing on microadventures. Mackenzie and Goodnow (2021) claim that “microadventures

hinge on activity novelty and participant mindset (e.g. degree to which participants cognitively or emotionally disconnect from everyday life” (p. 64). Roberts (2018) criticises romantic constructs for devaluing everyday experience yet insists that shorter adventures “push people to go off-script *even among the everyday*” (original emphasis, p. 28).

The idea that adventure is about removing oneself from everyday life is found in many empirical analyses, yet they also illuminate paradoxes. Boniface (2006) and Little (2002) observe that women often position adventure as stepping away from the everyday, yet, a wide range of experiences – of which some are rather mundane – are included in their understanding of adventure. Pohl et al. (2000) identify several benefits from wilderness activities but acknowledge that everyday activities may have similar effects. Hence, there are reasons to challenge the perception of adventure as dynamic and exciting and everyday life as mundane and static. Everyday life “is not to be seen as something that is static, but a dynamic and changing site” (Pink, 2012, p. 28), it is “not a stable entity, but as an ongoing and partly unsettled existential project” (Ytre-Arne, 2023, p. 73).

In the field of outdoor recreation, Large and Schilar (2018) criticise the opposition between adventure and everyday life and instead explore ordinariness in the adventure experience: walking, eating, sleeping, planning, and establishing a daily rhythm. Hikers often highlight unadventurous aspects, they argue, as “spending time in nature could actually be considered quite ordinary” (p. 339). This thesis follows their claim that theoretical distinctions should not be established between more or less adventurous experiences, but “be used as departure point for researching the subjective perspective” (p. 339).

2.3.3. Friluftsliv, adventure and everyday life: a theoretical framework

The analytical framework of this thesis is based on literature on *friluftsliv* and adventure, combined with theories of everyday life. Scholarly interest in everyday life goes back to the 1900s, with the rise of the public and new social movements, including feminism (Ebrey, 2016). While early scholarship theorised the potential for agency and social change emanating from everyday life practices, recent studies have mapped more concrete aspects and dimensions (Ebrey, 2016; Pink, 2012; Ytre-Arne, 2023).

Three sets of concepts are key to the forthcoming analysis:

First, studies of everyday life are concerned with social practices, defined as “sets of human actions that can be associated with each other” in ways that can form analytical categories (Pink, 2012, p. 16). Important theoretical aspects include how institutions and material aspects shape everyday life, and how temporal and spatial organisation build habits and routines (Ytre-Arne, 2023). The socioeconomic and geographical characteristics of settings and places shape experiences and hold different meanings for participants (Pink, 2012; Wattchow & Brown, 2011).

A second central concept in everyday life research is repertoire, often used in media and cultural studies to capture the interlinking of practices, relations, reflections, and meanings concerning a particular aspect of life (Ytre-Arne, 2023). Repertoire appears in studies of outdoor recreation and *friluftsliv* (see Haaland & Tønnessen, 2022). Bratrud (2025) shows how *friluftsliv* repertoires are visible in social media and are “a means of displaying social distinction, reputation and prestige in many social milieus” (p. 187). Studies of everyday life make such distinctions visible and reveal different moralities, norms and socio-cultural conditions surrounding social practices (Ytre-Arne, 2023). Repertoires evolve throughout the lifespan and involve both digital and interpersonal navigation to develop new habits, competencies, and cultural identities.

A third aspect of everyday life concerns how people make sense of everyday practices within their life contexts (Ytre-Arne, 2023). Above, I have discussed several dimensions relevant for meaning-making, including whether experiences are perceived as adventures, relations with nature and the environment, benefits for physical and mental health, and how outdoor activities may function as a *third place* for social contact in the community (Oldenburg, 1989). These aspects are theoretically relevant for understanding how participants make sense of experiences beyond habits, repertoires and navigation.

Finally, choosing to study the outlined dimensions has empirical implications. As Ytre-Arne (2023) argues, everyday life signals a theoretical and methodological position. The methodology is often qualitative, the focus is on “small acts of engagement” and “mundane practices”, and studies prioritise “context over generalizability” (p. 5).

2.3.4. Summary

The chapter has examined literature highlighting changes in *friluftsliv* and adventure. Criticism of traditional views and practices, political instrumentalisation, and enthusiasm for

local experiences are central factors. The chapter concluded with a theoretical framework for the thesis, emphasising the importance of theories and aspects of everyday life, as well as a qualitative methodology focusing on settings, repertoires, and everyday experiences.

Chapter 3. Methods and materials

3.0. Introduction

This chapter outlines the methods used to achieve the study's objectives. The chapter first outlines the research design and rationale, followed by descriptions of sampling procedures for document analysis and observation. Then it explains how the data were analysed and discusses ethical questions and methodological limitations. The final part identifies the material used to answer each research question.

3.1. Research design and rationale

This investigation into changing conceptions and practices of *friluftsliv* is situated within interpretive and critical paradigms. On the one hand, it emphasises description and interpretation of meaning; on the other, it explores power relations and hegemonic forms, including the potential for “social and political transformation” (Lukenchuk & Kolich, 2013, p. 67). *Friluftsliv* is often presented as a paradigm in which different elements are linked holistically, combining philosophy, history and literature to construct a Scandinavian identity of nature-lovers (Hofmann et al., 2018; McGurk, 2022). This thesis challenges such paradigmatic descriptions and instead focuses on outdoor activities as lived experiences (Gurholt, 2008).

To address these aspects, a qualitative approach was adopted, and a parallel mixed-methods design was used to triangulate the data and enhance validity (Cohen et al., 2017; Gorard & Taylor, 2004). A parallel design involves the simultaneous use of multiple methods to answer the research questions (Cohen et al., 2017). Specifically, the study combined document analysis with participant observation.

Close reading of documentary sources is a key method in historical and organisational research and valuable in other studies (Martin, 2017). Documentary analysis often supplements participant observation, as treating modern settings “as if they were illiterate, oral cultures” is inappropriate (Hammersley & Atkinson, 1983, p. 142). Participant observation is used in outdoor and sports studies to gather data on individuals in context, in contrast to interviews, which decontextualise participants (Piper, 2022). In participant observation, the researcher examines what participants do and say in various situations and domains to understand the meanings their actions have in their lives (Hammersley &

Atkinson, 1983; Moe & Ytre-Arne, 2024). Field dialogues are vital in the ethnographer's toolbox; they are shorter and more varied than interviews (Moe & Ytre-Arne, 2024) and valuable when formal interviewing is difficult (Buvik et al., 2020).

3.2. Sampling and procedures: Document analysis

Document sampling is usually either source-oriented or problem-oriented; the latter involves selecting different types of material to illuminate the research problem (Stokes, 2021). This study employed problem-oriented sampling across three types of sources:

1. Online sites and portals describing activities (DNT, 2025a; HB, 2025; NF, 2025b).
2. Governmental and strategic documents on *friluftsliv*.
3. Miscellaneous material, such as mass and social media items, and public speeches.

Document analysis provided context on the conceptualisation of *friluftsliv* and how activities were designed and promoted. Only material aimed at the public was included. Since much of the material was created by professional communicators or others with a mission, it was understood as strategic messaging to achieve specific goals (Hallahan et al., 2007).

3.3. Sampling and procedures: Participant observation

Historically, ethnographic researchers spent extended periods in remote locations, but nowadays it is more common to combine observations in ways compatible with normal life (Moe & Ytre-Arne, 2024). Hence, it is necessary to sample what to observe using systematic criteria such as time, space, people and context (Hammersley & Atkinson, 1983).

The study focused on short experiences for adults that could be combined with a full-time job, ranging from an hour in the evening to one overnight stay at the weekend. Most fieldwork took place in winter, autumn, and early spring, when it was cold, dark, and more difficult to access outdoor recreation. Activities were reachable by a short public transport journey from cities and towns. The experiences required no specialised skills or equipment and had a low environmental footprint. While the national events and hikes were free, there was a fee for the sauna. All experiences had an identifiable facilitator and were promoted online. I observed the activity unfold, during breaks, and immediately before and after.

Altogether, I observed 22 experiences. Five were pilot observations while preparing the research proposal. Here, I collected online descriptions and observed the event design, but did not conduct field dialogues. I include the pilots because they offer valuable data.

Observed experiences (see Appendix 1 for a complete overview).

- 2 national events to promote *friluftsliv*, designed by the *Norwegian Association for Outdoor Organisations* (E).
- 10 hikes designed by the *Norwegian Trekking Association*: three thematic hikes, four hikes labelled *After work* and three hikes to DNT-operated cabins with activities.
- 10 winter swimming/sauna experiences hosted by a local voluntary association, including the opening of the sauna and the first anniversary.

Access was not difficult, as events were open to all (see information about consent below). I followed advice about dressing as expected for the activity (Stokes, 2021), although sometimes norms were less clear, for example, on an urban hike. I usually took the role of participant as observer (Hammersley & Atkinson, 1983), but some observations (including the pilots) were conducted without interaction.

Informal field dialogues were conducted with more than 50 people: participants, volunteers, guides, and organisers. As Buvik et al. (2020) note, it is favourable to conduct field dialogues during activities; the conversation flows better when not sitting down face-to-face. I asked questions, both directive and non-directive (Hammersley & Atkinson, 1983).

Note-taking is complicated as you must be unobtrusive (Stokes, 2021). I recorded observations immediately afterwards in Norwegian and transcribed them with *Autotekst* – a secure programme for Norwegian transcriptions (UiO, 2025). Ethnographic literature recommends adopting a systematic framework for field observations, summaries and reviews, and reflective and analytical notes (Hammersley & Atkinson, 1983). My notes were usually structured in this way (see Appendix 5 for examples of field notes):

1. Description of the activity (location, weather, conditions, organisation).
2. Participation (number, socio-demographic characteristics, roles, interaction).
3. Field dialogues with participants (using code names).
4. Themes related to *friluftsliv*, the activity and research questions.
5. Methodological reflections, self-reflection.

Field notes and observations were linked to the research question and included inductive observations (Moe & Ytre-Arne, 2024).

3.4. Data analysis

The material was analysed through four stages, following the descriptions in the ethnographic literature (Hammersley & Atkinson, 1983; Moe & Ytre-Arne, 2024). The first stage was organising the files, followed by immersion and exploration of the material, an

important stage in ethnographic research. This stage was aided by text searches and word clouds using NVivo (Lumivero, 2025). The third stage was coding: assigning descriptive names to observations, and categorising: systematically sorting codes into broader concepts using parent-child coding. In the fourth stage, the material was linked to concepts and theories through two types of analysis: thematic and person-oriented (typologies). In the last stage, I returned to manual analysis after using NVivo to sort the material into basic categories (Appendix 6 presents a sample of the coding).

Thematic analysis often follows Braun and Clarke (2006), though there are variations. A common feature is that themes are elicited across the material and linked to research questions, concepts and existing research (Johannessen et al., 2018). The construction of typologies follows similar steps, c.f. Stapley et al. (2022). In thematic analysis, the meaning of individual experiences may be lost, whereas the construction of ideal types highlighted participants with similar experiences and reflections (Stapley et al., 2022). Person-oriented analyses are used in research on everyday life, habits and meaning (Moe & Ytre-Arne, 2024). As Stapley et al. (2022) notes, ideal-type analysis is underused in qualitative research and is valuable if there are more than 30 participants. In this thesis, a person-oriented analysis reveals differences in *friluftsliv* repertoires associated with nearby experiences.

Concepts and typologies are key vehicles for linking to theory (Hammersley & Atkinson, 1983). Triangulating the data involves checking concepts and typologies against field notes, sources, and participants' observations (Hammersley & Atkinson, 1983). During all stages, I kept reflective notes on the validity of the methods and my own role. Reflexivity is critical awareness of how the researcher shapes the research process and interpretations through position and experience (Moe & Ytre-Arne, 2024). If someone I knew (colleague, partner, friend) joined the activity, I asked for brief reflections to compare with my own.

3.5. Ethical considerations

The ethical dilemmas in studying documents and online material primarily concern public vs private information and the collection and storage of personal data (Lester, 2020). In this study, I consulted only public materials, and no personal information was stored or cited.

Concerning observation, the activities were open to all adults, most without prior registration, but some required registration or a fee. Regarding consent, I contacted hiking

guides by email beforehand and informed them of my research (Appendix 3); and did the same with the sauna/swimming association (Appendix 4).

In several cases, I used a few minutes to inform about my research at the beginning of the activity. In accordance with ethical principles, I clarified that I was collecting no personal data, that participation was voluntary, and that I had dual identities as a Norwegian academic and a student at UWTSO. On other occasions, I verbally informed people I spoke with about my research on-site, doing so when it was least disruptive (Stokes, 2021). It was often challenging to provide extensive information, as participants began discussing their experiences right away, seemingly uninterested in formalities. I brought printed sheets with information to share (Appendix 2), but few were interested.

The study was ethically approved by UWTSO (Appendix 7) and followed appropriate guidelines (BERA, 2018; NESH, 2024; UWTSO, 2022). In Norway, a central body (SIKT) gives ethical clearance on behalf of universities; it does not require registration if the data collection is not traceable to individuals (SIKT, 2025). According to the Norwegian National Committee for Research Ethics in the Social Sciences and the Humanities, it is not necessary to inform participants or obtain consent when conducting research on public documents or statements, or observing people in public places, although the safety, integrity and well-being of individuals must be safeguarded (NESH, 2024).

3.6. Challenges and limitations

The power relations between the researcher and participant are complicated; you are together on an equal footing, but one will interpret and write about the other (Moe & Ytre-Arne, 2024). I mitigated risks by not collecting personal data and avoiding quoting participants in ways that could jeopardise their anonymity.

Another challenge is that some informants disproportionately influence the data. While some offer unsolicited accounts, others need directive questioning. Often, people present are interested in ensuring “that the researcher understands the situation ‘correctly’” (Hammersley & Atkinson, 1983, p. 108). In general, I found it easy to obtain different interpretations and followed advice to look for different discourses, voices, and power relations (Stokes, 2021).

The nature of the activities led to practical challenges (Hammersley & Atkinson, 1983). My aim was not to disturb the activity, but most participants quickly engaged with the topic and had much to say. Still, dialogues were interrupted by other participants and the unfolding of the activities. During walks, conversations were complicated by the season's darkness as I was often blinded by headlamps when talking face-to-face. During winter swimming activities, participants would steer conversations in different directions, and often continue engaging with the topics in pairs or smaller groups. Still, both settings sometimes enabled group conversations helpful for hearing different interpretations.

Buvik et al. (2020) mention another relevant issue: participants approach the researcher as an expert. I was often asked for recommendations about activities and outdoor recreation. I sometimes found it difficult to strike the right balance between involvement, detachment, and critical distance (Stokes, 2021). If possible, I used participants' interest to obtain feedback on my observations, thereby also giving something back to participants.

Risks to the researcher are mitigated by wearing appropriate gear and leaving contact data at home, but problems still arise. Hammersley and Atkinson (1983, p. 165) note that “feelings of personal comfort, anxiety, surprise, shock, or revulsion are of analytical significance”. On one occasion, I slipped and fell on the trail, hurting my hand, but I hid my injury to avoid drawing attention to myself and interrupting the upbeat spirit. Hence, this occasion also provided valuable insights into the sentiment of the walk.

Friluftsliv is deeply meaningful to many people, and volunteers make immense efforts to organise experiences. As an observer, I adopted an open and respectful attitude toward the opportunities offered, while also asking questions, carefully examining sources, and reflecting on biases and shortcomings.

3.7. Summary and how the RQs will be answered

This chapter has presented the material and methods used to achieve the research objectives. Based on the theoretical framework and the methodologies discussed, the empirical chapter will explore the three operational research questions:

- *RQ1: How does the turn toward short, nearby, and accessible experiences manifest in strategies and design of activities hosted by voluntary organisations?*

To answer this question, I draw on documentary sources and observations. The material illuminates how *friluftsliv* organisations have responded to calls for low-threshold activities, how experiences are designed to foster habits, and promoted as inclusive and accessible.

- *RQ2: How is the turn towards short, nearby, and accessible experiences reflected in participation and friluftsliv repertoires?*

To answer this question, I draw on observations and field dialogues. The material illuminates how participation in activities varies by sociodemographic characteristics and establishes a person-oriented typology of *friluftsliv* repertoires in relation to nearby experiences.

- *RQ3: How do participants in short, nearby, and accessible experiences make sense of the activities? How do they reflect on motives and benefits?*

To answer this question, I draw mainly on field dialogues. I use these to illuminate the meaning of the activities for participants, including how participants reflect on physical and mental health, social life, novelty and adventure, and relations with nature.

Chapter 4: Analysis and discussion

4.0. Introduction

The previous chapters reviewed literature that helps explain the turn towards everyday experiences, as well as theoretical and methodological frameworks for the thesis. This chapter presents the empirical analysis and discusses the findings. The first section explores how the shift in outdoor recreation is reflected in the strategies of voluntary organisations and the design of activities (RQ1). This is followed by a section on participation, which examines socio-economic characteristics and presents a typology of participants' outdoor repertoires (RQ2). The third part addresses how participants reflect on motivations and benefits (RQ3). The first section is based on documentary sources and observations; the second, on observation and field dialogues; and the third, mainly on dialogues. Each part ends with a discussion that relates the findings to the literature and theory.

4.1. A strategic shift in *friluftsliv*

In the first section, I address RQ1: *How does the turn towards short, nearby and accessible experiences manifest in strategies and design of activities hosted by voluntary organisations?* Strategies and designs are explored for national events, organised walks, and local sauna/swimming experiences. A key focus is on how experiences are constructed to fit everyday life and how they are promoted as welcoming and inclusive.

4.1.1. National events to promote *friluftsliv*

On the national level, a strategic shift was evident in the documents and activities of the Norwegian Association of Friluftsliv Organisations, the umbrella and lobbying body for outdoor life. The Association includes 19 major voluntary organisations, with more than one million members (NF, 2025c). In 2022, the Association adopted a resolution to stimulate what they called *nærfriluftsliv* [nearby-*friluftsliv*], proclaiming that “The local outdoor life is more important than ever, both for well-being, public health, and our planet. Accessible natural areas where people live, stimulate activity and enrich local environments”ⁱⁱⁱ (NF, 2022).

The shift towards nearby, everyday activities is evident in the Associations’ events, which follow a regular schedule. Every autumn, there is a “Week of *Friluftsliv*,” culminating in a “Get Out Day” with local events across the country. The “Week” includes an annual “Night in

Nature” to encourage outdoor sleeping. In 2024, this event took place in late August, and I spent the night camping by a local lake in Oslo alongside many others in tents and hammocks. This was designed as a self-organised event, but the website and social media promotion still had an inclusive feel, stressing that whether you slept in your garden or in the forest, “we all sleep under the same sky”^{iv} (NF, 2024a). Campers were encouraged to post on social media and participate in a photo contest.

While “Night in Nature” is self-organised, other events have a fixed location. Beginning in the 1990s, the Association organises a promotional “Year of *Friluftsliv*” every ten years, and its evolution shows the move towards everyday *friluftsliv*. In January 1993, the first “Year” opened in a snowy mountain landscape reflecting the dominant perception of *friluftsliv* at the time; in 2005, the opening event was in an urban forest, while in 2015, the “Year” was opened in a park in Oslo in an area with a large immigrant population, focusing on inclusion and nearby experiences (NEA, 2016; Vistad et al., 2006; Vaagbø, 1993). Finally, the opening of the 2025 “Year” had a sociable focus, encouraging people to light a fire and include others: “The most important is to get together” (NF, 2025a).

As part of my fieldwork, I attended the opening in 2025 at an outdoor spot accessible by metro from the Oslo city centre (R19). Attendees were invited to barbecue food at one of the fire pits and try winter activities. The promotion was littered with emojis and included phrases such as:

Bring a cup and we'll fill it up! Free and open to everyone. Find your outdoor joy!
Participate in an inspiring day where everyone can try a variety of activities. Feel free to invite others to this opening of the Year of *Friluftsliv*^v (NF, 2025a).

The national events keep outdoor life in the public eye and attract media attention. They also evidence the institutionalised nature of *friluftsliv* and the connections among voluntary organisations, public authorities, and sponsors. Speakers at the Oslo event included Crown Prince Håkon, the Minister of the Environment, and the Mayor of Oslo. The Prince is an avid adventurer, but his speech focused on the joys of nearby activities and how they used to play with their children outdoors (Haakon, 2025). He pointed to health and happiness as benefits of outdoor life and emphasised tradition and community-building:

Humans began lighting fires 400,000 years ago. ... When we light fires all over Norway today, we are, in a sense, together, all of us. Even if we are not in the same place. We also have a community with the people who lived before us.^{vi}

A social media influencer with a refugee background served as an ambassador for the "Year"; sharing humorous videos for beginners in *friluftsliv* (G. Eidslott, 2025). There were also stalls marked: "Camp food from the 'whole' world" with Mexican cocoa, Persian stew, and Japanese soup. Despite the inclusive tone, the signalling was ambiguous, as the food was presented as exotic and foreign in contrast to the hot dogs barbecued by most participants.

4.1.2. The Norwegian Trekking Association and nearby walks

The shift towards nearby activities is even more evident in the strategies of the Norwegian Trekking Organisation, the largest outdoor organisation in Norway with over 300,000 members (DNT, 2025c). Its strategic plan for 2026-2031 (DNT, 2025b) prioritises inclusive, nearby activities, reflecting the factors discussed in the literature review.

The plan acknowledges socio-economic inequalities and aims to "reduce financial and other barriers to participation"^{vii} (p.9). Public health and inactivity are noted as significant challenges, and loneliness should be combatted by inviting people "into our community, through membership, volunteering and participation"^{viii} (p. 4). It is acknowledged that outdoor recreation harms the environment, and DNT commits to becoming a "role model for reducing the footprint of friluftsliv"^{ix} (p. 12). Marketing is toned down compared to previously (DNT, 2019), as this is the main aim:

We will promote cabins, routes and hiking destinations that, based on nature's premises, can withstand more visits, and not actively promote our offer to foreign airborne guests. Our growth should primarily occur through a suitable nearby friluftsliv, where the threshold for participation is low, the footprint is small, and the health benefits are high^x (p. 10).

The strategy further acknowledged increased competition for time and engagement, leading to a need for professionalisation, higher-quality services and an attractive atmosphere where volunteers could feel included and boost their skills (DNT, 2025b).

DNT runs several online portals to make participation accessible, including one for organised activities where the observed activities were listed as separate events (DNT, 2025a). As part of the fieldwork, I participated in three types of DNT experiences: Walks to DNT cabins, thematic walks organised by DNT sub-chapters, and weekday walks marketed as *DNT After Work*.

The first type, cabin walks, is designed to facilitate short self-organised walks in the evenings and on weekends. In the DNT hut, meals are offered, and there is often the opportunity to play board games, socialise, or try outdoor activities. A typical promotion read: “Bring a friend, colleague, or the whole department, and combine a nice evening walk with tasty pizza”^{xi} (DNT, 2024b). The second type, thematic walks, is designed and guided by different DNT chapters and attracts a larger proportion of regular participants. These were set in areas with differing socio-demographic characteristics and had in common that the guide emphasised cultural and historical features.

The third type is labelled *DNT After Work* and is presented online as a new offer to “facilitate low-threshold walks after work in the nearby area” and “experience nature with friendly adults!”^{xii} The walks took place on a weekday at a fixed time and did not require registration; participants could simply show up at the metro station or bus stop where they were met by guides. The descriptions of these trips specified what participants needed to wear and bring, rather than assuming they were experienced (DNT, 2024a). These walks also varied between affluent areas and suburban neighbourhoods with blocks of flats.

4.1.3. A local organisation for (winter) swimming and sauna

In addition to large organisations, numerous volunteer groups organise activities locally. Among these are voluntary associations operating saunas along the Oslo fjord to encourage all-year swimming. As part of the fieldwork, I observed winter swimming experiences on a public beach with a communal sauna located in the archipelago of Hvaler in the Oslofjord. The area is a popular holiday spot; the population rises from less than 5000 residents to many thousands in the summer (SSB, 2025). In the pilot phase, I attended the sauna's opening ceremony and an anniversary celebration one year later, and observed in and around the beach and sauna on eight occasions during the dark season.

The buildup to and opening of the sauna were covered in local news and social media. The founders emphasise that all labour was voluntary, and that this was “a low-threshold activity for the many”^{xiii}. Strengthening the community and supporting off-season activity were key aims as the sauna should “contribute to community, joy and well-being”^{xiv} for residents, cabin owners and visitors (Hovlandsdal, 2023). In another article, the entrepreneurs highlight the opportunity for meeting others in communal sessions where “you can go alone and share

the sauna with people you know as well as strangers”^{xv} (Torstensen, 2024). Winter swimming was deemed healthy and “gives you a kick and a feeling of happiness”^{xvi} (Hovlandsdal, 2023).

An interesting feature is that this activity is presented as more low-threshold than traditional *friluftsliv*. It is noted that winter swimming is “a public health feature that doesn't require you to be super fit”^{xvii} (Torstensen, 2024). At the opening ceremony, the chair explicitly distinguished between strenuous mountain activities and the lower threshold for swimming and sauna.

Like the other activities, this also had a connection to public authorities. The local mayor formally opened the sauna, herself an avid winter swimmer (P02), and support was forthcoming from the municipality, private sponsors, and local businesses (Hovlandsdal, 2023). In contrast to the events and walks, the activity was not free, but the fee was low (£9 for members and £11 for non-members in 2025), and booking is easy through a website.

4.1.4. Summary and discussion

The literature review showed how traditional notions of *friluftsliv* and adventure were built on romantic conceptions of nature and wilderness. This section has shown that outdoor recreation facilitators move away from such notions. The exploration demonstrates that inclusivity, flexibility, health benefits, community, and sustainability had become explicit values in organisations’ strategies and promotional efforts. These values reflect the political emphasis on *friluftsliv* as a means to achieve societal goals. Yet, the analysis also revealed distinctions as some activities were presented as less strenuous and more inclusive than others, and lines were sometimes drawn between traditional and foreign elements.

The investigation has shown that settings varied across areas with different socio-economic characteristics, and that the timing was designed to facilitate participation by working adults, even during the dark season. Activities took place in the evening and on weekends; they were free or inexpensive and accessible by public transport. Indeed, the design combined flexibility and inclusivity with an underlying structure of regularity that encouraged routine and habit formation.

4.2. Participation and repertoires

In this section, the focus shifts from facilitators to participants. Based on observations and field dialogues, I explore RQ2: *How is the turn towards short, nearby and accessible experiences reflected in participation and friluftsliv repertoires?*

Two approaches are used to discuss participation: observations on socio-economic characteristics and a typology of outdoor repertoires. The aim of the typology is not to present exclusive categories, but to explore how participants' practices align with distinct themes in adventure and *friluftsliv*. The approaches are combined to illuminate the extent to which activities are inclusive and how different activities attract participants with varying relationships to the outdoors.

4.2.1. Participation and inclusivity

The literature review discussed changes in outdoor participation and particularly the increased prominence of women. At all the walks, the women outnumber the men significantly, and many guides and volunteers were females of various ages. In the saunas, both genders were equally represented, though I regularly saw middle-aged or elderly women winter swimming in groups at the beach, with no men present.

The observed activities drew participants of all ages, but the mix varied. As a large organisation, DNT targets its activities to attract participants of diverse ages and backgrounds. At *DNT after work*, participants were working age, ranging from the 20s to the 60s, and many attended alone. The thematic walks drew older participants, while the cabin events attracted families with children, couples, and groups of friends. The winter swimming/sauna was the most diverse. Here, I encountered participants aged from eight to the eighties, and many constellations: singles, couples, families, grandparents with grandchildren, friends, colleagues, neighbours, cabin owners, work crews taking a break, bachelor parties and more.

I have less information on social status, but participants came from different parts of Oslo and the surrounding counties, many from nearby suburbs, cities, and towns. Participation reflected that activities were set in different areas, both affluent and low-income. Especially *DNT After Work* and winter swimming/sauna drew a mixed crowd. I also met many newcomers to Norway, and people who spoke Norwegian less fluently or not at all.

Attendance followed the statistical pattern by ethnicity, with very few participants of Asian or African descent and many with European or Western backgrounds. The most diverse was the opening of the “Year of Friluftsliv”, which took place at a well-known lakeside spot in Oslo, close to a housing complex with students from many nationalities. Attendees included families and groups from diverse cultural backgrounds, including participants wearing headscarves and long dresses under thick winter coats. Still, there was a sense of division, as many participants appeared to be onlookers rather than engaged in activities. Indeed, the event presents Norwegian *friluftsliv* as somewhat exotic, as I saw Norwegians in traditional knitted sweaters posing for pictures for people who appeared to be from different cultural backgrounds.

4.2.2. Participants' relationship with friluftsliv: A typology

It is common to discuss participation in terms of socio-economic characteristics, but these only capture some aspects. Since observation and field dialogues are not particularly suited to delve deeply into age, social status, and economic differences, I have constructed a typology of *friluftsliv* repertoires, clustering individuals with similar characteristics. As noted in the literature review, *friluftsliv* is imbued with morality and meaning, and the concept of repertoire is helpful for connecting practices with values and reflection.

The typology comprises four ideal types, which I have labelled *mountaineers*, *place-based practitioners*, *aspiring outdoorspeople*, and *occasional participants*. The typology is based on observations as well as how participants described their relationships to the outdoors and nearby activities, their experiences, skills, and equipment, and how they navigated to find activities.

4.2.2.1 The mountaineers

During fieldwork, I met several participants who primarily associated *friluftsliv* with extended stays in remote locations. Despite my declared interest in nearby experiences, several participants shared tales of long expeditions and suggested research opportunities in remote terrain. The mountaineers enjoyed nearby activities but often saw them as a supplement to “the real thing”. One said he joined the nearby walks because he did not have time to go to the mountains, and another said she used them to get in shape for mountain skiing. When I asked participants on one nearby walk, “Would you call the walk today *friluftsliv*?”, they hesitated. One individual said that walking near urban areas was not *friluftsliv*, but it became

“more like *friluftsliv*” as we reached the city's outskirts. At another walk, one said: “This is not *friluftsliv*, it is too cosy, you have to struggle if it shall count as *friluftsliv*”.

The mountaineers are familiar with the system of routes and cabins, and with the traditional norms of *friluftsliv*; they are members of outdoor organisations, and several serve as volunteers or guides. On one occasion, I met a three-generation family, all of whom had a broad outdoor repertoire, including kayaking, winter swimming, skiing, and multi-day hiking. The adults were part of a DNT crew maintaining routes, signposts, and bridges in a remote area. They described their crew as highly dedicated and noted that members would not let go even when they were less able to lift and carry, illustrating how hard it may be to relinquish a mountaineering identity.

I met mountaineers at all activities, but especially when joining experiences hosted by a DNT chapter that also organised multi-day hikes. Although guides and participants were inclusive and friendly, these activities signalled a more insider culture. Equipment was a distinguishing feature, as mountaineers commonly wore hiking gear even on urban walks and engaged in extensive discussions about gear, self-reliance, and coping in difficult conditions. The mountaineers were also distinguished by how they talked about others, as it was common to share anecdotes about walkers they had met who were less competent or badly equipped.

Since they already had extensive repertoires, the mountaineers were nudged to participate through networks, membership information and social media, and they were familiar with portals and apps. Two women talked about how they pushed each other to go on overnight trips when they had small children, illustrating the importance of interpersonal relationships.

4.2.2.2. The place-based practitioners

The second category comprises people with extensive outdoor experience but who do not associate *friluftsliv* with mountaineering or trekking organisations. Their experiences were connected to specific places where they lived or had access to cabins. Many referred to broad repertoires, including walking and skiing, harvesting, boating, fishing, or swimming. The difference between these participants and the mountaineers may be illustrated by an interview with the general secretary of DNT, appointed in 2025. She did not grow up in a *friluftsliv* family, she says, but the family spent much time outdoors:

The simple, nearby friluftsliv is what I spend most of my time on. A friluftsliv where we don't have to bring a pack. Enjoying nature without needing a lot of equipment... At my home, we considered DNT an organisation for those who went hiking in the high mountains. We weren't up there – we were at our cabin in Nordmarka [near Oslo].^{xviii} (E. Eidslott, 2025)

In many cases, place-based practitioners joined organised activities because of a life change: a new job, retirement, the loss of a partner, or a need for more regularity. A regular at *DNT After Work* was accustomed to being outdoors and wanted to familiarise herself with new localities after taking a job in Oslo: “I need to re-establish a habit”. A caregiver joined nearby walks because her partner could no longer accompany her due to health issues. In the sauna, I met numerous participants who frequently walked, kayaked, swam, and harvested in the area and were thankful for the opportunity to expand their local repertoire to include winter swimming.

As noted, these participants often talked about places rather than trekking routes. One thematic walk stood out for attracting many place-based practitioners. The walk emphasised a sense-of-place perspective, as participants engaged more deeply with the landscape and its history. As we passed old farm buildings, quarries, harbours, and holiday homes, participants reflected on life in earlier times and shared memories of picking berries and mushrooms and encountering animals.

Place-based practitioners typically wear sensible outdoor clothes and less specialised gear. They did not “shop around” but found activities to join regularly. One elderly man said he found it difficult to use apps and platforms and preferred staying with the same group. An elderly woman in good shape told me she regularly walked with a friend; they used local guidebooks, apps, and the local DNT chapter to familiarise themselves with more walks in the area.

4.2.2.3 The aspiring outdoorspeople

The third category includes individuals with limited experience but who aspire to an outdoorsy identity, joining organised experiences to build their repertoire and skills. In addition to nearby experiences, there are numerous low-threshold activities, courses and welcome events to build competence and learn the cultural norms of *friluftsliv*.

At *DNT After Work*, I met a participant with less experience who had begun attending courses run by DNT and others. His starting point was a three-day “Introduction to *friluftsliv*” in a

mountain hut, where he learned about equipment, navigation and safety. Another man with limited experience had attended a welcome event at DNT and completed a first-aid course; he now planned to qualify as a guide. A woman with a military background was building competence through the kayak course ladder, had joined trips for newcomers, and was ready for her first organised overnight trip.

Aspiring outdoorspeople appear less selective than other participants; they “shop around” and consider low-threshold activities a resource for building a varied repertoire. One was going through a breakup and wanted his new situation to be matched by a new lifestyle. Another had outdoorsy colleagues and wanted to be included in their culture. Several people I met at the sauna had only recently debuted as winter swimmers; some had been introduced to the activity through local or work events and had included it in their outdoor repertoire.

Becoming an outdoorsy person often involves acquiring significant gear, but participants adopting such a lifestyle in adulthood benefit from the (slow) transformation toward a more sustainable practice. I got the sense that aspiring outdoorspeople were more aware of the possibilities for acquiring equipment second-hand and using shared facilities, such as DNT kayak depots, to save money and try different activities.

Aspiring outdoorspeople used portals, social media, and websites extensively to navigate activities. Once they were in the loop, they were prompted to attend more activities. One woman says that once she became a DNT member, “I started getting information about activities and just threw myself into it”. While participants may want to post experiences on social media as part of a new lifestyle, one saw *friluftsliv* as an escape from endless scrolling and appreciated the welcome event at a hut without connection.

4.2.2.4. The occasional participants

The fourth category of participants has less experience, less attachment to place and shows less interest in assuming an outdoorsy identity. Occasional participants often act more like tourists when they join a nearby activity; they typically wear city clothes or sportswear rather than hiking gear.

The occasional participant may associate different things with the outdoor experience. A young woman participating in *DNT After Work* was working from home, she needed

diversion and compared the hike with dating, spas, and friendship clubs. She was not interested in “uncomfortable” experiences but wanted to be open to new adventures. Another woman was keen to take photos; she joined activities to create content for her social media accounts. A third woman was on the lookout for free activities in Oslo; she had little to spend and found other leisure options expensive.

Occasional participants were especially grateful for low-threshold activities: emphasising the value of “drop-in” and no formal sign-up. A man who used a social meeting app to find activities in other European cities said that in Oslo, the free outdoor activities had a similar vibe. During winter swimming, several emphasised low entry fees and easy booking, allowing spontaneity. A group of friends trying out activities at a DNT hut said they decided on this option the same day because they wanted to do something together but did not have a plan.

For the occasional participant, the nearby activities were perfect for an individualistic lifestyle that did not require commitment. For busy working people, the timing of *DNT After Work* walks was particularly suitable. Others had time to fill; a young man who often went to the communal sauna alone answered, “It is something to do,” when I asked about motives. A man I spoke to at a cabin walk mentioned the “doorstep mile”; he had little energy in the dark season, and the availability of low-threshold activities made it easier to just do something.

Occasional participants were often brought along by experienced friends or colleagues. At a cabin walk, I met a young mother with a baby from another European country who had recently arrived in Norway. Her contacts wanted to introduce her to what they called a “typical” Norwegian activity: a walk in the dark and pizza in a DNT cabin. Hence, easy navigation and a personal push were essential for participants who are not regular users of *friluftsliv* portals.

4.2.3. Summary and discussion

In this section, I examined participation and repertoires and showed how different activities attracted different people. The findings aligned with the literature review, which showed that nearby *friluftsliv* is socio-economically inclusive, but that some differences remain. The findings reflected how organised activities benefitted women’s participation and how nearby

activities offered opportunities for people of all ages to build outdoor habits in their everyday lives.

To delve deeper into patterns of participation, I explored how participants attached value and meaning to nearby experiences. Different experiences attracted different target groups and, to some degree, aligned with distinct cultural conceptions of *friluftsliv*. In some activities, conversations centred on an understanding of *friluftsliv* as extensive activities that required skills and equipment, while in others, place-based memories and features were more prominent. Finally, some activities, particularly *DNT After Work* and winter swimming/sauna, drew a more diverse group of participants with different interpretations of outdoor recreation; hence, such activities are crucial for making *friluftsliv* more inclusive.

This part of the study also highlighted how an everyday-life perspective, emphasising repertoires, is helpful for the study of outdoor recreation. The study showed how well-designed activities functioned as an essential everyday-life resource, and how outdoor repertoires evolved in response to life-phase changes across domains such as work, partnership, and ageing. Mapping repertoires and cultural understandings of *friluftsliv* furthermore provided insight into how outdoor identities were assumed and reinforced, and how the less experienced used available opportunities to build skills and competence.

Furthermore, this section demonstrated that digital and interpersonal navigation for identifying relevant activities was important for *friluftsliv* repertoires. The literature review argued that digitalisation helps facilitate a more flexible, spontaneous *friluftsliv*. This section has confirmed the importance of digital platforms for participation in nearby experiences, while also highlighting the role of interpersonal encouragement.

4.3. Motivations and benefits

The final empirical analysis addresses RQ3: *How do participants in short, nearby, and accessible experiences make sense of the activities? How do they reflect on motives and benefits?* The analysis explores how reflections align with factors discussed in the literature review. Three themes dominate field dialogues: Health and wellbeing, the outdoors as a social space, and the need for variety and novelty. In contrast, there is little talk of the benefits of being in nature per se or the environmental aspects of outdoor recreation.

4.3.1. Health and wellbeing

An overarching narrative in conversations is that outdoor activities are good for your health and improve your wellbeing. Still, there is a difference across the activities. While walking was touted as a documented way to sustain long-term health, winter swimming and sauna were described as transformative, with less clear evidence of health benefits but strong short-term wellbeing effects.

At all walks, the benefits of exercising outdoors year-round were dominant themes. Participants and guides talked about improved strength, balance, and cardiovascular fitness; reduced stress and improved sleep; weight control; and improved chronic, lifestyle, and age-related conditions. On several occasions, such as in a group conversation on a thematic walk, a discussion about nature quickly turned to health; I asked participants to describe their experience in the forest, and one person immediately responded that being near trees and water lowers blood pressure. Others follow with more health-related factors. Indeed, participants rarely display a vocabulary for discussing the nature experiences beyond their effects on health and wellbeing.

Conversations about winter swimming/sauna focused on its transformative nature; participants typically described both energisation and relaxation. The effects were described as “fantastic” and “nothing like it”. When I ask about health benefits, references were less specific, with participants citing media items, influencers, and popular documentaries rather than documented effects. Participants also used terms like “detox” and “chill” and referred to dopamine and endorphins, terms from popular narratives about wellbeing.

The settings also invited conversations about vulnerabilities and tensions around health. Older participants shared concerns about deteriorating strength and fear about having to reduce outdoor pursuits. Not all saw the activities as inclusive. At *DNT After Work*, a middle-aged couple responded to my questions about low-threshold by stating: “It is cold, it is dark, it is wet, we are walking quite fast. This is a high-performance walk for us”. Guides referred to political goals regarding the health benefits of outdoor life, yet there is some disappointment that organisations dedicating themselves to these goals receive little economic support.

4.3.2. *Outdoor life as a social space*

The second dominant theme concerns connection to others. This is a multifaceted theme encompassing at least three dimensions: strengthening existing relationships, establishing new networks, and connecting with the community.

The first aspect concerns how the nearby experience can strengthen existing relationships. Especially the cabin walks and sauna experiences are settings where it is easy to invite acquaintances, colleagues, or family members to join. I met several groups of friends and colleagues who had incorporated winter sauna into familiar rituals, including pre-Christmas office parties, bachelor parties, and annual cabin trips with activities and traditional dishes. A group of female artists noted how they would usually go out drinking on these occasions, but found swimming healthier and more sociable. Groups of friends and multigenerational families filled the sauna during Christmas and Easter, involving celebratory rituals such as a New Year swim or a sauna on the darkest day of winter.

The second aspect concerns how organised activities enable social networking. The *After Work* walks attracted many solo participants, and a group of women I met had added each other on social media and been on self-organised walks together. It is commonly described how organised events lower the threshold for getting outdoors alone, and enable conversations about complex issues. I heard conversations between strangers about dating, breakups and divorces, unemployment and loneliness, alongside regular small talk. Yet, participants also noted that it was beneficial not having to assume responsibility for others' well-being, how the sociality was open and flexible, and participants could shift between conversations. A guide noted that some walks are designed to foster stronger ties and more regular attendees, and particularly one thematic walk felt like a social event where participants shared memories of past experiences.

The third aspect concerns how organised experiences serve as places to connect with the broader community and function as *third places*. At one walk, I talked to women in their 30s to 60s who all mentioned the need to connect in real life, how social media networking was not enough to survive the winter months, and that well-designed activities freed them from self-organising. During another walk, a conversation erupted about the lack of friendly social settings in urban areas and the drawbacks of other socialisation venues. Participants agree

that during many supposedly sociable activities, most talked to people they knew or stared into their phones.

Many conversations arose about how the sauna contributed to the community. “Everyone wants to be part of it; it is the most social experience I have had during all my years at this place”, one resident said. A woman told me that she joined communal sessions after checking that someone else had already booked; it was easier than “nagging people to join me”. Conversations flowed easily in the communal sauna; the design allowed participants to look at the sea rather than at each other. At the overnight trip, participants said the same about the fire: conversations are easier when the focus is elsewhere.

Communal experiences also created social tensions. In and around the sauna, I encountered tensions around alcohol, music, parking, booking, and getting out on time. Walkers mentioned insecurities about the information provided, parking options, interpreting the required fitness levels (walks are graded as simple, medium, or strenuous), and whether membership was necessary. There were tensions related to walking speed and volume; once, my group was told off for speaking too loudly.

4.3.3. Variety and novelty

As noted in the literature review, outdoor experiences are often framed in the context of adventure, conceptualised as a break from everyday life. In general, variety and novelty are described as an integrated aspect of everyday *friluftsliv*, rather than a break from mundanity or going “off-script”. However, some activities are described as more challenging, with safety emphasised over risk.

In dialogues across activities, participants emphasised the need for variety to sustain everyday outdoor habits. Joining organised experiences was a low-threshold way to familiarise oneself with new routes and activities. Participants describe how they got bored by repetition, a feeling that intensified during COVID. A guide noted that *friluftsliv* organisations encouraged personal touches, incorporating culture, history, and innovative elements. A staff member at a hut echoed: “People need more than a walk and a waffle; it must be an experience”. In many cases, however, this only meant branding it as an event under a distinct name, such as “Tuesday evening walk with pizza and board games”. Guides described how they were constantly on the lookout for snippets that could be combined in

“new” walks with easy access and pleasant snacking spots. The demand for novelty sometimes created tension. A participant who had completed guide training expressed disappointment with the low attendance on her walks; she observed that successful experiences required careful design.

While most activities were rather mundane, harsh weather conditions prompted participants to discuss challenges and risks. On a November walk, it was dark, slippery, and challenging, and participants reflected on it as an adventure that pushed them to the edge of their comfort zones. In the sauna in late November, conditions were even worse: the sea was cold and dark, with high waves and torrential rain. Participants commented that it felt “crazy” to be in the water rather than comfortably at home, yet it offered excitement and pleasure. In these instances, there was little objective risk; indeed, safety is a key topic. Participants emphasised how being with others created a secure atmosphere for winter swimming. On the overnight hiking trip, where women outnumbered men, the conversation turned to fear of sexual harassment outdoors and how an organised experience provided security.

Nearby walks do not typically invite conversations about the natural setting as particularly adventurous, aesthetically pleasant, or emotionally rewarding, with some exceptions. Guides say island experiences are particularly popular, here participants used words like “beautiful” and took pictures of fjord views and sunsets. In several cases, participants seemed unsure whether the activities counted as nature experiences. At one DNT hut in the forest, I asked a group of young men to describe the nature experience, but they hesitated, and one said that nature required proximity to water or mountains. Another said he had a nature experience earlier when he walked along a coastal path to meet the others. Similarly, I heard no conversations about the nature crisis or *friluftsliv* as sustainable or unsustainable. The only explicit reference to environmental consciousness as an effect of *friluftsliv* is made by the Minister of the Environment at the opening of the “Year of friluftsliv” (R19), but this topic was not brought up by participants.

4.3.4. Summary and discussion

In this section, I have analysed participants’ reflections on why they engage in organised activities. Three themes dominate: Health and wellbeing, *friluftsliv* as a social space, and variety and novelty. These findings add insight to the research reviewed in the literature review and theoretical framework.

The literature review showed that the political redefinition of *friluftsliv* was partly driven by public health concerns, and that health and wellbeing are dominant themes. While the health benefits of walking were described in detail by participants, those of winter swimming were less clearly articulated, although participants recorded a strong sense of wellbeing. The literature review showed that *friluftsliv* was designated to address loneliness and serve as a *third place*. Social benefits were a multidimensional theme for participants, involving connections with familiar people, strangers, and the broader community. The empirical explorations found that activities facilitated togetherness and networking, yet also allowed for a more open and flexible sociality with less responsibility, not necessarily building social ties but fostering a sense of community.

In the literature review, I critiqued the framing of nearby adventures and *friluftsliv* as breaks from everyday life that require particular mindsets. The study confirms that most activities are mundane (walking, talking, eating), yet variety and novelty are seen as crucial for sustaining outdoor habits. Guides and organisers designed activities to appear less mundane. This suggests that the perception of going “off-script” is ambiguous; on the one hand, variety is part of the everyday *friluftsliv* routine rather than a departure from it, but participants also desire novel experiences. Participants were also more likely to view bad weather as an adventure, albeit in a safe context.

Earlier, I cited literature on *friluftsliv* that emphasised strong relationships with nature. The study found little discussion of nature and the environment in conversations about motives and benefits, except when related to health and wellbeing or a varied repertoire. Hence, participation in nearby experiences aligned more closely with the political goals of outdoor recreation as a means to improve public health, combat loneliness, and strengthen communities, and attractive activities were important for sustaining regular activity.

Chapter 5 Conclusion

5.0. Introduction

In the introduction, I identified a paradox in the conception of *friluftsliv* in Norway. While popular culture is dominated by romantic narratives and images of wilderness, public authorities, outdoor organisations, and practitioners increasingly prioritise outdoor recreation in and near residential areas. To investigate the rising trend of nearby *friluftsliv*, I designed a qualitative study of accessible local experiences facilitated by volunteers. In conclusion, I answer the research questions, discuss the implications, and offer recommendations for policy and practice.

5.1. Answering the research questions

The aim of this thesis was reflected in the main research question: *How does the turn towards short, nearby, and accessible experiences influence the conception and practices of Norwegian friluftsliv?*

The first objective was achieved in the literature review, which discussed explanations for the shift towards nearby activities. The review examined traditional conceptions of *friluftsliv* and the forces driving a new conception. Three main explanations for the turn can be drawn from the review.

First, the turn towards nearby activities is a response to the critique of traditional *friluftsliv* for being exclusive and unsustainable (Anderson et al., 2023; Eikje, 2025; Gurholt, 2008). The critique of *friluftsliv* echoes that of outdoor adventure and tourism, as contributors from several fields have called for greater focus on everyday experiences close to where people live (Humphreys, 2014; Mackenzie & Goodnow, 2021; Rantala et al., 2019; Roberts, 2018; Wattchow & Brown, 2011). Furthermore, I pointed to a political re-examination of *friluftsliv* (KLD, 2016). Outdoor recreation in Norway, as elsewhere, has become part of a drive to build a more inclusive society and a more active population through local greenspaces and low-threshold experiences (HOD, 2023; Twohig-Bennett & Jones, 2018; Yuen & Johnson, 2017). A third explanation lies in broader social developments, particularly breakthroughs in nearby experiences during COVID and the proliferating digitalisation of the outdoors via portals and apps (Arts et al., 2022; Schwietering et al., 2024; SSB, 2021; Ulset et al., 2023). Online systems made it easier to find and attend nearby experiences (Beames & Maher, 2025).

Following a methods chapter that outlined the need for a qualitative, mixed-methods design combining document analysis, observations, and field dialogues, the remaining objectives were met in the empirical investigation, structured as an exploration of three operational research questions. Below, the findings for each research question are summarised and linked to the literature review.

5.1.1 Strategies and design (RQ1)

The first operational research question was: *How does the turn toward short, nearby, and accessible experiences manifest in strategies and design of activities hosted by voluntary organisations?*

The study demonstrated that the strategic focus of voluntary outdoor organisations was centred on nearby, everyday experiences. Organisational aims reflected serious consideration of the challenges posed by traditional *friluftsliv*. Furthermore, organisers responded to societal challenges regarding inclusivity, health, community building, and sustainability (KLD, 2016), and their intention to address these challenges was highlighted on websites, in media coverage, and in speeches. Activities are designed to facilitate access and routines for everyday outdoor recreation. As noted in the theoretical part, material aspects shape everyday life (Pink, 2012; Ytre-Arne, 2023). The temporal and spatial design of activities was planned to include adults from different socio-economic and geographical areas, and the timing facilitated participation and habit formation.

The analysis further revealed that organisers recognised the demand for varied, novel and high-quality experiences. Although activities were often mundane, as is common in outdoor recreation (Large & Schilar, 2018), efforts were made to frame experiences as attractive and special through digital platforms and social media. In this sense, organisations responded to ideas about the centrality of novelty and variety, highlighted in writing on adventure and microadventure (Gross & Sand, 2020; Humphreys, 2014).

5.1.2. Participation and repertoires (RQ2)

The second operational research question was: *How is the turn towards short, nearby, and accessible experiences reflected in participation and friluftsliv repertoires?*

The observed activities attracted participants of all ages from areas with diverse socio-economic characteristics. Women dominated many activities; thus, nearby activities

challenge traditional masculine images of *friluftsliv* and adventure (Gurholt, 2008; Large & Schilar, 2018). Beyond these characteristics, participation in the observed activities reflected the persistent differences across diverse ethnic groups (Anderson et al., 2023; Graham & Eriksson Krutrök, 2024; Mickelsson, 2021).

While socio-economic characteristics are important, *friluftsliv* is also about morality, culture and lifestyle (Anderson et al., 2023; Gelter, 2000; Gurholt, 2008). The concept of repertoire captures how practices, relations, reflections, and meanings are interlinked (Ytre-Arne, 2023). A typology of four ideal types: *mountaineers*, *place-based practitioners*, *aspiring outdoorspeople* and *occasional participants*, identified contrasting interpretations of what nearby experiences entail and deepened the understanding of why different activities attracted different types.

An important finding across repertoires is how outdoor recreation serves as a resource throughout the lifespan. Everyday life is not stable, but characterised by change and adjustment (Pink, 2012; Ytre-Arne, 2023). Nearby activities offer opportunities for people to reorient their outdoor habits and connect with other practitioners in response to life-phase changes across domains such as work, partnership, and ageing. Digital platforms, websites and social media are increasingly important for discovering and engaging with activities (Beames & Maher, 2025). Yet, person-to-person encouragement remained vital for encouraging participation.

5.1.3. Reflections on motives and benefits (RQ3)

The third operational research question was: *How do participants in short, nearby, and accessible experiences make sense of the activities? How do they reflect on motives and benefits?*

A key finding is that participants' reflections on motives and benefits emerge from concerns in their everyday lives. Aspects central to traditional *friluftsliv* philosophy, such as strong relationships with nature and environmental consciousness (Gelter, 2000; Hofmann et al., 2018), were not foregrounded in participants' reflections. The activities were not to a great extent understood as nature experiences, perhaps because the surroundings did not appear sublime or attractive in a romantic sense (Jeuring & Haartsen, 2017). Rather than abstract conceptualisations, the analysis revealed alignment between the political framing of societal

challenges and participants' reflections. Motives and benefits related to health, wellbeing, social life, belonging, and community-building dominated, i.e. values central to political discourse (HOD, 2019, 2023; Jentoft et al., 2025; KLD, 2016). The reflections also corresponded with ideas about the value of *third places*, i.e. physical places to socialise informally with other members of the community (Oldenburg, 1989)

Furthermore, the analysis found that variety is important for participants. As noted, outdoor adventure and microadventure are often framed in a novelty mindset; participants must “cognitively or emotionally disconnect from everyday life” (Mackenzie & Goodnow, 2021, p. 64) or be willing “to go off-script *even among the everyday*” (Roberts, 2018, pp. 28, original emphasis). Although activities are designed to be attractive and varied, the study shows that they are not perceived as a disconnection from everyday life. Sustaining a broad outdoor repertoire is vital to many participants' everyday lives, rather than a break from it; indeed, *variety-as-a-script* might be a better description than *off-script*.

5.2. Implications and recommendations

In this part, I return to the study's overarching aims and discuss the implications and recommendations: What do these findings mean for theoretical perspectives and further research, and what policy and practice recommendations can be drawn from the study?

5.2.1. Research on everyday life, stakeholders, and participants

The study has contributed to research on everyday outdoor recreation among working adults and, thereby, to a more realistic image of what *friluftsliv* entails. Many have called for more everyday life research (Gurholt, 2008; Hill & Flemons, 2024; Large & Schilar, 2018; Pohl et al., 2000), yet few studies of Norwegian *friluftsliv* exist that are not grounded in educational or special needs contexts (NF, 2024b). Everyday life studies encompass concepts that illuminate under-researched aspects of *friluftsliv*, including its temporal and spatial elements, repertoires and values, as discussed in this thesis. Everyday life perspectives can also stimulate interdisciplinary interest in outdoor life by identifying connections between outdoor recreation and other leisure, cultural, and social domains.

The study has further illustrated the value of research on stakeholders, particularly those facilitating experiences. It is impossible to overstate the role that volunteers play in designing and maintaining everyday recreation in Norway. Although research exists on the challenges

facing *friluftsliv* organisations in maintaining traditional mountain tourism (Westskog et al., 2021), and on nature tourism operators in general (Fredman & Margaryan, 2021), less is known about how voluntary organisations maintain everyday nearby activities (Nevala, 2021; Rantala et al., 2019). We know little about the structure of voluntary organisations, what motivates volunteers, the human cost of maintaining activities, and potential tensions arising from conflicting goals. The study showed that traditional notions of *friluftsliv* and adventure drew on romantic ideas, whereas current strategies moved away from them; hence, further research is warranted on how ideas and practices evolve within organisations and their relation to social trends.

The study has also illuminated the need for research on participants. There is quantitative research on participants' motivations and levels of activity (Dalen & Oppøyen, 2023; SSB, 2024), but less qualitative research on practices in context (see, for example, Anderson et al., 2023; Bratrud, 2025). Qualitative methods can capture how practices, relations, reflections, and meanings are interlinked, and how values and habits evolve and change throughout the lifespan. Methodologically, the thesis shows the value of supplementing thematic analysis with typologies, an underused tool in qualitative research (Stapley et al., 2022). Typologies can help illuminate how different clusters of participants think, talk about, and engage in *friluftsliv*, and how identities relating to the outdoors are assumed and reinforced. As shown in this thesis, philosophical criteria for what constitutes *friluftsliv* (Gelter, 2000; Hofmann et al., 2018; McGurk, 2022) may reflect the experiences of some participants, while excluding others. In some activities, conversations centred on an understanding of *friluftsliv* as extensive hiking; in others, place-based aspects and memories were more prominent; in others, they were open to different interpretations. In general, participants did not elaborate when asked about *friluftsliv*, suggesting that the meaning of the concept is rarely discussed.

5.2.2. Recommendations for policy and practice

The first recommendation concerns policy. As noted, the research volume on *friluftsliv* is low: a review of current research asserts that it has low priority with funders, and that policies are grounded in ideologies rather than systematic knowledge (NF, 2024b). Given the ambitious role assigned to *friluftsliv* in political documents (HOD, 2023; KLD, 2016), one might expect greater funding for research. One might also expect greater financial support for activities, given the documented reliance on voluntary labour. Yet, the activities investigated also

demonstrate the value of citizen-led outdoor experiences. Co-creation is popular in Nordic public administration, and although its meaning is not entirely clear, it is often seen as a process for addressing complex societal problems through collaboration between public and private stakeholders, NGOs, volunteers, and citizens (Maziliauske, 2024; Moe et al., 2025; Torfing et al., 2023). Studies show that co-creation for public health and sustainable tourism often faces tensions (Moe et al., 2025) that may be more manageable when local stakeholders are in the driving seat (Maziliauske, 2024).

The second recommendation concerns organisational practices. As documented in this thesis, organisations do impressive work designing activities for everyday participation. These activities are designed to fit everyday life, including in the winter months when it is challenging to be outside in Norway. Some incorporate meals, all are sociable, highly flexible, and accessible. Participants can join activities that build stronger social ties, as well as those that do not require individual commitment but help sustain communities as *third places*. However, the study shows that culture and repertoire also influence activities, not just materiality and accessibility. Some activities, particularly *DNT After Work* and winter swimming/sauna, attracted a broader range of participants and brought together people with different repertoires and understandings; such activities are important for attracting non-regular practitioners. The analysis also showed that aspiring outdoorspeople benefitted from activities designed to build competence and skills, and confirmed the importance of activities that take little for granted, welcome newcomers, and inform them about what is needed to take part.

A third recommendation concerns information and nudging. In the literature review, I described how digitalisation is contested in outdoor life (Beames & Maher, 2025), yet of paramount importance for facilitating a more individualised, spontaneous *friluftsliv*. In the discussion of repertoires, I noted that different groups have different relationships with digital platforms; some have networks and memberships, while others are more dependent on nudging from social media and other sources. While belonging to an outdoor culture leads to more interpersonal nudging, digital platforms were more important for aspiring outdoor persons and occasional participants. Hence, it is important that the online design and framing of experiences reflect the needs of target groups.

A final recommendation concerns sustainability. As noted, *friluftsliv* has been criticised for harming the environment and perpetuating the myth that Norwegian outdoor recreation is nature-friendly (Bischoff, 2024; Eikje, 2025). In the empirical analysis, I showed how strategies acknowledge unsustainability and indicated that change was needed (DNT, 2025b). Still, sustainability never came up in conversations during the experiences; I heard plenty about equipment, gear, and comfortable cabins, but no acknowledgement that *friluftsliv* or equipment posed environmental challenges. If the organisations are to be role models in this respect, a greater emphasis on environmental aspects and the need to avoid overconsumption is necessary.

5.3. Final reflections

This thesis has addressed important issues concerning the present and future of outdoor recreation in Norway, offering insights into the meaning of *friluftsliv* to participants. It has responded to calls to ground the ideas and practices of *friluftsliv* in actual experiences, avoiding mythical and ideological explanations, and to examine Norwegian outdoor recreation like any other cultural practice. The analysis has been enriched by concepts and theories from the realm of everyday life, highlighting that *friluftsliv* is not separate from but part of daily routines and habits.

In the future, nearby outdoor recreation facilitated by volunteers will become increasingly important. Social issues such as inactivity, loneliness, and social fragmentation cannot be addressed solely by public authorities; an increasingly high-tech labour market may leave more people with free time on their hands, and expeditions to remote nature will place greater strain on natural resources. The Norwegian outdoor recreation scene is extremely diverse, with invaluable volunteer efforts to facilitate high-quality nearby experiences that serve as a resource for citizens throughout their lives. Hence, it is crucial to gain more insight into the organisation, design and experiences of stakeholders and participants.

AI statement

AI Acknowledgement statement:

I confirm that I have not used any AI tools in the research and creation of this assignment. I confirm that I have not presented any AI generated materials as my own work. I confirm I have copies of my drafts, notes, and other resources I used, which I may be asked to provide in evidence

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APPENDIX

Appendix 1: Overview of observed activities

Thematically sorted, not in chronological order. Dates and names are removed for anonymisation.

20 observations. 5 observations in the preparatory phase of the fieldwork, indicated with (P). Observations in this phase are included, but there is no reference to dialogues or participants I met during these activities (see methods chapter).

Main codes:

- E=2 national events to promote friluftsliv
- H=10 hikes: 3 thematic hikes (HT), 4 *After Work* (HAW) + 3 hikes to DNT cabins (HC)
- S=10 Winter swimming/sauna (including opening of sauna and first anniversary).

Code	Date	Activity	Organiser
E1(P)	August 24	«Night in Nature»	Norwegian Association of Friluftsliv Organisations
E2	January 25	Opening «Year of Friluftsliv»	Norwegian Association of Friluftsliv Organisations
HAW1 (P)	June 24	After work-hike	DNT <i>After Work</i> , Oslo
HAW2	October 24	After work-hike	DNT <i>After Work</i> , Oslo
HAW3	October 24	After work-hike	DNT <i>After Work</i> , Oslo
HAW4	November 24	After work-hike	DNT <i>After Work</i> , Oslo
HT1	October 24	Culture hike	DNT Local chapter, Østfold
HT2	November 24	Overnight hike	DNT Local chapter, Oslo
HT3	November 24	Urban hike	DNT Local chapter, Oslo
HC1 (P)	October 24	Walk and meal	DNT hut (longer walk), Oslo
HC2	December 24	Walk and meal	DNT hut (medium walk), Akershus
HC3	January 25	Walk, meal and sauna	DNT hut (short walk), Akershus
S1 (P)	March 24	Opening of the sauna	Hvaler sauna organisation, Østfold
S2 (P)	March 24	Swim/sauna	Hvaler sauna organisation, Østfold
S3	November 24	Swim/sauna	Hvaler sauna organisation, Østfold
S4	November 24	Swim/sauna	Hvaler sauna organisation, Østfold
S5	December 24	Swim/sauna	Hvaler sauna organisation, Østfold
S6	December 24	Swim/sauna	Hvaler sauna organisation, Østfold
S7	December 24	Swim/sauna	Hvaler sauna organisation, Østfold
S8	March 25	Anniversary sauna	Hvaler sauna organisation, Østfold
S9	March 25	Swim/sauna	Hvaler sauna organisation, Østfold
S10	April 25	Swim/sauna	Hvaler sauna organisation, Østfold

Appendix 2: Printed sheet available for participants

Informasjon om forskningsprosjekt: Friluftsliv

Mitt navn er Trine Syvertsen og dette er informasjon om at jeg holder på med et forskningsprosjekt om friluftsliv. I den forbindelse gjør jeg feltarbeid på ulike aktiviteter.

Prosjektet handler om lokale og organiserte friluft aktiviteter. Jeg er særlig interessert i aktiviteter nær der folk bor, som er åpne for alle, og enkle å delta på. Jeg er interessert i hvordan aktivitetene organiseres, presenteres og oppleves, samt spørsmål som gjelder teknologi og mobilbruk på tur.

Jeg er professor i medievitenskap ved Universitetet i Oslo. Samtidig tar jeg videreutdanning på deltid i natur- og friluftsliv ved University of Wales Trinity St. David. Opplysningene jeg samler inn skal brukes i min masteroppgave i Wales (ferdig 2026), men kan også inngå i publikasjoner jeg skriver som professor ved Universitet i Oslo.

Jeg vil ikke samle inn personopplysninger gjennom feltarbeidet, jeg vil ikke notere navn eller andre identifiserende kjennetegn. Det er frivillig å snakke med meg. Jeg vil ta bilder, men ikke av personer som kan bli gjenkjent. Prosjektet har fått forskningsetisk godkjenning ved Universitetet i Wales.

Flere opplysninger om forskningsarbeidet kan fås fra Trine Syvertsen, epostadresse og telefonnummer.

Information on research project: Outdoor activities

My name is Trine Syvertsen, and this is information about a research project on outdoor life. I am conducting fieldwork on various activities in this connection.

The project is about local and organised outdoor activities. I am particularly interested in activities close to where people live, open to everyone, and easy to participate in. I am interested in how the activities are organised, presented and experienced, as well as questions relating to technology and smartphone use on walks.

I am a professor of media studies at the University of Oslo. At the same time, I am taking part-time further education in outdoor education at the University of Wales Trinity St. David. The information I collect will be used in my master's thesis in Wales (completed in 2026), but may also be included in publications I write as a professor at the University of Oslo.

I will not collect personal data through the fieldwork, I will not note names or other identifying characteristics. Talking to me is voluntary. I will take pictures, but not of people who can be recognised. The project has received research ethics approval from the University of Wales.

More information about the research work can be obtained from Trine Syvertsen, email address, phone number.

Appendix 3: Information to guides DNT- sample

Email sent to guides ahead of walks:

Hei (see below for English)

Mitt navn er Trine Syvertsen og jeg skriver for å informere om at jeg holder på med et forskningsprosjekt om friluftsliv i Norge.

I den forbindelse gjør jeg feltarbeid på ulike aktiviteter, og vil delta på noen av turene til DNT etter jobb.

Prosjektet handler om lokale og organiserte frilftsaktiviteter. Jeg er særlig interessert i aktiviteter nær der folk bor, som er åpne for alle, og enkle å delta på.

Jeg er interessert i hvordan aktivitetene organiseres, presenteres og oppleves, samt spørsmål som gjelder teknologi og mobilbruk på tur.

Jeg er professor i medievitenskap ved Universitetet i Oslo. Samtidig tar jeg videreutdanning på deltid i natur- og friluftsliv ved University of Wales Trinity St. David. Opplysningene jeg samler inn skal brukes i min masteroppgave i Wales (ferdig 2026), men kan også inngå i publikasjoner jeg skriver som professor ved Universitet i Oslo.

Jeg vil ikke samle inn personopplysninger gjennom feltarbeidet, jeg vil ikke notere navn eller andre identifiserende kjennetegn. Jeg vil tilstrebe å informere de jeg snakker med om at jeg holder på med et forskningsarbeid og at det er frivillig å snakke med meg. Jeg vil ta bilder, men ikke av personer som kan bli gjenkjent. Prosjektet har fått forskningsetisk godkjenning ved Universitetet i Wales.

Flere opplysninger om forskningsarbeidet kan fås fra Trine Syvertsen, epost adresse og telefonnummer.

Jeg håper dette er i orden og at dere ikke har innvendinger mot feltarbeidet eller min deltakelse. Gi lyd om dere har synspunkter eller spørsmål.

NB: Jeg sender denne til deg fordi du står oppført som turlleder på tirsdagens tur. Du må gjerne dele den med de andre turlederne i DNT etter jobb.

Hilsen Trine Syvertsen

ENGLISH

Hello

My name is Trine Syvertsen, and I am writing to inform you that I am working on a research project on outdoor life in Norway.

In this connection, I do fieldwork on various activities, and intend to participate in some of the walks of DNT after work.

The project is about local and organized outdoor activities. I am particularly interested in activities close to where people live, which are open to everyone and easy to participate in. I am interested in how the activities are organised, presented and experienced, as well as questions relating to technology and smartphone use on walks.

I am a professor of media studies at the University of Oslo. At the same time, I am taking part-time further education in nature and outdoor life at the University of Wales Trinity St. David. The information I collect will be used in my master's thesis in Wales (completed in

2026) but may also be included in publications I write as a professor at the University of Oslo.

I will not collect personal data through the fieldwork, I will not record names or other identifying characteristics. I will endeavor to inform those I speak to that I am doing research work and that talking to me is voluntary. I will take pictures, but not of people who can be recognised. The project has received research ethics approval from the University of Wales.

More information about the research work can be obtained from Trine Syvertsen, email address, phone number.

I hope this is all right and that you have no objections to the fieldwork or my participation. Let me know if you have comments or questions.

NB: I am sending this to you because you are listed as guide on Tuesday's tour. You are welcome to share it with the other guides in DNT after work.

Regards, Trine Syvertsen

Appendix 4: Information to sauna /swimming organisation

Email sent to organisers after informal contact in the area:

Hei, mitt navn er Trine Syvertsen og jeg er medlem av badstueforeningen. Jeg har tidligere nevnt for flere i styret at jeg ønsker å inkludere badstue og vinterbading i et forskningsprosjekt jeg holder på med.

Prosjektet handler om friluftaktiviteter nær der folk bor og med lav terskel for deltakelse. I den forbindelse gjør jeg feltarbeid på ulike aktiviteter drevet av frivillige ulike steder i Østlandsområdet.

Se informasjon om prosjektet under.

Konkret ser jeg for meg at jeg observerer livet rundt badstua på ulike dager i vintersesongen. Jeg vil også ha korte uformelle samtaler med personer på vei inn og ut av badstua. Jeg vil tilstrebe å informere folk jeg snakker med om prosjektet. Jeg vil legge vekt på å ikke forstyrre den aktiviteten som foregår.

Jeg håper dette er greit for dere. Jeg informerer gjerne mer dersom det er behov for det. Gi lyd om du/dere har synspunkter eller spørsmål.

Hilsen Trine

Informasjon om prosjektet:

Prosjektet handler om lokale og organiserte friluftaktiviteter. Jeg er særlig interessert i aktiviteter nær der folk bor, som er åpne for alle, og enkle å delta på. Jeg er interessert i hvordan aktivitetene organiseres, presenteres og oppleves, samt spørsmål som gjelder teknologi og mobilbruk i forbindelse med friluftsliv.

Jeg er professor i medievitenskap ved Universitetet i Oslo. Samtidig tar jeg videreutdanning på deltid i natur- og friluftsliv ved University of Wales Trinity St. David. Opplysningene jeg samler inn skal brukes i min masteroppgave i Wales (ferdig 2026), men kan også inngå i publikasjoner jeg skriver ved Universitetet i Oslo.

Jeg vil ikke samle inn personopplysninger gjennom feltarbeidet, jeg vil ikke notere navn eller andre identifiserende kjennetegn. Jeg vil tilstrebe å informere de jeg snakker med om at jeg holder på med et forskningsarbeid og at det er frivillig å snakke med meg. Jeg vil ta bilder, men bare oversiktsbilder og ikke bilder av personer som kan bli gjenkjent. Prosjektet har fått forskningsetisk godkjenning ved Universitetet i Wales.

Flere opplysninger om forskningsarbeidet kan fås fra Trine Syvertsen (epost og telefonnummer)

English translation of information to sauna/swimming organisation:

Hi, my name is Trine Syvertsen and I am a member of the sauna organisation. I have previously mentioned to several members of the board that I want to include sauna and winter swimming in a research project I am working on.

The project is about outdoor activities close to where people live and with a low threshold for participation. In this regard, I am doing fieldwork on various activities run by volunteers in various places in the Eastern Norway region.

See information about the project below.

Specifically, I plan to observe life around the sauna on various days throughout the winter season. I will also have short, informal conversations with people on their way in and out of the sauna. I will aim to inform those I speak with about the project. I will emphasise not to disrupt the activity taking place.

I hope this is okay for you. I will be happy to provide more information if needed. Please let me know if you have any views or questions.

Best regards, Trine

Information about the project:

The project is about local and organised *friluftsliv*. I am particularly interested in activities close to where people live, open to everyone, and easy to participate in. I am interested in how the activities are organised, presented and experienced, as well as questions regarding technology and mobile use in connection with outdoor activities.

I am a professor of media studies at the University of Oslo. At the same time, I am taking part-time further education in outdoor activities at the University of Wales Trinity St. David. The information I collect will be used in my master's thesis in Wales (completed in 2026) but may also be included in publications I write at the University of Oslo.

I will not collect personal data through the fieldwork, I will not record names or other identifying characteristics. I will endeavour to inform those I speak to that I am conducting research and that speaking to me is voluntary. I will take photographs, but only general photographs and not photographs of people who can be recognised. The project has received research ethics approval from the University of Wales.

More information about the research can be obtained from Trine Syvertsen, email address, phone number

Appendix 5: Examples of field notes

My notes followed this outline (see methods chapter):

- Description of the activity (location, weather, conditions, organisation).
- Participation (number, socio-demographic characteristics, roles, interaction).
- Field dialogues with participants (using codenames).
- Themes related to friluftsliv, the activity and research questions.
- Methodological reflections, self-reflection

HC2 December 2024, Walk and meal DNT hut (medium walk)

Description of the activity (location, weather, conditions, organisation).

The hut is located in the Western suburb outside Oslo. It is an affluent area, but the population is diverse. The website invites people for a walk and an evening meal. Each meal is listed as a separate event on the DNT activity portal.

The walk is a gentle, quite short route, 2.2 km each way. It is easily accessible by public transport. We took a bus from central Oslo.

We start the walk in an urban area and then progress into the forest. Snow is falling, and the ground is snow-covered; it is cold. We enter a gravel road which is accessible for wheelchairs, walkers, and strollers. We have headlamps but don't need them, as the city lights and snow provide enough illumination.

When we arrive at the cabin, there are large, beautiful snow-covered trees and Christmas decorations. The scene is very atmospheric. The decor is typical of a Norwegian mountain cabin, with old books, children's books, books on nature and animals, DNT yearbooks, stuffed animals on the walls, and wooden furniture. They serve beer, wine, and pizza—good pizza. Background music plays a Christmas playlist.

Participation (number, socio-demographic characteristics, roles, interaction).

We arrive at around 1830. Few people are there when we arrive, and more start arriving shortly after. Everyone is in groups: families, couples, friends. This isn't a place to come alone. Each group has its own table, unlike the mountain cabins where tables are shared. The setup encourages interaction within groups, not between different groups, contrasting with many other activities.

There are several children, from a few weeks old and up. Some groups of friends or families speak other European languages. They talk a lot about Norway, about what it's like here, and the importance of the outdoors for the people and culture. It seems some already live here and are introducing Norwegian friluftsliv to newcomers. Apart from this, the mix does not appear to be particularly diverse.

Four young women sit at another table, discussing work and how to handle workplace challenges. Two young couples are playing the game Besserwisser.

Most of the people visiting tonight are young adults; they seem to see it as a social experience with children, friends or colleagues.

Field dialogues with participants (example).

Conversation with a staff member at the hut.

I chat with a staff member, who is friendly and eager to share her insights. I briefly explain the project to her.

She mentions that many people arrive from five o'clock for a weekday walk and dinner. She says that all DNT cabins offering evening meals have sponsors helping to fund these activities. Organising walk-and-eat events in the evening during the dark season is more challenging if the cabin is commercially operated. The DNT cabins stay in contact to avoid overlapping events.

The walk-and-eat evenings are designed to encourage everyday friluftsliv, to get people out in the evening, even in the dark and on weekdays.

Cabin staff organise events and create a welcoming atmosphere around them.

Consequently, they also deviate from the traditional DNT practice of seating people from different groups together at tables. Participants can share a group or family experience.

She remarks that it's very nice to see so many young adults and children walking in the dark here. On many other DNT events, there tend to be more elderly people.

She discusses at length the significance of nearby, accessible smaller adventures.

However, she also stresses that these experiences shouldn't be too simple; they need to be a bit special. People need more than a walk and a waffle, it must be an experience.

A cosy experience – something informal, with good food, beer, and wine, even in nature and alongside walking.

Themes related to friluftsliv, the activity and research questions.

Friluftsliv – the experience includes familiar aspects such as the interior decoration at the cabin, the walk, etc., but also breaks with some traditional elements.

Social experience – the activity is designed as a social event for people who are familiar with each other but also provides opportunities for activities like walking, eating, or playing games for acquaintances, colleagues, etc.

Everyday life – The activity is adapted to fit everyday routines; it takes place on a weekday evening in December, involving a walk, food, conversations, and other activities before participants walk home. Similar events are organised weekly, to establish a habit or routine.

Low threshold – the event is accessible, easy to reach by public transport, with a relatively short walk, yet it remains a proper excursion.

Nudging and opinion leaders – I understand from the conversations that some people initiate participation and invite people who are less familiar with hiking and DNT huts.

Nature and weather – People talk about the weather, snow, and the Christmas atmosphere—such as the red barn, lights, and snow on trees—rather than nature itself.

Microadventure – It offers a small adventure feeling, even if it is very mundane, everyday life.

Smartphones – not to be seen, people put them away, engage in other activities, and play board games.

Clothes and gear – Varied; I see people in full mountain gear, sports and running gear, and outdoor city clothes. You do not need particular gear or equipment to fit in.

Methodological reflections, self-reflection

It is reassuring to have friends with me today; it is not the best place to attend alone, it would have felt more imposing to speak to people if I had not had company myself.

It is interesting that the staff are reflective and well-informed about the need to encourage more nearby walks, indicating that this is a high priority for organisers. However, participants seem to discuss friluftsliv in a more general (stereotypical?) manner.

Appendix 6: Coding table

Themes	Categories	Codes
Strategy	Main strategic goals	Description of overarching priorities, nearby experiences vs other key goals
	Inclusivity, inequality	Strategic goals related to increasing participation, reducing barriers and inequality
	Sustainability, environmental	Strategic goals related to the environment and the nature crisis
	Social, community	Strategic goals related to isolation, loneliness, and community building
	Novelty, adventure	Strategic goals related to variety, adventure, risk, and novelty
	Other strategy	
Design and promotion	Routine, habit	Description and promotion of the activity online. Separate events or at regular times/places
	Basic information	Information on accessibility, transport, equipment, booking, price, fitness level etc.
	Time and place	Duration of activity. Variation between places. Is the time and place suitable for working adults?
	Type of activity	Description of how the activity unfolds, group activities, guides, self-organised or communal, thematic or other
	Other design	
Participation	Numbers and gender mix	Observation of activity, main characteristics of participation, male/female gender mix and numbers
	Age	Observation, approximate ages, mix
	Constellations	Observation, alone, family, groups, teams
	Geography	Observation of area type, east/west, socio-demographic criteria, landscape, routes
	Cultural/ethnic mix	Observation of language, appearance, and references to cultural/ethnic mix in field dialogues
	Other participation	
Repertoire, general	Pattern and frequency	Description of outdoor recreation pattern in field dialogues, frequency, outdoor related to everyday life and life phase
	<i>Friluftsliv</i>	Explicit references to <i>friluftsliv</i> (the term)
	Mountain, wilderness	Reference to remote nature, mountain, wilderness, DNT cabins and routes

	Place	References to repeated experiences at specific places, outdoor recreation near cabins or home
	Aspiring, courses, career	References to welcome events, courses, wish to become more outdoorsy etc.
	Non-outdoor references	Comparisons with other activities, indoor, social, and desire to take part in different types of activities.
	Other repertoire	
Repertoire: skills, equipment, navigation	Clothes, gear, equipment	Observation of mountain gear and clothes, conversations about technical equipment for hiking, mountain and remote outdoor experiences
		Observation and conversation about technical sports clothes and equipment
		Observation of non-specific, outdoor clothes and equipment
		City clothes, other
	Navigation, nudging	Description of finding routes and experiences through app/Platform
		Descriptions of interpersonal nudging, network
		Description of finding experiences through analogue means, guidebooks, maps
		Use of smartphones for nudging and navigation
	Other equipment, navigation	
Motives and benefits	Health and wellbeing	References to physical health, specific health problems, and references to evidence for health benefits (scientific)
		References of mental health, the effect of nearby and outdoor experiences on mental health, specific issues and problems
		Wellbeing talk, general, relaxation, energy, detox etc.
		Health, other
	Social	References to meeting new people, extended network, type of social relations
		References to own group, family, other group, value of doing something together, team building
		References to third place, community-building, and connecting with the community
		Social, community, other
	Novelty, adventure	References to the need for novelty and variety
		References to adventure, risk, and challenges.
		References to weather/season challenge, darkness

		Adventure, challenge other
	Nature and environment	Nature experience, references to nature connection, meaning of nature experience
		References to environmental issues, nature crisis, (in)sustainable outdoor recreation, and equipment
		References to natural beauty, taking pictures of the landscape
		Environment and nature other

Appendix 7: Research ethics board approval

APPLICATION FOR ETHICAL APPROVAL

RESEARCH STUDENTS

This form is to be completed by the student within **SIX** months for full-time students and **TWELVE** months for part time students, after the commencement of the research degree or following progression to Part Two of your course.

Once complete, submit this form via the ***MyTSD Doctoral College Portal*** at (<https://mytsd.uwtsd.ac.uk>).

This document is also available in Welsh.

RESEARCH STAFF ONLY

All communications relating to this application during its processing must be in writing and emailed to pgresearch@uwtsd.ac.uk , with the title 'Ethical Approval' followed by your name.

STUDENTS ON UNDERGRADUATE OR TAUGHT MASTERS PROGRAMMES should submit this form (and receive the outcome) via systems explained to you by the supervisor/module leader.

In order for research to result in benefit and minimise risk of harm, it must be conducted ethically. A researcher may not be covered by the University's insurance if ethical approval has not been obtained prior to commencement.

The University follows the OECD Frascati manual definition of **research activity**: "creative work undertaken on a systematic basis in order to increase the stock of knowledge, including knowledge of man, culture and society, and the use of this stock of knowledge to devise new applications". As such this covers activities undertaken by members of staff, postgraduate research students, and both taught postgraduate and undergraduate students working on dissertations/projects.

The individual undertaking the research activity is known as the "principal researcher".

Ethical approval is not required for routine audits, performance reviews, quality assurance studies, testing within normal educational requirements, and literary or artistic criticism.

Please read the notes for guidance before completing ALL sections of the form.

This form must be completed and approved prior to undertaking any research activity. Please see Checklist for details of process for different categories of application.

SECTION A: About You (Principal Researcher)

1	Full Name:	Trine Syvertsen			
2	Tick all boxes that apply:	Member of staff:	☐	Honorary research fellow:	☐
	Undergraduate Student	☐	Taught Postgraduate Student	☒	Postgraduate Research Student

3	Institute/Academic Discipline/Centre:	Sport and healthy living UWTSD
4	Campus:	Carmarthen
5	E-mail address:	trine.syvertsen@media.uio.no
6	Contact Telephone Number:	+47-97505843
For students:		
7	Student Number:	2206722
8	Programme of Study:	MA Outdoor education Part-time
9	Director of Studies/Supervisor:	Maria Trevino Gonzalez

SECTION B: Approval for Research Activity

1	Has the research activity received approval in principle? (please check the Guidance Notes as to the appropriate approval process for different levels of research by different categories of individual)	YES	☒	NO	☐
					Date
2	If Yes, please indicate source of approval (and date where known): Approval in principle must be obtained from the relevant source prior to seeking ethical approval	Research Degrees Committee	☐		
Institute Research Committee		☐			
Other (write in) Maria Jose Trevino Gonzalez		☐	2/10/2024		

SECTION C: Internal and External Ethical Guidance Materials

	Please list the core ethical guidance documents that have been referred to during the completion of this form (including any discipline-specific codes of research ethics, location-specific codes of research ethics, and also any specific ethical guidance relating to the proposed methodology). Please tick to confirm that your research proposal adheres to these codes and guidelines. You may add rows to this table if needed.				
1	UWTSD Research Ethics & Integrity Code of Practice				☒
2	UWTSD Research Data Management Policy				☒
3	Norwegian code of ethics: Guidelines for Research Ethics in the Social Sciences and the Humanities Published: 5/26/2022 Given by The National Committee for Research Ethics in the Social Sciences and the Humanities (NESH) in 2021 (5th edition). English translation published 2022. https://www.forskningsetikk.no/en/guidelines/social-sciences-and-humanities/guidelines-for-research-ethics-in-the-social-sciences-and-the-humanities/ A Guide to Internet Research Ethics Published: 8/6/2019 Issued by the The National Committee for Research Ethics in the Social Sciences and the Humanities (NESH) in 2003. Second edition published in Norwegian in 2018 and in English May 2019. https://www.forskningsetikk.no/en/guidelines/social-sciences-and-humanities/a-guide-to-internet-research-ethics/				☒

SECTION D: External Collaborative Research Activity

If there are external collaborators then you should gain consent from the contact persons to share their personal data with the university. If there are no external collaborators then leave this section blank and continue to section E.

1	Institution					
2	Contact person name					
3	Contact person e-mail address					
4	Is your research externally funded?		YES	☐	NO	☐
5	Are you in receipt of a KESS scholarship?		YES	☐	NO	☐
6	Are you specifically employed to undertake this research in either a paid or voluntary capacity?	Voluntary	YES	☐	NO	☐
7		Employed	YES	☐	NO	☐

8	Is the research being undertaken within an existing UWTSD Athrofa Professional Learning Partnership (APLP)?	If YES then the permission question below does not need to be answered.	YES	☐	NO	☐
9	Has permission to undertake the research has been provided by the partner organisation?	(If YES attach copy) If NO the application cannot continue	YES	☐	NO	☐

Where research activity is carried out in collaboration with an external organisation

10	Does this organisation have its own ethics approval system?	YES	☐	NO	☐
	If Yes, please attach a copy of any final approval (or interim approval) from the organisation (this may be a copy of an email if appropriate).				

SECTION E: Details of Research Activity

1	Indicative title:	The microadventure turn in Norwegian friluftsliv: Meaning, representation and social change			
2	Proposed start date:	August 2024	Proposed end date:	August 2026	
	Introduction to the Research (maximum 300 words per section) Ensure that you write for a <u>Non-Specialist Audience</u> when outlining your response to the points below: <i>Purpose of Research Activity</i> <i>Proposed Research Question</i> <i>Aims of Research Activity</i> <i>Objectives of Research Activity</i> Demonstrate, briefly, how <u>Existing Research</u> has informed the proposed activity and explain <i>What the research activity will add to the body of knowledge</i> <i>How it addresses an area of importance.</i>				
3	Purpose of Research Activity The purpose of the study is to contribute to knowledge about the important tradition of friluftsliv [a Norwegian term for outdoor life], and how it is changing due to social change and transnational cultural influence.				

	See also attached research proposal. (this box should expand as you type)
4	Research Question (this box should expand as you type) <i>Research questions:</i> <i>How does the shift towards local and urban microadventure influence the conception of Norwegian friluftsliv?</i> <i>How do organisations, media and participants promote, represent, and make sense of organised microadventures?</i>
5	Aims of Research Activity The aim of this study is to contribute to an understanding of how outdoor adventure is changing in Norway and explore recent trends. (this box should expand as you type)
6	Objectives of Research Activity The research has three key objectives: Objectives: • To explore organised microadventure in Norway, i.e. activities that are short and local, have a low threshold for participation, and are initiated by identifiable organisations or networks. • To gain knowledge about how Norwegian friluftsliv is responding to social change, and how friluftsliv is influenced by international trends and societal challenges • To explore how organisers and participants make sense of organised adventures, and how they are framed online, in journalism and on social media. (this box should expand as you type)
	Proposed methods (maximum 600 words)

	Provide a brief summary of all the methods that may be used in the research activity, making it clear what specific techniques may be used. If methods other than those listed in this section are deemed appropriate later, additional ethical approval for those methods will be needed. You do not need to justify the methods here, but should instead describe how you intend to collect the data necessary for you to complete your project.
7	The study uses a mixed methods approach combining documentary analysis, textual/media analysis and observation (participant and non-participant). (this box should expand as you type)
	Location of research activity Identify all locations where research activity will take place.
8	Norway, online (this box should expand as you type)
	Research activity outside of the UK If research activity will take place overseas, you are responsible for ensuring that local ethical considerations are complied with and that the relevant permissions are sought. Specify any local guidelines (e.g. from local professional associations/learned societies/universities) that exist and whether these involve any ethical stipulations beyond those usual in the UK (provide details of any licenses or permissions required). Also specify whether there are any specific ethical issues raised by the local context in which the research activity is taking place, for example, particular cultural and/or legal sensitivities or vulnerabilities of participants. If you live in the country where you will do the research then please state this.
9	The research will take place in various outdoor settings and online in Norway. I live in Norway, I speak the language and hold an academic position in the University of Oslo. I am familiar with rules and professional practices. GDPR regulations apply in Norway and the ethical guidelines are overlapping with the UK guidelines. In Norway, a centralised body (SIKT) assesses ethics applications on behalf of universities. SIKT tells you not to supply information if your data collection is anonymous: “If your project processes anonymous information, you do not need to notify Sikt of this. You must then make sure that your data cannot in any way, or at any point in the project, be traced back to individuals.” https://sikt.no/en/tjenester/personverntjenester-forskning/personvernhandbok-forskning/carrying-out-project-without-processing-personal-data

	According to the Norwegian ethical guidelines from NESH (The National Committee for Research Ethics in the Social Sciences and the Humanities) you do not have to inform participants or obtain consent if you do research on public documents or public statements, or observation in public places. The researcher must still safeguard the “personal integrity, safety and well-being” of people being mentioned or observed. <i>(this box should expand as you type)</i>
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10	Use of documentation not in the public domain: Are any documents <u>NOT</u> publicly available?	NO	☒
		YES	☐
11	If Yes, please provide details here of how you will gain access to specific documentation that is not in the public domain and that this is in accordance with the current data protection law of the country in question and that of England and Wales. <i>(this box should expand as you type)</i>		

	Does your research relate to one or more of the seven aims of the Well-being of Future Generations (Wales) Act 2015?	YES	NO
12	A prosperous Wales	☐	☒
13	A resilient Wales	☐	☒
14	A healthier Wales	☐	☒
15	A more equal Wales	☐	☒
16	A Wales of cohesive communities	☐	☒
17	A Wales of vibrant culture and thriving Welsh language	☐	☒
18	A globally responsible Wales	☐	☒
19	If YES to any of the above, please give details:		
	<i>(this box should expand as you type)</i>		

SECTION F: Scope of Research Activity

	Will the research activity include:	YES	NO
1	Use of a questionnaire or similar research instrument?	☐	☒

2	Use of interviews?	☐	☒
3	Use of focus groups?	☐	☒
4	Use of participant diaries?	☐	☒
5	Use of video or audio recording?	☐	☒
6	Use of computer-generated log files?	☐	☒
7	Participant observation with their knowledge?	☒	☐
8	Participant observation without their knowledge?	☒	☐
9	Access to personal or confidential information without the participants' specific consent?	☐	☒
10	Administration of any questions, test stimuli, presentation that may be experienced as physically, mentally or emotionally harmful / offensive?	☐	☒
11	Performance of any acts which may cause embarrassment or affect self-esteem?	☐	☒
12	Investigation of participants involved in illegal activities?	☐	☒
13	Use of procedures that involve deception?	☐	☒
14	Administration of any substance, agent or placebo?	☐	☒
15	Working with live vertebrate animals?	☐	☒
16	Procedures that may have a negative impact on the environment?	☐	☒
17	Other primary data collection methods. Please indicate the type of data collection method(s) below.	☐	☐
	(this box should expand as you type)		

If NO to every question, then the research activity is (ethically) low risk and **may** be exempt from **some** of the following sections (please refer to Guidance Notes).

If YES to any question, then no research activity should be undertaken until full ethical approval has been obtained.

SECTION G: Intended Participants

If there are no participants then do not complete this section, but go directly to section H.

	Who are the intended participants:	YES	NO
1	Students or staff at the University?	☐	☐
2	Adults (over the age of 18 and competent to give consent)?	☐	☐
3	Vulnerable adults?	☐	☐

4	Children and Young People under the age of 18? (Consent from Parent, Carer or Guardian will be required)	☐	☐
5	Prisoners?	☐	☐
6	Young offenders?	☐	☐
7	Those who could be considered to have a particularly dependent relationship with the investigator or a gatekeeper?	☐	☐
8	People engaged in illegal activities?	☐	☐
9	Others. Please indicate the participants below, and specifically any group who may be unable to give consent.	☐	☐
Explanation: The study does not have participants in a formal sense. I will focus my observation study on events for adults and families open to the general public. Participant and non-participant observation are flexible methods, and in many cases, I will primarily observe what I see. In other cases, I will engage in informal dialogues related to the activity. The events/adventures may involve a handful to hundreds of people. Below, I use the comment sections to explain more about the observation study. (this box should expand as you type)			

	Participant numbers and source Provide an estimate of the expected number of participants. How will you identify participants and how will they be recruited?	
10	How many participants are expected?	(this box should expand as you type)
11	Who will the participants be?	
12	How will you identify the participants?	(this box should expand as you type)

	Information for participants:	YES	NO	N/A
13	Will you describe the main research procedures to participants in advance, so that they are informed about what to expect?	☐	☐	☐
14	Will you tell participants that their participation is voluntary?	☐	☐	☐
15	Will you obtain written consent for participation?	☐	☐	☐
16	Will you explain to participants that refusal to participate in the research will not affect their treatment or education (if relevant)?	☐	☐	☐
17	If the research is observational, will you ask participants for their consent to being observed?	☐	☐	☐

18	Will you tell participants that they may withdraw from the research at any time and for any reason?	☐	☐	☐
19	With questionnaires, will you give participants the option of omitting questions they do not want to answer?	☐	☐	☐
20	Will you tell participants that their data will be treated with full confidentiality and that, if published, it will not be identifiable as theirs?	☐	☐	☐
21	Will you debrief participants at the end of their participation, in a way appropriate to the type of research undertaken?	☐	☐	☐
22	If NO to any of above questions, please give an explanation			
	The study does not have participants in a formal sense. I use the comments section here to explain more about the study. Observation will take place in different settings. I will observe in larger public settings where it is not possible or relevant to inform people present about the observational study. Neither is it possible to inform participants in advance. The events are mostly open to the public in general, either with no advance registration or registration available only to organisers I will also do participant observation at smaller events. In these cases, I will employ different strategies for informing participants. If possible and relevant, I will contact organisers/guides beforehand and inform them that I will be present. Once at the site, I will inform participants I talk to about my research and where they can get more information. I will inform them that it is voluntary to talk to me and that I will collect no personal data. I have done a pilot study of three types of adventures to assess the situation and plan the procedures I would adopt in each case. Pilot study 1: "Night in nature" event. This is a microadventure event where people are encouraged to sleep outdoors the night of August 31, 2024. Hundreds of people were camping, hammocking etc as part of the event, and I took part through camping with my friends at a popular site. I participated in the event and took notes about what I saw and what I learned through informal conversations during the event. Pilot study 2: Swimming/sauna activity This is a microadventure where people go (winter) swimming at a public beach, and where you can also book an hour of communal sauna, run by a voluntary association. In this case, I will observe winter beach life as a public event. When I visit the sauna and talk to people there, I will inform the association beforehand and tell people I enter into conversation with that I am doing an observational study (and that it is voluntary to talk to me) Pilot study 3: After-work walk organised by the Norwegian Trekking Association. This is an adventure where people are invited to go for a group walk in the woods near Oslo. There is no prior registration and no cost to participate. In this case, it may be possible to contact guides beforehand and inform them that I am doing observational research. It may also be possible to inform participants at the start of the walk that I am observing as a researcher. I will tell people that I am doing an observational study and that it is voluntary to talk to me. During the research, I will keep an information sheet with contact data for those who want more information. Photos will be taken during events but I will avoid taking photos of identifiable participants. <i>(this box should expand as you type)</i>			

	Information for participants:	YES	NO	N/A
24	Will participants be paid?	☐	☐	☐
25	Is specialist electrical or other equipment to be used with participants?	☐	☐	☐
26	Are there any financial or other interests to the investigator or University arising from this study?	☐	☐	☐
27	Will the research activity involve deliberately misleading participants in any way, or the partial or full concealment of the specific study aims?	☐	☐	☐
28	If YES to any question, please provide full details			
	(this box should expand as you type)			

SECTION H: Anticipated Risks

	Outline any anticipated risks that may adversely affect any of the participants, the researchers and/or the University, and the steps that will be taken to address them. If you have completed a full risk assessment (for example as required by a laboratory, or external research collaborator) you may append that to this form.		
1	Full risk assessment completed and appended?	Yes	☐
		No	☒
2	Risks to participants For example: sector-specific health & safety, emotional distress, financial disclosure, physical harm, transfer of personal data, sensitive organisational information		
	There is always the risk that participants will be harmed, for example by revealing personal information. People might forget that I am there in the role as researcher.	<i>How you will mitigate the risk to participants:</i> (this box should expand as you type) I will not collect any personal data. I will not quote participants in any way that can jeopardise their anonymity. Interactions will be brief and will concentrate on the activity taking place. Informed consent will be collected verbally from participants which I engage in a dialogue. In smaller groups I will inform participants of my role as researchers and tell them that	

		they can refuse to talk to be or be part of the study. People I interact with will be offered a written information sheet with a summary of my research (aims, anonymity, no data collected, my contact information). The sheet will make clear that they can request not to be included in the research.
3	If research activity may include sensitive, embarrassing or upsetting topics (e.g. sexual activity, drug use) or issues likely to disclose information requiring further action (e.g. criminal activity), give details of the procedures to deal with these issues, including any support/advice (e.g. helpline numbers) to be offered to participants. Note that where applicable, consent procedures should make it clear that if something potentially or actually illegal is discovered in the course of a project, it may need to be disclosed to the proper authorities	
	Not relevant <i>(this box should expand as you type)</i>	
4	Risks to the investigator For example: personal health & safety, physical harm, emotional distress, risk of accusation of harm/impropriety, conflict of interest	
	The concept of friluftsliv is deeply meaningful to many people, hence, the research touch on value-laden issues in society, but not personally sensitive issues. During observation, situations might arise where I feel uncomfortable or unsafe. <i>(this box should expand as you type)</i>	<i>How you will mitigate the risk to the investigator:</i> Reflect over own cultural biases and the values attached to the concept of friluftsliv when interpreting the data. During observation, I will make a point of always being accompanied by someone I know. This will be for safety reasons and will give me a chance to try my reflections on somebody else who have also participated – while not being a participant in the regular sense. I will also leave details of where I am going with people at home. <i>(this box should expand as you type)</i>
5	University/institutional risks	

	For example: adverse publicity, financial loss, data protection	
	The main risks are linked to how I treat people I meet during observation and my overall responsibility as a researcher. . <i>(this box should expand as you type)</i>	<i>How you will mitigate the risk to the University:</i> To mitigate risks, it is important to ask relevant questions, examine sources carefully and rigorously and be reflective about biases and shortcomings. For the publicly available data, anyone can use the same sources and check my interpretations <i>(this box should expand as you type)</i>
6	Environmental risks For example: accidental spillage of pollutants, damage to local ecosystems	
	<i>(this box should expand as you type)</i>	<i>How you will mitigate the risk to environment:</i> <i>(this box should expand as you type)</i>

	Disclosure and Barring Service			
	If the research activity involves children or vulnerable adults, a Disclosure and Barring Service (DBS) certificate must be obtained before any contact with such participants.	YES	NO	N/A
7	Does your research require you to hold a current DBS Certificate?	☐	☐	☒
8	If YES, please give the certificate number. If the certificate number is not available please write "Pending"; in this case any ethical approval will be subject to providing the appropriate certificate number.			

SECTION I: Feedback, Consent and Confidentiality

1	Feedback What de-briefing and feedback will be provided to participants, how will this be done and when?

	In most cases, interaction will be non-existent, limited or too brief to provide feedback. However, if time allows, I will readily share my observations to people I meet in the field to get their feedback. The information sheet will give details about how to contact me if they are interested in results. I hope to publish the research at a later stage and also disseminate results publicly. <i>(this box should expand as you type)</i>
2	Informed consent Describe the arrangements to inform potential participants, before providing consent, of what is involved in participating. Describe the arrangements for participants to provide full consent before data collection begins. If gaining consent in this way is inappropriate, explain how consent will be obtained and recorded in accordance with prevailing data protection legislation.
	See above explanation <i>(this box should expand as you type)</i>
3	Confidentiality / Anonymity Set out how anonymity of participants and confidentiality will be ensured in any outputs. If anonymity is not being offered, explain why this is the case.
	No collection of personal data. <i>(this box should expand as you type)</i>

SECTION J: Data Protection and Storage

	Does the research activity involve personal data (as defined by the General Data Protection Regulation 2016 “GDPR” and the Data Protection Act 2018 “DPA”)?	YES	NO
1	“Personal data” means any information relating to an identified or identifiable natural person (‘data subject’). An identifiable natural person is one who can be identified, directly or indirectly, in particular by reference to an identifier such as a name, an identification number, location data, an online identifier or to one or more factors specific to the physical, physiological, genetic, mental, economic, cultural or social identity of that natural person. Any video or audio recordings of participants is considered to be personal data.	☐	x ☐
	If YES, provide a description of the data and explain why this data needs to be collected:		
2			

	(this box should expand as you type)		
	Does it involve special category data (as defined by the GDPR)?	YES	NO
3	“Special category data” means sensitive personal data consisting of information as to the data subjects’ – (a) racial or ethnic origin, (b) political opinions, (c) religious beliefs or other beliefs of a similar nature, (d) membership of a trade union (within the meaning of the Trade Union and Labour Relations (Consolidation) Act 1992), (e) physical or mental health or condition, (f) sexual life, (g) genetics, (h) biometric data (as used for ID purposes),	☐	x ☐
	If YES, provide a description of the special category data and explain why this data needs to be collected:		
4	(this box should expand as you type)		

	Will data from the research activity (collected data, drafts of the thesis, or materials for publication) be stored in any of the following ways?	YES	NO
5	Manual files (i.e. in paper form)?	☒	☐
6	University computers?	☒	☐
7	Private company computers?	☐	☒
8	Home or other personal computers?	☒	☐
9	Laptop computers/ CDs/ Portable disk-drives/ memory sticks?	☒	☐
10	“Cloud” storage or websites?	☒	☐
11	Other – specify:	☐	☒
12	For all stored data, explain the measures in place to ensure the security of the data collected, data confidentiality, including details of backup procedures, password protection, encryption, anonymisation and pseudonymisation:		
	No issue of anonymity and confidentiality. I am using publicly available data from online sources (this box should expand as you type)		

	Data Protection		
	Will the research activity involve any of the following activities:	YES	NO
13	Electronic transfer of data in any form?	☒	☐

14	Sharing of data with others at the University outside of the immediate research team?	☐	☒
15	Sharing of data with other organisations?	☒	☐
16	Export of data outside the UK or importing of data from outside the UK?	☒	☐
17	Use of personal addresses, postcodes, faxes, emails or telephone numbers?	☐	☒
18	Publication of data that might allow identification of individuals?	☐	☒
19	Use of data management system?	☐	☒
20	Data archiving?	☐	☒
21	If YES to any question, please provide full details, explaining how this will be conducted in accordance with the GDPR and Data Protection Act (2018) (and any international equivalents, where appropriate):		
	I will not collect any personal data relevant to GDPR regulations. I will share anonymous field notes and observations with colleagues in Norway, no personal data. I might use the material collected for the MA in combination with material collected later in my capacity as a researcher at the University of Oslo. Hence, the material collected for my MA might be used in future publications in combination with other material. <i>(this box should expand as you type)</i>		
22	List all who will have access to the data generated by the research activity:		
	Students and supervisor in the first place. Fellow researchers in Norway in the case of future publications. <i>(this box should expand as you type)</i>		
23	List who will have control of, and act as custodian(s) for, data generated by the research activity:		
	Myself <i>(this box should expand as you type)</i>		
24	Give details of data storage arrangements, including security measures in place to protect the data, where data will be stored, how long for, and in what form. Will data be archived – if so how and if not why not.		
	No personal data will be collected. <i>(this box should expand as you type)</i>		
25	Please indicate if your data will be stored in the UWTSD Research Data Repository (see https://researchdata.uwtsd.ac.uk/). If so please explain. <i>(Most relevant to academic staff)</i>		
	No <i>(this box should expand as you type)</i>		
26	Confirm that you have read the UWTSD guidance on data management (see https://www.uwtsd.ac.uk/library/research-data-management/)	YES	☒

27	Confirm that you are aware that you need to keep all data until after your research has completed or the end of your funding	YES	☒
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SECTION K: Declaration

	The information which I have provided is correct and complete to the best of my knowledge. I have attempted to identify any risks and issues related to the research activity and acknowledge my obligations and the rights of the participants. In submitting this application I hereby confirm that I undertake to ensure that the above named research activity will meet the University's Research Ethics and Integrity Code of Practice which is published on the website: https://www.uwtsd.ac.uk/research/research-ethics/		
1	Signature of applicant:	Trine Syvertsen (sign)	Date: September 12, 2024

For STUDENT Submissions:

2	Director of Studies/Supervisor:	Maria Jose Trevino Gonzalez	Date: October 2, 2024
3	Signature:		

For STAFF Submissions:

4	Academic Director/ Assistant Dean:		Date:
5	Signature:		

Checklist: Please complete the checklist below to ensure that you have completed the form according to the guidelines and attached any required documentation:

☒	I have read the guidance notes supplied before completing the form.
☒	I have completed ALL RELEVANT sections of the form in full.
☒	I confirm that the research activity has received approval in principle
☐	I have attached a copy of final/interim approval from external organisation (where appropriate)

☐	I have attached a full risk assessment (where appropriate) <i>ONLY TICK IF YOU HAVE ATTACHED A FULL RISK ASSESSMENT</i>
☒	I understand that it is my responsibility to ensure that the above named research activity will meet the University's Research Ethics and Integrity Code of Practice.
☒	I understand that before commencing data collection all documents aimed at respondents (including information sheets, consent forms, questionnaires, interview schedules etc.) must be confirmed by the DoS/Supervisor, module tutor or Academic Director.

RESEARCH STUDENTS ONLY

Once complete, submit this form via the **MyTSD Doctoral College Portal** at (<https://mytsd.uwtsd.ac.uk>).

RESEARCH STAFF ONLY

All communications relating to this application during its processing must be in writing and emailed to pgresearch@uwtsd.ac.uk , with the title 'Ethical Approval' followed by your name.

STUDENTS ON UNDERGRADUATE OR TAUGHT MASTERS PROGRAMMES should submit this form (and receive the outcome) via systems explained to you by the supervisor/module leader.

Endnotes, Norwegian

ⁱ Norwegian: Tradisjonelt ble ofte ikke turgåing og opphold i parkene og grøntområdene inne i byer og tettsteder oppfattet som friluftsliv. Men de senere år har flere og flere flyttet inn til byer og tettsteder, slik at behovet for å legge til rette for naturopplevelse og fysisk aktivitet innenfor byggesonen har blitt større. I forbindelse med økt oppmerksomhet på folkehelse, har det også blitt lagt større vekt på å få flest mulig til å utøve friluftsliv jevnlig, og at terskelen for friluftsliv skal være lavest mulig.

ⁱⁱ Norwegian: Friluftsliv, natur og attraktive nærmiljø er viktige element i folkehelsearbeidet, som kan bidra til god psykisk helse og livskvalitet. Naturen kan også vere ein god arena for sosial kontakt og fellesskap og er viktig for å motverke einsemd. Parkar og grøntområde i byane kan fungere som // sosiale møteplassar.

ⁱⁱⁱ Norwegian: Det nære friluftslivet er viktigere enn noensinne, både for trivselen, folkehelsen og planeten vår. Tilgjengelige naturområder der folk bor stimulerer til aktivitet og beriker nærmiljøene.

^{iv} Norwegian: så ligger vi alle under den samme himmelen.

^v Norwegian: Ta med kopp, så fyller vi den opp! Gratis og åpent for alle. Finn din friluftsglede! Delta på en inspirerende dag der alle kan prøve forskjellige aktiviteter. Inviter gjerne med deg andre til denne åpningen av Friluftslivets år.

^{vi} Norwegian: Mennesker begynte å tenne bål for 400 000 år siden ... Når vi tenner bål rundt i hele Norge i dag, så er vi litt sammen, alle sammen. Selv om vi ikke er på samme sted. Også har vi litt fellesskap med alle menneskene som levde før oss.

^{vii} Norwegian: redusere økonomiske og andre barrierer for deltakelse

^{viii} Norwegian: Å invitere inn til vårt fellesskap, gjennom medlemskap, frivillig aktivitet og deltakelse, står sentralt for oss.

^{ix} Norwegian: en rollemodell for å redusere friluftslivets fotavtrykk

^x Norwegian: Vi prioriterer markedsføring av hytter, ruter og turmål som, basert på naturens premisser, tåler mer besøk, og markedsfører ikke aktivt tilbudet vårt til utenlandske flybårne gjester. Vår vekst skal primært skje gjennom et godt nærfriluftsliv, der terskelen for deltakelse er lav, fotavtrykket er lite, og helsegevinsten er høy.

^{xi} Norwegian: Ta med deg en venn, kollega eller hele avdelingen, og kombiner en fin kveldstur med velsmakende pizza.

^{xii} Norwegian: lavterskel turer etter jobb i nærområdet // oppleve naturen med hyggelige voksne!

^{xiii} Norwegian: et lavterskeltilbud for de mange

^{xiv} Norwegian: bidra til samhold, glede og velvære

^{xv} Norwegian: Da kan du gå alene og dele badstuen med kjente og ukjente.

^{xvi} Norwegian: gir et kick og en lykkefølelse

^{xvii} Norwegian: Det er et innslag i folkehelsen som ikke krever at du er topp trent.

^{xviii} Norwegian: Det enkle og det nære friluftslivet er det jeg selv bruker mest tid på. Et friluftsliv hvor vi ikke trenger å pakke sekken. Naturglede hvor vi ikke behøver masse utstyr ...Hjemme hos oss betraktet vi DNT som en forening for de som gikk i høyfjellet. Vi var ikke der oppe – vi var på hytta vår i Nordmarka.