

Master's Thesis

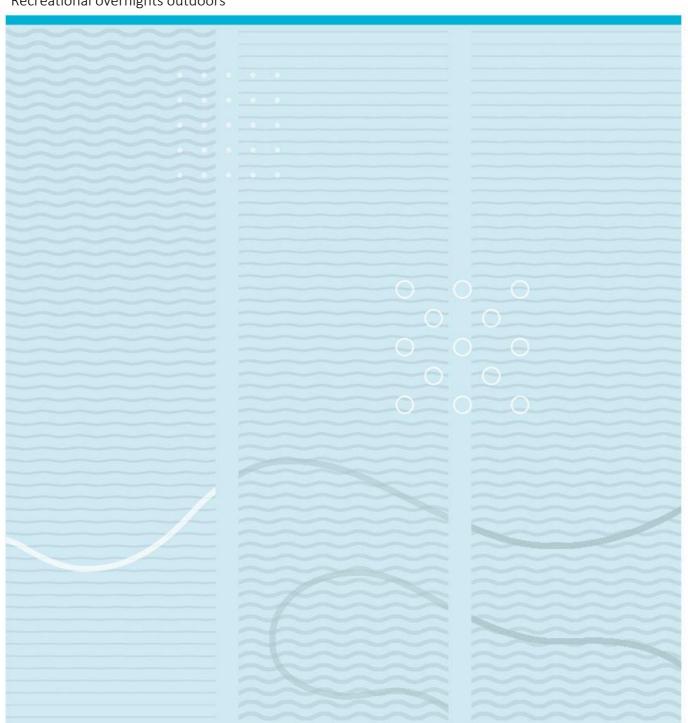
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The mojo of microadventures

Recreational overnights outdoors



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This thesis is worth 30 study points

Abstract

Overnight microadventure! Sounds exciting? Tiny? Fun? Wild? What are the mental images popping up in your mind? Microadventure is a new term for a phenomenon that has existed for a long time but has gained momentum again in the past few years because of changes in employment structures and restricted leisure practices during the Covid-19 pandemic. This paper defines a microadventure as a short overnight trip outdoors in the local natural surroundings for recreational purposes. This research explores the motives of people who do overnight trips and the features that define an overnight microadventure. An interpretive perspective provides the theoretical basis for this qualitative research project which uses an online survey and individual semi-structured interviews to collect data about overnight microadventures. With a thematic analysis of the data set, microadventures were identified as simple and relaxed overnight stays. The low threshold described by the participants indicates that it is easy to get to the core of the experience. Overnight microadventures offer a form of escape from routines, timetables and schedules, screens, the city, and big questions and facilitate a sense of presence and fascination. Presence and fascination are associated with relaxation and refreshment, the most crucial aim when doing a micro-adventurous overnight. Furthermore, overnight microadventures are related to potential benefits in relationships with other people and places. In the discussion, the findings were interpreted in relation to the existing literature on outdoor recreation and the socio-psychological pathways of well-being. Thereby, it aligns with existing literature on the benefits of outdoor recreation and adds a perspective on the contribution of microadventures. Exploring microadventurous overnights will promote a better understanding of what this practice means to participants and how they interpret their experiences. Expanding the knowledge about the defining features of overnight microadventures, the motives to sleep outdoors, and the benefits derived from these outings contributes to the ongoing discussion about the right to public access and the requirements and benefits of sleeping outdoors. This could have practical implications for policy papers on land use and health recommendations.

Contents

1	Int	roduction	6
2	Lite	erature review	8
	2.1	Socio-cultural context and natural environment	8
	2.2	Adventures	9
	2.3	Microadventures	12
	2.4	Nordic conceptualization of small-scale adventures	14
3	Me	ethodology	16
	3.1	Philosophical assumptions	16
	3.2	Research design	17
	3.3	Methods	17
	3.3.1	Study sample	18
	3.3.2	Online survey	20
	3.3.3	Semi-structured interviews	20
	3.3.4	Data processing and security	22
	3.3.5	Data analysis	22
	3.3.6	Data verification	25
4	Fin	dings	27
	4.1	Motives for micro-adventurous overnights	27
	4.1.1	Relaxation and refreshment	29
	4.1.2	Escape	31
	4.1.3	Social motives	34
	4.2	Defining features of overnight microadventures	36
	4.2.1	Simplicity	37
	4.2.2	Relaxed	39
	4.2.3	Presence	42
	4.3	Summary of findings	43
5	Dis	scussion	45
	5.1	A minor mental holiday	45
	5.2	The quest for escape	49
	5.3	A celebration of shared experiences and memories	52
6	Co	nclusion	56

7	Ref	ferences	.61
	6.4	Concluding thoughts	. 59
	6.3	Implications and implementation	. 59
	6.2	Summary	. 58
	6.1	Methodological limitations	. 56

1 Introduction

To live more adventurously. Wouldn't that be something to aspire to? At this point in my life, this sounds exciting and fun. I want to follow curiosity and enthusiasm, doing something exhilarating and having new experiences that add some sparkle to life. Values and interests influence leisure preferences (Jackson, 1986). This master's thesis is dedicated to the motives that drive people to spend the night outdoors in their local natural environments.

Leisure practices are subject to change because they go along with work life. The expansion of digitalization has increased daily screen time (Chen et al., 2021; Liu et al., 2023). Moreover, working remotely and constant availability have blurred boundaries between working and leisure time. Many people experience the rapid pace of work-life as stressful and are looking for coping strategies (Iwasaki, 2006). Busy schedules and urbanization significantly influenced outdoor leisure activities (Fagerholm et al., 2022). Some field observers were talking about an increasing estrangement between humans and their natural surroundings (Ujang & Zakariya, 2015) and have raised concerns about the extinction of experience because people lack opportunity or orientation toward them (Soga & Gaston, 2016; WWF Norge, 2023). Others have pointed toward increased interest and participation in outdoor life (Jakhelln, 2020b).

However, people do not have unrestricted access to green and blue spaces everywhere. Sleeping outside, in particular, is severely restricted or even forbidden in many European countries (Weingärtner, 2022). This rule is increasingly being questioned, and calls are being made to lift the restrictions. Most recently, in the Austrian Alps, the demand for legal anchoring free access to nature as a fundamental right was discussed academically (Pechtl, 2022). In the UK, activists campaign to regain the right to legally sleep outside for recreational purposes in parts of the country (Stallard & Marshall, 2023). Moreover, even though the right of public access is already established in Norway, outdoor organizations such as the Norwegian Tourist Association (DNT), the Norwegian Association for Outdoor Organizations (Norsk Friluftsliv), and the Norwegian Department of the World Wide Fund for Nature (WWF Norge) show concern that nature experiences might get lost (WWF Norge, 2023). In his seminal article *The Experience of Place*, James Raffan (1993) wrote: "[...] these conflicts are not so much fights about land use, per se, as they are dramatic differences in points of view about what land means" (p. 39). The

latest developments mentioned above show the importance of finding solutions to these challenges by understanding what it means for people to spend time outdoors in a recreational setting.

During the Covid-19 pandemic, there has been a renewed focus on the beneficial effects of green and blue spaces close to living areas for human well-being (Dobson, 2021; Fagerholm et al., 2022) and many people found interest in spending time outdoors (Jakhelln, 2020b). One outdoor activity that has gained momentum in the past few years is camping in the area local to where a person resides (Brooker & Joppe, 2014; Morris & Orton-Johnson, 2022). As many other leisure activities were halted due to closed facilities during the Covid-19 restrictions, people were looking for accessible outdoor alternatives to meet and spend time together. As an activity that managed to invoke a type of nostalgia, camping is back in vogue. Social media pictures of local camping getaways have been trending under the hashtag microadventure. The British adventurer Alastair Humphreys (2014) coined this term and described a microadventure as

[...] an adventure that is close to home: cheap, simple, short, and yet very effective. It still captures the essence of big adventures, the challenge, the fun, the escapism, the learning experiences, and the excitement. All these things remain. A microadventure has the spirit (and therefore the benefits) of a big adventure; it's just all condensed into a weekend away, or even a midweek escape from the office (p. 14).

For this thesis, overnight microadventures (OMAs) are defined as short overnight stays in nearby natural environments for recreational purposes. I will expand on this in the literature review. Overnight stays outdoors are also essential to the Nordic friluftsliv (Jakhelln, 2020a). A Norwegian survey showed that 30-40% of young people (age 15-40) claimed to have slept outdoors in the summer of 2022 (Jakhelln, 2022b). We can see from that survey that interest in participating in a local overnight outdoors is greatest in adolescence and young adulthood. At this point, however, we do not know the reasons for this, and one can only speculate about the motives that drive people to spend a night outdoors. There must be something about this experience that sets this type of adventure apart from everyday life but also from other recreational activities. Therefore, this master's thesis project follows the guiding questions:

- What are the motives of young adults to go on short overnight trips in their local area?
- What are the features that define a micro-adventurous overnight stay outdoors?

2 Literature review

In the introduction, I briefly sketched the background against which this research project develops. In this chapter, I present the relevant ideas around my research topic. First, I will briefly expand on the socio-cultural context and the natural environment in which OMAs take place. Secondly, I draw together literature on the perception of adventures. Thirdly, the potential of OMAs is introduced. Finally, these concepts are set in the context of Norway and the Nordic friluftsliv.

2.1 Socio-cultural context and natural environment

In 2007, the worldwide share of people living in urban areas exceeded those in rural areas (Ritchie & Roser, 2018). Since then, more than half of the human world population has been living in cities, and this share is projected to reach approximately 70% by the year 2050 (United Nations - Department of Economic and Social Affairs, 2019). Living in an urban environment has clear advantages, with employment opportunities and easier access to education and healthcare. However, Ventriglio et al. (2021) associated urbanization with increased mental health issues based on a review of urban mental health. They outlined three aspects: social insecurities, economic disparities, and environmental factors. The latter comprises pollution as well as a lack of contact with nature.

The positive effects of physical activity in green and blue spaces on mental health and well-being have been widely acknowledged (Bowler et al., 2010; Eigenschenk et al., 2019; Gascon et al., 2017; McMahan & Estes, 2015; Wicks et al., 2022). In their systematic review, Bowler et al. (2010) synthesized the findings of 25 studies that compared the effects of natural and synthetic environments on health parameters. They concluded that there was some evidence of the positive impacts of natural environments on health and well-being (e.g., greater attention) but that further research was required. Exposure to green and blue spaces correlated positively with mental health and well-being benefits in the studies Gascon et al. (2017) analysed for their systematic review. The positive effects on mental health could be refined by Wicks et al. (2022), who conducted a systematic review and meta-analysis of 24 studies and revealed positive effects of nature experience on emotions, energy levels, and affect regulation. The latest aligns with the meta-analysis

of McMahan and Estes (2015), who synthesized the research of 33 studies. Moreover, they found significant heterogeneity among the studies for the effect of nature exposure on positive affect. Eigenschenk et al. (2019) highlighted that the benefits of outdoor activities are not limited to physical and mental health but also include personal and social development for individuals and groups. The positive correlations between greater exposure to natural environments and mental, physical, and social health and well-being underline the importance of access to natural public spaces and outdoor recreation. However, the likelihood of engaging in recreational activities usually perceived as refreshing and rewarding was reduced after long work days because of low energy levels (Sonnentag & Jelden, 2009). Thus, the threshold to engage with natural environments must be very low on a structural and mental level.

The natural environment in which outdoor recreation takes place has potential benefits for mental and physical health in the context of increasing urbanization. However, it is still open to discussing what OMAs can contribute.

2.2 Adventures

Adventurous outdoor activities can be traced back to Greco-Roman mythology (Becker, 2008), where they were described as "perilous journeys, encounters with inhuman monsters, ordeals of loneliness and hunger, descents into the underworld" (Zweig, 1974, p. 3). Although the word adventure was not used yet, the classic heroes' journeys were adventurous. Adventure derives from the Latin word *adventura*, meaning "about to happen" (Online Etymology Dictionary, n.d.). Initially, the word had neutral or positive connotations, describing something extraordinary, unexpected, or exciting. In the Middle Ages, knights and merchant sailors ventured out for financial and personal gain (Beames et al., 2019). Later, the narrative around adventure shifted from taking a chance to the risk of loss. In the Oxford English Dictionary, a contemporary adventure is defined as "[a] course of action which invites risk; a perilous or audacious undertaking the outcome of which is unknown; a daring feat or exploit" (Oxford English Dictionary, n.d.).

In contrast to epic adventures, in which adventurers follow a quest or higher order, recreational adventure activities are voluntary and intrinsically motivated (Priest, 1999). This assumption builds on the work of Colin Mortlock (1987), one of the early

writers on adventures in recreational settings, who wrote: "To adventure in the natural environment is consciously to take up a challenge that will demand the best of our capabilities - physically, mentally, emotionally. It is a state of mind" (p. 19). With this explanation, Mortlock highlights voluntary participation in a challenging activity outdoors and points toward the subjective interpretation of adventure. As Pike and Beames (2013) describe it: "[T]he meanings that individuals attach to certain activities are relative. So, what one person deems adventurous may not be to another person" (p. 2). Swarbrooke et al. (2012) add that outdoor recreational activities take place apart from employment and provide enjoyable opportunities for refreshment. Building on these assumptions, Beames and Brown (2016) conclude that "if we freely choose to participate in an activity we find enjoyable, but we are not sure of the final outcome, it may be classified as an adventure" (p. 11).

There have been many attempts to define the characteristics of adventures (Beames & Brown, 2016; Swarbrooke et al., 2012; Varley, 2006). Swarbrooke et al. (2012) tried to give an overview of the defining characteristics. They listed ten items: "uncertain outcomes, danger and risk, challenge, anticipated rewards, novelty, stimulation and excitement, escapism and separation, exploration and discovery, absorption and focus, contrasting emotions" (p. 9). They highlight that these qualities are related and dependent on each other. While this list illustrates the complexity and variety of adventures, it is too extensive to identify the essence of adventures. Varley (2006), therefore, distills the list of core qualities into three key elements: responsibility (selfdetermination), risk-uncertainty, and transcendence via marginal experiences. These elements are similar to Beames and Brown's (2016) four dimensions of adventure: agency, uncertainty, authenticity, and mastery. They prefer to talk about mastering challenges instead of physical risk-taking because the latter aspect has no place in the educational contexts they are talking about. One of the characteristics that are present in all definitions of adventure is uncertainty. Beames and Brown (2016) highlight that uncertainty can be understood negatively and positively. Adventures involve the risk of losing something valuable, but they also offer the possibility of gaining something positive. One of the major critiques of the narratives around adventures has been that the discourse overemphasized the elements of risk and uncertainty, neglecting other characteristics (Ewert et al., 2013; Varley, 2006).

Adventures have been critiqued for overly emphasizing risk-taking (Williams & Soutar, 2005), impacting the environment negatively because of overcapacity, litter, and carbon-intense travel practices (Ewert & Hollenhorst, 1997; Williams & Soutar, 2005), being commercialized and overly commodified (Varley, 2006), male-dominated (Humberstone & Pedersen, 2001), and distant from everyday life and thus ineffective to meet the challenges of the 21st century (Roberts, 2018). Pedersen and Viken (2003) also reflected on the cultural ignorance of some outdoor adventurers:

Many of today's nature users do not pay attention to the local and traditional nature-human codex of the places they visit, and the activities they perform are often based on high technology and consumption. Thus, nature-identity relations may be regarded as a key symbol for the changes that occur (p. 12).

The changes in leisure practices, as we see from adventures to OMAs, may reflect changes in values. To distinguish between large-scale and small-scale adventures, the term *grand* adventures will be used for the former in this thesis. We do not know if the characteristics defined for grand adventures also apply to OMAs. I will therefore look at the defining features of OMAs in this thesis. Also, many of the critiques of grand adventures do not apply to microadventures, which suggests some unique advantages. I will elaborate on their strengths in the following section.

The fact that adventurous outdoor activities had long been considered risky ventures (risky in a negative sense) for adrenaline junkies had implications on the conceptualization of adventure. Furthermore, it influenced the choice of activities under research. Houge Mackenzie and Brymer (2020) critiqued that literature on adventure recreation had been overly focused on deficit models and risk and suggested viewing adventurous sports through positive psychology instead. Frühauf et al. (2022) found hedonic (emotional diversity, competence, agency, optimal mental states) and eudaemonic (holistic living, social connectedness, nature experience) motives for participation in wingsuit BASE jumping, freeriding, big-wave surfing, and mountain biking in expert participants. Motives for participation in rock climbing, sea kayaking, white-water kayaking, and canoeing revolved around sensation-seeking, self-identity, and social aspects (Ewert et al., 2013). The latter was also confirmed by Zwart and Hines (2022), who explored participants' motives in rock climbing, white-water kayaking, and mountain biking. Their findings contributed to a holistic conceptualization of health in adventure

sports. Researchers in adventure recreation indicated that future research should account for specific (Frühauf et al., 2022) and physically less-demanding adventure recreation pursuits (Zwart & Ewert, 2022).

In focusing on less-demanding small-scale adventure recreation such as OMAs and the Nordic concept of friluftsliv, this master's thesis can thus contribute to the body of knowledge around motives in adventure recreation.

2.3 Microadventures

In this section of the thesis, I collect literature on microadventures. To avoid confusion, I distinguish between microadventures, which describe a series of activities, and OMAs.

A microadventure is a small form of adventure in terms of the features that define its structure: it is relatively short (a maximum of a couple of days) and takes place in a natural context close to home. Combined with being simple in means and requiring only a tiny budget, the above attributes should make it easy to access (Roberts, 2018). Although spending time outdoors for recreational purposes is no new phenomenon, it was only in 2014 that the British adventurer Alastair Humphreys (2014) coined a term for this type of practice. In his own words, he describes microadventures as follows:

So a microadventure is an adventure that is close to home: cheap, simple, short, and yet very effective. It still captures the essence of big adventures, the challenge, the fun, the escapism, the learning experiences, and the excitement. All these things remain. A microadventure has the spirit (and therefore the benefits) of a big adventure; it's just all condensed into a weekend away, or even a midweek escape from the office. Even people living in big cities are not very far away from small pockets of wilderness (p. 14).

In general, microadventures comprise all kinds of different recreational outdoor practices, ranging from cycling through the neighbourhood in the quest of finding the most excellent bakery to walking off-trail along a small stream, rafting on a tractor tube on the local river, or trips that take a few days and involve sleeping under the stars (Humphreys, 2014). They are all self-contained, human-powered activities (Houge Mackenzie & Goodnow, 2021). Even though many small-scale adventures occur in an urban setting, Humphreys' (2014) impression is that microadventures are still about seeking wild places. They serve as a tool to engage with the local natural environments

and to experience them in various conditions. Therefore, microadventures have the potential to avoid common criticisms of adventures, such as supporting a form of touristic colonialism or extensively consuming resources. The emphasis on local adventures thrives on the assumption that adventures can be found on the doorstep, indicating that "[a]dventure is a state of mind, a spirit of trying something new and leaving your comfort zone. It's about enthusiasm, ambition, open-mindedness, and curiosity" (Humphreys, 2014, p. 11). This points towards the importance of the participant mindset in defining microadventures. There are no particular rules in microadventures other than exploring physically and mentally and enjoying time outdoors in nearby natural surroundings. As Roberts (2018) puts it: "The key to a microadventure is the way in which it can push people to go "off-script" even among the everyday" (p. 28) [emphasis in the original]. This already gives an idea of the motives for microadventures. Spencer et al. (2019) showed that regular cycling trips in the neighbourhoods positively affected perceived physical health and well-being in the elderly. The latter aligns with earlier findings by Garst et al. (2009), who investigated the meanings families ascribe to forest camping. Participants in their study expressed experiences related to restoration, self-identity, social interaction, and family functioning. These social effects were also present in a recent study by Morris and Orton-Johnson (2022), who found that camping in the backyard positively affected social well-being when people were forced to stay home due to Covid-19 lockdowns. In their study, camping supported a sense of escape from routines, release from everyday pressures, and freedom. In addition to individual and social benefits, microadventures are also expected to influence environmental well-being. Microadventures are supposed to be a climate-friendly alternative to carbon-intense travel in long-haul destinations. This idea of travelling is also called locavism, a form of slow travel that puts nearby nature instead of distant, exotic places in the centre of attention (Hollenhorst et al., 2014).

As part of this work, microadventures are restricted to overnight stays to address a more precisely defined target group to find the features that characterise a specific type of microadventure. Thus, for this thesis, I understand OMAs as short-term overnight trips outdoors in the local area that are cheap and simple in means. Unless expressly stated otherwise, OMAs in this work are understood as overnight stays outdoors in a recreational context in nearby natural surroundings. The context is essential to understand that it is not about homeless people but those seeking a night outdoors

voluntarily. Furthermore, OMAs are unstructured in that they are self-organized, unlike organized adventure tourism, where the adventure's characteristics are assessed and commodified (Varley, 2006). This makes them more authentic, countering the critique of overly commercialized and commodified grand adventures (see, for example, Varley, 2006; Williams & Soutar, 2005).

2.4 Nordic conceptualization of small-scale adventures

Norway is predestined to get to the bottom of my research questions for two reasons: On the one hand, outdoor recreational activities have a long tradition in Norway (Hofmann et al., 2018), and on the other hand, all people in Norway have officially legal access to green spaces (Gurholt & Broch, 2019). Furthermore, numbers document that this access is widely used (for example, Jakhelln, 2020b or Jakhelln, 2022a). It provides a unique example to explore the motives that make the people here exercise their rights and sleep outdoors. I acknowledge that also other Nordic traditions are related to friluftsliv (I will return to this term in a moment). However, my background of living and studying in Norway has led to this focus. While the literature review on small-scale Nordic adventures includes literature from different countries and perspectives, the data collection and interpretation are focused on Norway.

In the Nordic countries, specifically Norway, outdoor recreational activities play an essential role in daily life (Hofmann et al., 2018). These outdoor recreational activities form the practical aspect of what has been termed 'friluftsliv'. Friluftsliv translates as open-air life. It is an umbrella term for "a whole range of non-competitive and non-motorized activities in nature" (Gurholt & Haukeland, 2020, p. 168). Friluftsliv characterises relationships with the natural environment and strongly influences personal and national identities (Bergsgard et al., 2019). The formal definition of friluftsliv is based on a paper published by the Norwegian Ministry of Finance (1972). "Friluftsliv means staying and physical activity in the open air during leisure time intending to experience nature and environmental change" [Translation by Gurholt & Haukeland (2020, p. 166)]. Friluftsliv emphasizes curiosity-driven experiences and supports the idea of nature literacy through intense nature experiences (Gurholt, 2016). OMAs, as described above, might well be considered friluftsliv in Norway. Dahle (2007) suggests motives such as nature experience, social aspects, or physical exercise as reasons why

people participate in friluftsliv. The Nordic concept of friluftsliv emphasizes values such as equality, cooperation, consideration, and fairness (Bergsgard et al., 2019). This ethos constitutes the ground on which the friluftsliv legislation builds. The Friluftsliv Act was officially recognized in 1957 and grants three public rights: "to roam the countryside; to camp temporarily overnight; and to forage for wild foods such as berries, mushrooms and fish, with minor restrictions" (Gurholt & Broch, 2019, p. 577). The public right to sleep outdoors is particularly important for this master thesis as it builds the legal basis for this recreational practice in Norway.

Drawing together the literature on grand adventures, OMAs, and friluftsliv in a Norwegian context, I could identify the following questions for my thesis:

- What are the motives of young adults in Norway to go on a short overnight trip in their local area?
- What are the features that define a micro-adventurous overnight stay outdoors?

This thesis answers a call for more research on friluftsliv and its value for the individual and for the society in Norway (Norsk Friluftsliv, 2015). Focusing on the practice of sleeping outdoors, this research aims at a deeper understanding of the value of short recreational outings in a nearby natural environment. In doing so, this thesis seeks to strengthen the practice of short overnight trips in the local area. In a broader context, this could have practical implications for urban planning, policy papers on access to nature (e.g., the right to roam), and public health strategies.

3 Methodology

This chapter will explain how I intend to answer my research questions. First, I briefly state the philosophical assumptions that underlie my research project. Then, I introduce the research design and the methods that served as tools to answer my research questions. Finally, the process of data sampling is described.

3.1 Philosophical assumptions

The rest of the outdoor experience, the part that lingers in the heart, that goes home in story form, the part that touches the world; these are almost always eclipsed by the need to appropriate, commodify, and quantify what is learned (Raffan, 1993, p. 39).

The quote mentioned above touched me when I read it for the first time, and I felt it was an excellent way to justify my study's qualitative nature. The whole research process was guided by the research questions as stated above with a focus on personal experiences and interpretations.

Therefore, I figured I had to adopt a qualitative paradigm to fully get to the core of the meanings people attach to OMAs. The research questions are embedded in empiricism, looking openly for the motives and defining features of OMAs. I see meaning as contextual and assume that the interviewees' stories display multiple realities interpreted from my viewpoint. Therefore, the research paradigm can be identified as interpretive (Creswell, 2013). The various facets of each theme will be laid out in the findings. Thomas Schwandt (2000) described this approach to the interpretation of knowledge as follows:

From an interpretivist point of view, what distinguishes human (social) action from the movement of physical objects is that the former is inherently meaningful. Thus, to understand a particular social action [...], the inquirer must grasp the meanings that constitute that action (p. 191).

To get a rich and detailed understanding of the meanings that define OMAs, I aimed for first-hand experiences of participants involved in this practice, but I did not assume to find any final truths with my study (Creswell, 2013). Thus, this is a collaborative interpretation of OMAs based on the accounts of a sample of people involved in this practice. Other researchers and participants might draw different conclusions (Richards, 2010). The data on which I base my analysis was collected in a flexible, descriptive, and

narrative format, and the issues under discussion were identified during the data collection process. The inductive process proved to be flexible and allowed unexpected findings.

3.2 Research design

The qualitative design of this project answers the need to get an inside view into the meanings people who sleep outdoors regularly give to these trips (Leavy, 2017). The study was conducted in two phases. Phase one included an open-access online survey. It gave me an initial idea of what the participants were thinking about OMAs. The data from the survey informed my semi-structured interview guide for the individual interviews in phase two. All participants had to go through phase one, with the opportunity to volunteer for an interview. Therefore, the findings from phase one influenced the interviews in phase two. The data was collected in a flexible format that allowed for changes during the phases of data collection. About halfway through the data collection process, I noticed that I would not get thick descriptions (Geertz & Darnton, 2017; Risjord, 2014) with the online survey because the quality of the answers did not meet my expectations. Unexpectedly, however, significantly more participants agreed to do an interview. Therefore, I used the survey to acquire participants and base my findings on the interviews only. Phase two is a case study, where all interviewees are seen as one case, representing people who do OMAs. As a result, I completed the data analysis with the interview material and used the data from the survey only to confirm the findings. All information was recorded and will be presented descriptively to identify core values, beliefs, and meanings. The concepts on which I based my discussion evolved during the data collection. Thus, this paper takes advantage of the organic qualitative research process and follows an inductive logic (Creswell, 2014).

3.3 Methods

In the following sections, you can find information on the inclusion criteria for the sampling process, the final study sample, the methods I used to collect data, how data was processed, and how security was ensured at all steps of data handling. Further, the theoretical background of the data analysis is explained. Finally, in the last subsection, I

present the strategies I applied to verify the findings. Data sampling was a multi-phase organic process, and the first phase's findings influenced what I did later in phase two.

3.3.1 Study sample

The intent of this thesis was an in-depth exploration of the motives for OMAs of young adults in Norway. This population is the group most active in sleeping outdoors in Norway (Jakhelln, 2022b). At the same time, most people of this age live in cities (Statistisk Sentralbyrå, 2022), have regular jobs (Nilsen, 2018), and have other responsibilities. These factors initially seem contrary to the resolution to spend the night outdoors. Ouellette and Wood (1998) argued that well-practised behaviour reoccurs and has the potential to form long-lasting habits. Given the positive effects of physical activity in green and blue spaces (Dobson, 2021; Fagerholm et al., 2022; Gascon et al., 2017; Wicks et al., 2022), it is important to understand what motivates young people to sleep outdoors.

To best understand the central ideas of the phenomenon, a purposeful sampling strategy was applied (Creswell, 2014). Therefore, the inclusion criteria focused on young adults aged twenty to forty, who live in Norway, are in regular employment and regularly go on short overnight trips outdoors in their local area for recreational purposes. The participants could stay outdoors in various settings: go alone or with others, in any season, sleeping in a tent, a snow cave, a gapahuk, under a tarp, or in the open sky. From my experience, these are standard outdoor accommodations in OMAs. These trips are unstructured in the sense that the participants themselves organise them. Participants did not need to be familiar with the concept of OMA, but they should make short overnight trips in their local surroundings. The choice of the study population added a Nordic perspective to the research questions since the concept of friluftsliv is considered common property (Norsk Friluftsliv, 2015) and is closely related to Nordic cultures and identities (Pedersen & Viken, 2003). Participants with diverse nationalities were included in the study sample because nationality was considered secondary. Instead, I wanted to access the knowledge and experiences of an interest group who lives in a particular area and experiences the same rights, similar possibilities, and obligations. This means participants should be in regular full-time or part-time employment and live in Norway, where sleeping outdoors is allowed without restrictions. On a structural level, the inclusion criteria highlight the right to public access and point toward the collective identity ascribed to friluftsliv (Gurholt, 2016). In the online survey, which also all interview participants had to complete, I asked for the age, region people live and work in, profession, level of employment, and estimated number of overnights per year to ensure the participants met the inclusion criteria for my study.

The information on the study sample I present here is the characteristics of my interview study sample. Due to the open nature of the sampling process, I had little control over the response rate. Contrary to my assumptions prior to the conduction of the study, the response rate to the online survey was lower than expected. However, more people than expected agreed to do a follow-up interview. Therefore, I took advantage of the organic nature of the data collection process to focus more on the interview responses for the data analysis. Fourteen people had volunteered for an interview, and eleven of them responded to the invitation e-mail. Table 1 below shows the socio-demographic characteristics of the interview partners.

Interviewee	1	2	3	4	5	6	7	8	9	10	11
age	24	39	28	35	28	33	27	27	24	24	38
employment	part	full	part	full	part	part	full	full	part	part	full
overnights/y	6-10	2-5	2-5	2-5	2-5	>10	6-10	>10	6-10	2-5	2-5
Legend											
Employment: full= full time, part= part-time; overnights/y= overnights per year;											

Table 1: Sociodemographic characteristics of the interview partners

Although the respondents to the online survey and the interview partners represented a random sample, I could see a diversity in age and profession (people working indoors and outdoors in very different professions). Six of my interview partners stated that they work part-time, five full-time, and all do more than one OMA per year. Therefore, the criterion that the participants should be experienced with spending the night outdoors was considered to have been met. My interviewees also represented different biological sexes: six female and five male participants. This aligns with the survey's findings commissioned by Norsk Friluftsliv (Jakhelln, 2022b), which had already shown that both women and men participate in outdoor nights. These results allow the interpretation that the people who make short overnight trips in the local area are diverse regarding the parameters above.

3.3.2 Online survey

In the first phase of my data collection, I used an online survey to contact and access the experience of people who regularly make single overnight trips in a recreational setting in their local areas in Norway. Online surveys are valuable for contacting geographically diverse samples (Kumar, 2014). The survey was accessible through an open link distributed via online resources, and the completion took approximately ten to fifteen minutes. This information was based on a trial I did with some volunteers who were not involved in the study. Data were collected through a survey with open-ended questions to answer the research questions (Creswell, 2014). The participants were asked about their experiences, their motives for an overnight trip in their local area, and how they benefited from this kind of trip. Additionally, basic demographic information was collected. The demographic data ensured that participants met the inclusion criteria, categorized the information, and integrated it into the existing body of literature (Creswell, 2014). The last question of the online survey offered participants the chance to participate in an interview by providing their e-mail addresses. Alternatively, they could continue the survey and answer more questions in writing. A third option allowed the survey participants to complete the survey after the first part. Thirty-three people participated in the online survey. Nine answered more questions in written form, and fourteen survey participants volunteered for an interview. By giving the participants these options, I wished to show respect and consideration for personal time management of the participants. Furthermore, personal communication preferences were taken into consideration. Participation in the online survey, as well as the interview, was voluntary. I will give more information on data processing and security in section 3.3.4.

3.3.3 Semi-structured interviews

In the second data collection phase, a semi-structured interview method was applied to generate in-depth information about the practices and personal experiences when staying outdoors overnight (Holstein & Gubrium, 2009). The interviews followed a semi-structured interview guide influenced by the answers the individual participants gave in the survey. The participants could dive deeper into their experiences, elaborate, and clarify their answers. This individual approach strengthened the data quality and

considered the experience's nature (Miller & Glassner, 2009). If I had had to draw conclusions from the collective answers from the online survey, I would have needed more participants. Instead, phase two provided me with in-depth views and enough data of good quality. The individual interviews were conducted in a timely manner until the completion of the survey. The interviews were conducted in English and online via Zoom. Individual appointments for the interviews were made well in advance. The interviewer provided the link for the meeting. A time frame of fifteen to twenty minutes per interview was suggested. This time frame was based on a trial interview I had done with a volunteer who was not involved in the final study. The interview participants were encouraged to bring a photo from a single overnight trip to the interview. This strategy has been described as photo elicitation and is a method used to facilitate talking (Smith & Sparkes, 2016). Not all participants took advantage of this strategy, but it proved helpful for some.

Smith and Sparkes (2016) define an interview as a structured conversation that allows participants to share their views on how they interpret their personal experiences and emotions. Interviews offer researchers a unique opportunity to access participants' interpretations, evaluations, and relationships (Kusenbach, 2003). While interviews do not provide unfiltered access to participants' innermost thoughts, they empower interviewees by allowing them to express their opinions (Smith & Sparkes, 2016). A semistructured interview guide can improve the power dynamic between the interviewer and the interviewee by providing a flexible format for collecting information (Kumar, 2014). It allows interviewees to direct the conversation toward their memories and lived experiences (Carpiano, 2009) while the interviewer frames the discussion and can ask guiding questions as needed. Factors which could affect the experience of an overnight outdoors, like time, place, social relationships, and participant-related factors, were addressed in the interviews. Furthermore, the interviews allowed me to address statements from the survey that remained unclear or were particularly interesting. Since this thesis is all about personal interpretations of motives, meanings, and the stories the interviewees have about their short overnight escapes in their local area, I was not searching for truth but instead wanted to access these subjective interpretations (Miller & Glassner, 2009). Smith and Sparkes (2016) point out that the sample size in qualitative studies might vary greatly, depending on the assumptions that underpin the research and the focus of objectives. This study was designed to get an insight into the meaning,

motives and benefits people ascribe to short overnight trips in local surroundings. It did not aim to compare groups, and therefore the reached sample size of eleven interviewees met the requirements of this study (Smith & Sparkes, 2016).

3.3.4 Data processing and security

To ensure the ethically responsible collection and procession of the data gathered, this research project followed the guidelines of the Norwegian Agency for Shared Services in Education and Research (short Sikt, former NSD). Approval by Sikt was given prior to the study (Ref. 806032). All participants were informed about voluntary participation, the type of data collected and the purpose it would be put to (Creswell, 2014; Kvale & Brinkmann, 2009; Patton, 2009). They could download the information letter on the first page of the survey and had to confirm their consent to continue the survey. The interviewees were asked to sign the consent form and send it to me for personal interviews. This confirmed their agreement to use the interview material for this thesis. When conducting the interviews, participants had to agree to the voice recording before continuing. Again, all participants signed informed consent and confirmed their agreement with the data collection. They were given options to ask questions and could withdraw without justification at any point in the research process. None of the participants chose this option. The voice recording was then transcribed with transcription software. To ensure data security (Patton, 2009), all interview material was secured with a password in an encrypted virtual file in OneDrive. The interviewees were assigned numbers from one to eleven to protect their anonymity (Creswell, 2014). All information that could lead to the identification of the participants was deleted after the completion of the project. Participants did not need to sleep outside as a part of this project (it was sufficient if they reflected on former overnights outdoors). Therefore, the participants were responsible for safely implementing any outdoor adventure.

3.3.5 Data analysis

All interviews were transcribed verbatim, excluding filler words, delay sounds and repeated words. English is not the first language of any of the interviewees, nor is it mine. Therefore, I have decided not to correct grammatical errors to not unintentionally change the meaning of what had been said. Data were thematically analysed in several iterative

stages using NVivo Software to keep an overview of the codes generated. The thematic analysis involved familiarization with the data by reading the interviews repeatedly, coding, theme development, revision and refinement of the codes, re-naming, writing up (Braun et al., 2016; Leavy, 2017). This process was not strictly linear but was viewed as flexible and open. While my first set of themes developed around the thematic categories of the interview guide, the final set represents a pattern across the dataset (Leavy, 2017). This shifting conceptualization of the data deepened my understanding and facilitated the developing interpretation. Furthermore, the focus in my thematic analysis shifted between semantic and latent. While first looking for explicitly stated meanings and experiences, I opened my analysis to latently expressed ideas later in the process. On an inductive-deductive spectrum, I would locate it within the inductive half since no underlying concept guided the data analysis. The data itself guided the analysis. Still, my prior readings on grand adventures and microadventures (see Chapter 2) clearly influenced my interpretation and categorization of the data. The intersection of my theoretical assumptions, conceptual knowledge, and the data content is thus at the heart of the data analysis (Braun et al., 2016).

In their introduction to thematic analysis in sport and exercise research, Braun et al. (2016) have outlined thematic analysis as one possible analytic approach to identify patterns of meaning in qualitative research. Further, they see thematic analysis as a robust method for descriptive work and a flexible and "relatively accessible qualitative analytic technique" (p. 191) suited for novice researchers and for communicating findings to a broader audience. This made it an appropriate tool for my interpretative analysis.

My approach to the thematic analysis was general, although I did follow the steps of analysis described in Braun and Clarke's reflexive approach (2022). Also, my personal experiences guided the sampling process from the first thoughts about data collection to the final interpretation of the data. At the same time, I used some strategies, for example, a frequency count and the idea of data saturation, which they would reject as being associated with other approaches such as content analysis (Braun & Clarke, 2006) and a positivist perspective (Braun & Clarke, 2021). As a novice researcher, I found the frequency count (Boyatzis, 1998; M. B. Miles et al., 2020) a helpful tool to identify the themes mentioned by various participants and which ran throughout the data set. Therefore, I used frequency counts for files and references, as shown in Table 2 below.

	Code	Description	Positive examples	Tag	Files	References
Motives	The promise. Whe People who go of refreshment from know that it will who introduces to					
	relaxation and refreshment	The experience of a mental state of relaxation after or while being on an overnight outdoors.	It's different from a comfort holiday where you're just in a five-star hotel. For me, it's just so peaceful. I feel so relaxed, and at the same time, it is a little bit more intense. (i7)	relax	11	38
	social	The social aspect is a driver for microadventures. Spending time together.	But I guess the company is the most important thing. I wouldn't do an overnight trip alone. (i3)	Social D	9	24
	escape	Escape from screen time and digital connection.	If you're actually at a place where no one could reach you, then it's just you, and you're sitting outside, and life suddenly becomes very simple because you're not having all these different things in your head and all these different messages that you're getting and so much input. (i10)	Esc.	8	12

Table 2: Excerpt from the table of frequencies

Each file is affiliated with one participant. The references refer to the total number of quotes associated per theme. You can find the complete table of frequencies in the appendix. As for the data saturation, I stopped the data collection when I did not get any new information from the interviews. At this point, I only got confirmation of the information I already had but no new insights. This is how I assumed that I had collected enough data. Still, it remains difficult to tell if more interviews would not have added other facets. Creswell (2014) argues for including few participants in a study for thick descriptions of complex phenomena. He claims that "the overall ability of a researcher to provide an in-depth picture diminishes with the addition of each new individual or site" (p. 231). Two more points in my thesis contradict the reflexive approach described by Braun and Clarke (2022). First, I used investigator triangulation (Leavy, 2017) to build confidence in the summarizing themes. Finally, I used single words for my themes because I identified them as concise answers to my research questions. Braun and Clarke

(2022) disapprove of this practice arguing that it would not capture the patterning of meaning.

The complete data analysis was based on the interviews. Since I could go more in detail with the interview questions and the participants had the opportunity to elaborate, the interview responses provided better insight and in-depth information about OMAs than the survey responses. Nevertheless, I also checked the categories derived from the eleven interviews against the topics mentioned in the survey responses. Since they proved to match, I judged that the interview quotes could be used to present the data.

3.3.6 Data verification

In this section, I describe the strategies I applied to ensure my findings (which I will present in the next chapter) were trustworthy. Firstly, I aimed for investigator triangulation (Leavy, 2017). The second strategy I applied was a member check (Koelsch, 2013; Lincoln et al., 1985; Richards, 2010) with my interview participants. Thirdly, I reflected on my own experiences, which influenced the interpretation of the data.

Investigator triangulation describes the participation of at least two researchers in interpreting the findings (Carter et al., 2014; Leavy, 2017). The convergence or divergence of their interpretations offers the potential for discussing the themes. Patton (1999) described triangulation as a beneficial tool to reduce potential bias and assess the reliability of the interpretation. However, the latter is also affected by the subjectivity of my interpretation. I will address that in the third strategy. For triangulation, I gave three anonymized interview transcripts to a peer investigator and asked them for the major themes they could identify in the data. Although they named the themes differently, the ideas behind the themes were identical to my interpretation. Thus, the investigator triangulation confirmed my findings.

After completing the data analysis, I sent out individual e-mails to all interview partners reporting the major findings of the analysis. I stated shortly the most important findings on motives and defining features of OMAs that I had taken from that individual interview. I also added one of their quotes relating to one of the findings to illustrate how I came to that interpretation. The participants were kindly asked to reply to that e-mail if the analysis did not portray their personal experience or if they wished to clarify something. I also added that if I did not hear from them within a given time, I would

assume agreement with my analysis. One participant asked me to slightly change their quote in case it was reproduced in the thesis. I was happy to comply with this request because the core statement of the quote had not changed, and the change in the sentence was aimed at avoiding possible misinterpretations. Another participant wanted to clarify their statement, which was helpful for the interpretation.

In this thesis, subjectivity is emphasized as a resource and I understand myself as an interpreter of the data set who looks at it through the lens of theoretical assumptions in outdoor recreation. However, my view of the data is coloured by my (outdoor) experiences, cultural affiliation, and adopted values and understandings of overnight stays outdoors. I see myself as an enthusiast when it comes to spending the night outdoors, and I believe every person should have the right to do so in a recreational setting. As a young white female from the Austrian Alps, I had the privilege of growing up in a safe environment with a stable social network that allowed the independent exploration of the closer rural area and the mountainous surroundings. Although the legal situation of staying outdoors overnight is more complex than in Norway, sleeping outdoors for recreational purposes was and continues to be seen as a desirable practice by the close social network and is strongly supported. The values I adopted align with the Norwegian ethos of friluftsliv, which builds on trust and respect for other human and nonhuman beings when moving outdoors (Bergsgard et al., 2019; Gurholt, 2016). They influenced my behaviour when moving and dwelling outdoors and my general understanding of being considerate and leaving no trace. Nevertheless, sleeping outdoors in the mountains in Austria differs from Norway, where it is legally covered by the public right of access (Gurholt, 2016). My view on Norwegian friluftsliv, thus, is that of an outsider with shared values. It is heavily influenced by my master's education in 'Nordic friluftsliv', the readings and discussions we had during the courses and beyond, and personal overnight experiences in Norway. This knowledge enhances my understanding of the research subject. Another strand that influences my interpretation of the data is my work experience as a physiotherapist in neurology and psychiatry. My particular interest in neurological processes influenced the interpretation of the findings.

4 Findings

In this chapter, I present the findings of the study. There are two sections. In the first section, I present the most important motives for doing a sleepover outdoors close to home. In the second section, I present the features that define this type of OMA. An interpretation of the findings with literature will be presented later in the discussion chapter.

Again, all my findings are based on the interviews, which provided better insight and thicker descriptions (Geertz & Darnton, 2017; Risjord, 2014) of OMAs than the survey responses. As already announced in the description of the research design above, this led to a focus on the interview material for the data analysis. Nevertheless, I could see later that the survey responses aligned with the categories derived from the interviews, which adds strength to the data quality. The findings will be presented concerning the interview responses. Occasionally, quotations from the survey are used if they get to the heart of a statement in a concentrated form. This, of course, is marked accordingly. The most important aspects are discussed in detail for each category and linked to the others. In my data analysis, I could see varying levels of dominance for each theme. For motives and defining features, three dominant aspects were mentioned in more than ten references. The dominant themes around the motives for OMAs were relaxation and refreshment, escape, and social motives. The most frequently described features of OMAs were simplicity, relaxed, and presence. They will be presented in the following subsections.

4.1 Motives for micro-adventurous overnights

Exploring the motives of people who go on short overnight trips close to their homes means looking closely at their expectations for the trip. They guide people in their experiences and influence how the trip will be perceived and what they take home. Interviewee 2 describes this phenomenon as follows:

Well, it's really all the things that happen around an event like this. If I say that two weeks from now, if the weather is okay, I want to go out, and I will talk to a few friends, and we start planning. So even from that point on, from two weeks before, throughout to the point the trip is carried out. And we talk about what we should eat, and we plan where

to go, and we meet up, and we are on this trip, and we sit around the campfire, and we have bacon and eggs for breakfast out, and then we go, and we share photos afterwards. The whole experience there, it's not just that one night, it's the whole thing.

This quote indicates that the motives for going on a short overnight trip close to home are closely linked to the perception of the experience. That is why the motives cannot be viewed entirely separately from the characteristics of the experience, and I will announce some features of micro-adventures already in this section. They are discussed in detail in the following section on the defining features of OMAs. Further, the motives are also linked to each other. They will be presented in order of frequency in Table 3 below, but in the continuous text, they are described in their contexts. The following Table 3 gives an overview of the motives I could identify. The numbers equal the number of references the participants gave for each theme.

interview	1	2	3	4	5	6	7	8	9	10	11	files	ref
relaxation	3	5	2	3	3	2	6	2	2	5	5	11	38
social	2	5	3	2	6	2	2	0	1	0	1	9	24
escape	2	1	0	1	2	1	2	0	1	0	2	8	12
practical	1	0	1	0	2	1	0	1	0	3	2	6	8
sustainability	0	4	0	0	0	0	1	0	0	0	0	2	5
safety	0	1	0	0	0	0	0	0	0	0	1	2	2

Table 3: Motives for OMAs

I could see three levels of dominance in my themes related to motives for OMAs. The first level included relaxation and refreshment and the social component of doing OMAs. As Table 3 above shows, they were the most dominant themes in the conversations about OMAs. The second level includes two motives mentioned by eight (escape) and six (practical aspects) participants. I decided to include escape as a central theme in the findings because it was unexpected to find this theme in OMAs. It was mentioned by eight out of eleven interviewees. Finally, the third level includes two minor categories: sustainability and safety. They were only present in a few interviews but are noteworthy as interesting findings of motives for OMAs.

4.1.1 Relaxation and refreshment

'Relaxation and refreshment' is the most prominent topic around the expected effects of OMAs. All eleven interviewees talked about the relaxation and refreshments that OMAs can offer. In total, they gave 38 references that tie to the expectation of the relaxational and refreshing effects of OMAs. OMAs are expected to be de-stressing, relaxing, refreshing, or stress relief. One component that triggers the expectation of relaxation and refreshment is previous experience, as the quote by interviewee 10 points out:

It's very relaxing. I would say that's the main reason why I would go to nature. It's that it's just very relaxing. [...] I have quite some experience, and I know it does me well. So, I should do it more often.

People who have slept outdoors have experienced relaxational effects and refreshment and hope to find these effects again. They build on this experience when assuming that it will benefit them, and this assumption is what motivates them to go on overnight trips time and again.

The main factor that drives me is if I've been spending too much time indoors, like when I have a lot of teaching hours or writing to do. And then I notice that I'm just indoors trying to get things done, and I get a lot more tired. I notice it mainly at the point where I'm not in the mood to go outdoors because that's when I've been indoors so much that it's hard to get out of the circle. So, you're just tired of being indoors, but then you're tired. So, you're not necessarily feeling like, 'I'm packing my bag, and I'm going on this ten-day or ten-hour hike or something.' For me, the sign is like, 'Oh, I need to go to the fresh air.' And as soon as I'm outdoors, I get my energy back. So, I would say too much time indoors is definitely what gets me outdoors.

This quote by interviewee 7 illustrates the expectation of restoration by spending time outdoors. Here, OMAs play to their strength of being simple and easily accessible. Also, sleeping in fresh cool air seems particularly appealing to the participants as it promises a particular form of refreshment. I highlight this element because three interviewees

mentioned it in connection with refreshments. The following quote by interviewee 1 is an example of this:

When you're in a snow cave, you just have this small breathing hole out of your sleeping bag. And that is so nice to feel the air coming in on your face, and you feel so fresh.

For interviewee 1 and others, experiencing the fresh properties of natural elements augurs a refreshing effect on the body and mind. While some participants said they would like comfortable temperatures when sleeping outside and would not go in winter conditions, others stated that it is too warm in Norway in the summer to sleep outside. Physical relaxation and refreshment are not only connected to the experience of natural elements. Also, the novelty or differentness of the activity promises a great deal of refreshment. Although doing something out of the ordinary might be physically and mentally tiring, it is expected to have a relaxational effect, as interviewee 3 explains. They contrast routines' physical and mental drainage with the power of tiredness and subsequent relaxation from new experiences.

Maybe it's like you have these new experiences, and they fill you up more than what you're used to because you just do work and school, and that's just routine. But when you're out, and you just have to walk and eat and sleep, it is a different kind of tiredness that takes over your body.

While the quote above ties to the newness of an experience, it also points toward the presence that these experiences require. I will describe this mechanism in section 4.2.3 on 'presence' and reflect on it in the discussion. At the same time, the experience is described as simple (see also section 4.2.1). The tasks in an overnight outdoors boil down to covering basic needs, which is perceived as mental relaxation. Interviewee 4 describes this mechanism and why it repeatedly brings them back to do OMAs.

Life becomes stripped down to the essential needs of sleeping, eating, peeing, and stuff like that. And it's easy, you know, it's self-explanatory.

And that also relaxes me from thinking so much about: Does it make sense what I'm doing now, today? Should I continue this work, or what

am I doing with my life or all this? All these big questions. I've felt that often when I'm on tours, outdoors, teaching kayaking, for example, that I feel like life makes sense this way. And that's why I go back to it again and again because it's just kind of a relief.

The relief of distancing from big thoughts was mentioned recurrently by different interviewees. They expressed expecting stress reduction by getting away from the stressors. Especially after stressful events, OMAs promise relaxation on a physical and mental level. That is what motivates participants like interviewee 1 to spend the night outdoors.

I feel like it can definitely help with the stress. So, I feel like this time, it was to get away from it because the nice thing here is that it's no phone connection. So, you kind of have to take a step back, and that's really nice. And it was also for my partner's sake; it was after he had handed in his thesis. It's mainly been to come out and calm down a little bit.

The disconnection the participants of OMAs aspire will be addressed in the following section. What we can see in this section is that people who participate in OMAs appreciate the relaxation and refreshment they expect from their outings. These benefits develop around the following aspects:

- The experience of natural elements is refreshing.
- Simple experiences in nature are relaxing.
- The novelty of an experience requires focus or presence.
- The prospect of relaxation can be a motive to go away.

4.1.2 Escape

It felt like, an analogy I would probably be able to use here, as if you have been in the room for a long time and the air gets stale and heavy.

And then it was just a fresh breath of air to get out there with them in some sense and just spend the night out there and sharing that moment.

The opening quote to this section by interviewee 5 picks up again the motif of fresh air, which I described above. While the promise of relaxation and refreshment (see section

4.1.1) is a pull factor for going on an OMA, the escape from everyday life is a push factor. That is why I decided to name and discuss them separately, although they are closely intertwined. The anticipated relaxation and refreshment are tightly connected to the aspiration to escape the struggles of daily life, as some of the quotes above have already adumbrated. Eight interviewees said they would seek some form of escape. Be it from thoughts, routines and timetables, screens, or other human-built structures. In many quotes, the city represents everyday life's stressors. Interviewee 11 contrasted the refreshing feeling they would get from escaping to the mountains to the fuss of city life. In the online survey, they wrote:

Remote locations are nice, I wouldn't camp next to a 'hytta' [= cabin] or in a high-traffic area other than to test some gear setup prior to an extended trip. Going out there, I wish to get in touch with nature to escape the city's noise.

In the interview we conducted later, they elaborated:

So that was one of my overnights because it was usually Saturday morning to Sunday evening. Moreover, every time I would feel refreshed. Because in the mountains, you're solo. It's just you and nature and the animals. Then I'd come back to the metro and felt a little bit privileged. I didn't envy the people that stayed in the city.

In the statements of various respondents (survey and interview), the city was associated with noise, trash, and distraction. Being away from stressors is the promise of relaxation that OMAs offer. As digital distractions like mobile devices are omnipresent in modern everyday life, the escape from screens has become a goal in itself, as interviewee 10 explains:

I feel like, especially when you're both a student and working, nowadays, we're never disconnected. We're always connected, we're always getting messages. It's this constant multitasking that we're doing all the time. I sit at work, and I'm still doing stuff for uni, and then I'm still getting messages from my boss about something or messages from friends. There's always so much going on. Then you would come

home, and it's just so easy to switch on the TV and just sit in front of the TV and watch something irrelevant. And when you go outside, you don't have reception. For example, there's no phone reception in that place, which makes it more positive because you won't get messages, and it's a difference if you have your phone somewhere lying [around] and you're still getting a lot of messages in nature. If you're actually at a place where no one can reach you, then it's just you, and you're sitting outside. Life suddenly becomes very simple because you're not having all these different things in your head, the different messages you're getting, and so much input.

The quote describes the soothing calm of escaping the constant digital stream and medial input. Disconnecting from digital devices is associated with expected mental benefits like relaxation and refreshment (see section 4.1.1), and social rewards (see section 4.1.3) as long-lasting memories are expected. The following statement by one of the survey respondents (submission nr. 26436701) describes the links between the pursuit of escaping distraction and the experience of presence and sharing an experience at the moment (see section 4.2.3), which will facilitate long-lasting memories.

Microadventures keep our life adventurous. We break the routine and give ourselves time to escape the screens. It also gives us time to talk about topics that are often forgotten. We have done multiple microadventures with family and friends as well. It's fun to share these experiences because it creates memories. Those nights outside we remember much better than an evening in a restaurant or behind the TV.

As we can see in this section, many participants see OMAs as a straightforward approach to escape from routines, schedules, timetables, and other immaterial restrictions imposed by daily life. Also, participants frequently mentioned the wish to escape the omnipresent screens and the city's fuss, both associated with stress. In escaping these restrictions and distractions, participants aim to be more present and spend time with their loved ones. This motive will be discussed in the following section.

4.1.3 Social motives

Only one in eleven interviewees said they always go on OMAs alone. This was not because they lacked company but because other motives were more present. For some other participants, going on an OMA alone and doing a so-called solo was an option, but most preferred having human company. This reflects the spectrum of the social company in OMAs. Those who stated to prefer shared experiences explained that it would enhance the experience, as the following quote by interviewee 5 illustrates:

Nothing is really awesome if you do it alone. I mean, it is, but like a lot of the times, it's... It's the fact that you're able to talk with people about it all.

Without being able to share the experience, it would not be the same, and the prospect of doing an OMA is not as appealing. Connecting to one of the defining features of OMAs, simplicity (see section 4.2.1), sharing an OMA is effortless because it requires neither specific skills nor much gear. Participants highlighted the influence of the social component on the experience of the moment and the lasting shared memories they take from these trips. For most people who go on short overnight trips close to home, sharing the experience on-site is essential to this activity. It makes the experience "more powerful because the memory is shared" (interviewee 2). Nine of eleven interviewees reflected on the social component as a driver for going on a short overnight trip close to home. Of course, this driver could be an external motivator, like friends or family asking to go on an OMA together. In the following, I want to focus on the internal drivers – the expectations of benefits when going on an OMA. While some expressed the wish to not go alone out of fear or because it might not be as interesting, others reflected on the effects on the social relationships they expect from spending time outdoors with others. These range through all stages of a relationship. Overnight trips outdoors close to home are considered an auspicious venue to get to know other people by sharing experiences because they are relaxed, without schedules and deadlines calling, and take place on common ground.

One of the things that really influenced it at the time was that I was still relatively new in that collective. One thing was the fact that I spent the time with them there. The other thing was that I also needed to get to

know them on a deeper level. And I felt that that was a perfect venue for that. I think that influenced it a lot. Just to be out there and bonding in some way. [...] You all agree on going somewhere to do something together. I think it's just that everyone is not on their home turf.

The quote of interviewee 5 illustrates the expectation that being away and on common ground will impact the developing relationship. They are equal in the sense that neither of the participants has ownership of the place. Also, there are no other distractions (which links to escape). Even if people have known each other for some time, microadventurous overnight trips give the prospect of deepening relationships by sharing unique experiences in a simple context. The interaction between participants and the following impact on the relationship is affected by the presence at the moment and the shared memories they take home, as the following quote by interviewee 3 shows:

Maybe you will get to know each other better even if you've known each other for years. It's also a good time to talk and maybe talk about some stuff that usually doesn't pop up in everyday conversations. Because you're just out in nature, and there's nothing besides being there and talking.

Hence, micro-adventurous overnights are expected to provide space and time for meaningful, in-depth conversations. This is not dependent on the conditions people will encounter when being outdoors. When conditions are more challenging, and difficulties must be dealt with, OMAs promise to reveal new facets of a character and possibly have a positive impact on the relationship, as the following quote by interviewee 4 demonstrates:

I think that strengthens my relationships. Just because you get to see each other in different situations, maybe also difficult situations. Usually, it goes well, and you manage them together. And that's a really cool thing, too, to go through with other people, and it's something to look back on together, of course. And as I said before, it's something where you can meet the other person in really specific situations that you wouldn't experience in everyday life, for example. So, you get another facet of that person, and you get to know each other better.

Although most participants said they would prefer to go on an OMA when the weather conditions are sunny to cloudy and the temperatures pleasant, some also mentioned that more challenging conditions would not keep them from going outdoors (for example, interviewee 10). As described in the quotes above, the social benefits they could gain from jointly mastering difficult situations could be a motive to spend more time outdoors together.

To summarize, social aspects can be both external and internal motivators for going on an OMA. Talking about external motivators, I refer to friends or family who ask about having a sleepover outdoors together. Internal motives mean the pursuit of sharing unique experiences or particular memories. There were three key findings related to social components in motives for OMAs:

- Shared experiences are more intense.
- Shared experiences connect us with others.
- Extraordinary experiences benefit relationships.

4.2 Defining features of overnight microadventures

In the literature review, I introduced the idea that OMAs are primarily characterized by the participants' mindset. OMAs are what people expect to experience, what they experience, what they say about it, and where they position themselves in the experience. Here I am going to introduce the features that define OMAs. Again, my definition includes short overnight stays in the nearby area only. Since elements such as short, cheap, close to home but still away, and taking place in natural environments were already part of my definition of OMAs for this study, I did not include them in the analysis, as I interpreted them as stating the obvious. Table 4 provides an overview of all features the interviewees mentioned concerning the frequency with which they were mentioned. The small letter i stands for 'interview,' and the digits in rows 2-15 indicate the number of references assigned to each feature per participant. The last two columns present the count frequency per feature across all interviews.

interview	1	2	3	4	5	6	7	8	9	10	11	files	ref
simple	4	3	1	1	0	1	1	5	1	2	0	9	19
relaxed	2	0	2	1	2	3	1	1	1	1	0	9	14
presence	1	0	0	5	2	0	0	1	0	3	4	6	16
shared	1	3	1	1	5	1	2	0	1	0	1	5	8
flexible	0	2	1	0	1	2	1	0	0	0	0	5	7
open-ended	0	2	0	1	1	1	0	0	1	0	1	5	6
spontaneous	1	0	0	0	0	0	1	0	1	1	0	4	4
mastery	0	3	1	2	0	0	0	0	0	0	0	3	6
exciting	0	1	0	1	0	1	0	0	0	0	0	3	3
согу	3	0	1	0	0	0	0	0	0	0	0	2	4

Table 4: Defining features of OMAs

As with the motives for OMAs, again, I could see different levels of the dominance of themes related to the defining features of OMAs. Simple, relaxed, and presence were the most important ones, each with the reference count in the teens. The second-level features of OMAs were mentioned by less than half of the participants and less than ten times. The shared characteristic of OMAs occupies a particular position. It is a feature that was named by half of the participants as being important for OMAs. However, I would argue that people who go on an OMA alone can also experience the magic of an OMA. Thus, the shared or social aspect is an important but not a defining feature of OMAs.

4.2.1 Simplicity

The most crucial feature of OMAs is simplicity, which nine out of eleven interview participants mentioned. On the one hand, simplicity describes the low threshold to the activity, which means it is easily accessible. Participants expressed that it is easy for them to go on an OMA. I will come back to this shortly. On the other hand, simplicity describes the low threshold to the experience. This means that it does not take much to experience an OMA and to have the impression that one has experienced what was expected.

It's not about doing great things, you know? So, the standards of the experience are low.

Talking about low standards of the experience, interviewee 1 implied that it is easy to fulfil the personal goal of the trip when doing an OMA. For them, pursuing an OMA is not about chasing adrenaline-filled activities but rather about engaging in simple everyday activities like preparing a cozy spot to sleep in, cooking something nice, and taking care

of one's own physical needs. It is about spending a relaxed evening and morning outdoors. The tasks are self-explanatory, and life seems simple and makes sense. OMAs do not require specific training, highly refined skills, and hurdles to overcome to feel that one has mastered a situation. The following quote by interviewee 2 gives another impression of this:

But then again, what do you master with a simple life like that? But I think that's the point. It feels like you're doing something out of the ordinary. You have to think a little bit, and you have to plan. You have to execute. And then when it goes well, it gives you a good feeling. I mean, that's a general thing. And I think that the context that this mastering experience is done outside in nature with the smells and with the sounds and with the views you get. It just, it adds to that feeling of mastery.

Interviewee 2 connected the feeling of mastery that is achieved by doing something simple but out of the ordinary to a "good feeling" that they get from micro-adventurous overnight trips. OMAs are rewarding because just setting out is enough to achieve something. Although the tasks are the same as on a regular workday at home, doing them in a different setting makes the situation stand out from everyday monotony. So, while the experience structures itself by following simple tasks and routines, time, or life, in a more meaningful sense, structures itself by emphasizing these small outings. That is why OMAs are described as "the highlight of the week" (interviewee 3), "special days," and "giving structure to life" (interviewee 2). Returning to the low threshold of the activity, its accessibility means talking about the means of OMAs. Sleeping outdoors is considered a simple activity because it does not take a lot of physical, mental, social, or financial resources. Interviewee 9's statement sums it up in a nutshell.

We all have the stuff we need [...]. So, it's very easy for us to go out, actually.

Moreover, interviewee 10 first discusses overcoming a mental hurdle and explains that getting outside does not take many resources.

Here [...] we have everything so close, and I felt stupid because there are places where people need to drive for hours to access what we have here within literally 500m. We live 500m from the river, with the bathing spot and everything. So, I don't have a lot of good excuses not to go out, but I guess it's this breaking routines and breaking rhythms. [...] However, now I got aware that going outside to sleep outside, is actually not taking that much.

This showcases how the structural accessibility of OMAs also reduces mental barriers like feeling too busy for an OMA. The structural simplicity of the event is closely linked to OMAs being short, flexible, spontaneous, and taking place close to home. When defining the features that make an OMA unique, I decided to outline these aspects separately to understand the aspect simplicity better. These categories would have comprised 46 references in 11 interviews (with a few quotes assigned to more than one category). This is meant to highlight simplicity's complexity and significance in micro-adventurous overnights.

We can see in this section that people who go on OMAs appreciate the experience's simplicity. This includes the resource-friendly aspect, which means that few resources are needed to leave for an OMA. Additionally, it also describes the low threshold of the experience. It does not take extensive actions to *experience* an OMA. All people expect is to do something out of the ordinary (escape), catch their breath (relaxation), and spend a pleasant time with others (social components). Participants describe it as simple to reach these goals.

4.2.2 Relaxed

The second most important feature of OMAs is that they are relaxed. Being outdoors, participants of OMAs talk about feeling no time pressure. There are no plans or schemes to follow, timetables, or schedules to attend to. People are away from temporal stressors, and this makes the experience relaxed. They enjoy lingering, seizing the moment, and knowing they do not have to go anywhere else that day.

There wasn't anything I had to be aware of because we were chilling, and we weren't supposed to do anything. There were no plans. So, the next day we just got up and were like, what do you want to do? And

that was nothing. So, we just stayed put and had some good talks and had a fire during the day.

As interviewee 3 points out in the quote above, the relaxed situation creates an eased atmosphere and allows deeper conversations. Various interviewees confirmed the excellent quality of conversations held outdoors. As I could show in the findings on motives for doing an OMA, the expectation of meaningful social interaction is an important reason to go on a short overnight trip close to home (see section 4.1.3). Finding them to be easy-going and relaxed social situations makes OMAs an excellent tool. In addition, there are few norms around OMAs which makes them relaxed culturally. There is no pressure to perform and less pressure on others to simulate something. Also, people can bring a "little bit extra" (interviewee 1) since distances to carry luggage are short, and the norms around OMAs are few. While some participants appreciate the simple means of OMAs, the comfort would make it a relaxed overnight outdoors for others.

And then you have a cup with something good, even if it's like cocoa or if it's red wine. Just something you enjoy and maybe do not have every day, something extra. And lights, and I often have extra stuff. Like in this picture, I have a 'jervenduk,' and I have a pillow and much stuff that's not really necessary if you go out to sleep and especially just for one night, but it's just to make that day the best or the night the best that I can have.

The little extra could, for example, include good food, something nice to drink, an extra blanket, a pillow, or some candles or fairy lights for subdued lighting. Comfort would affect the length of stay outdoors, closing the loop on time-relaxed OMAs.

Interestingly, the character of OMAs was associated by the interview participants with two different pathways related to place experience. The first one will be presented in this section; the other links to the presence experienced through OMAs. Overnight stays outdoors in local environments were described as relaxed because they occur in familiar surroundings. Visiting a place overnight repeatedly would mean experiencing the place at various times of the year, in different conditions and seasons. The quote by interviewee 11 illustrates how they perceive this to influence their relationship with a place:

I can say that I got attached to the Tryvann area. I like to see different seasons. When it's frozen, I remember it's a lake in the summer, and now I can cross over the lake with the langrennskis. I like the changing of the seasons.

Re-visits make places more familiar because participants already know what the site looks like, where they want to set up their tents, and where the best spot is to have a cup of coffee (interviewee 6). This would enhance predictability (interviewee 10) and allows them to relax.

And that's kind of the thing with sleeping at home, or inside, that you're used to your surroundings and usually have a very good night's sleep.

And I feel like I have that more with the places that I usually go to, that I feel homier, and everything is more predictable, and I know this area, and I can relax even more.

Here, interviewee 10 brings the familiarity established by re-visiting places in context with predictability and relaxation. Also, they describe feeling "homier." The level of familiarity reached here could only be found by spending an extended amount of time in and with an overnight spot, which allowed the participant to linger and take in their surroundings with all senses. Some participants even felt that places become their places without claiming ownership. The following quote from interviewee 8 is an example of this:

I get the idea that some places are my places or my spots. [...] Some people have a cabin that they feel is their sort of secluded area of the forest. I don't have a cabin. So, I tent or just tarp and go wherever I want. However, there are still some spots I feel are my places around. And I know that whatever happens in daily life, those places are always there. So, any weekend I can go there, nearby.

As the connection to a place strengthens, the relaxation retrieved from this relationship reaches into daily life. This is where one of the greatest strengths of OMAs lies: they take place close to home. This makes it easy to experience a relaxed OMA at any time.

As we see in this section, OMAs are unique because there is no pressure. People who go outdoors to spend the night under the open sky have neither time pressure nor

pressure to perform. There is no competition in OMAs. This makes it a very relaxed atmosphere.

4.2.3 Presence

The second characteristic that is related to place experience is presence. Mentioned by six interview partners, it describes the feeling of focus at the moment, which is related to excitement and the novelty of an experience on the one hand and a more relaxed form of increased perception on the other. The presence people experience through excitement is unintentional. The participants get drawn into the moment because of the intensity of the experience, as the following quote by interviewee 4 demonstrates:

Before we could get comfortable, we had to fight the wind a bit, and it was blowing in my face. I was one of the people outside trying to build blocks of snow to make a wall, and I remember this snow eating away from my face, basically just like a little thunderstorm right in front of my face. And it was fascinating for me because I had never made a winter trip like that, and it was -12 degrees. So that was something new for me. [...] What you're doing right now is what counts. And you can't think about anything else because you have to focus on what you're doing, or you will maybe lose your pulk, or you're just so caught up in the moment of the wind blowing snow into your face that it just pulls you into the moment, I quess.

As this statement shows, the combination of the intense nature experience and the novelty of the situation requires focus. Since directed attention is limited, other thoughts fade into the background. I will elaborate on this mechanism in the discussion. The remarkable role of nature experience was also confirmed by interviewee 8, who highlighted that presence through nature experience is not bound to rough conditions:

You also notice all these little details when you sleep outside too. For example, you notice exactly at what time the sun shines. If you sleep inside, you notice what time the sun comes in through the window, but you don't notice when the sun gets up. If you sleep outside, you notice

exactly when it gets up. You hear the animals. You notice if there's a sudden increase in the wind during the night because the tent starts moving a little bit. You notice these small weather changes, and you're more perceptive to the natural life around you.

This statement points out that the complexity of natural experiences involves all the senses and keeps the mind busy. OMAs are not based on risk and thrill. Instead, the different nature and intensity of the background make the difference. There is one more exciting finding connected to the presence through novelty. This was predominantly present in the quotes of people who moved to a new area and wanted to familiarize themselves with their new home

What fascinates me, and it's very different from where I'm from, is that [...] here you have mountains, forest, ocean, old cultural landscapes, old fishing village, everything in one spot, and you walk past it. It is like a roller coaster, where you have different landscapes around. But everything is neat, in one area.

The quote by interviewee 8 picks up the experience's visual complexity and connects it with a soft form of fascination. I will expand on the supporting effects of these elements in the discussion. Thus, this finding might be important to encourage people to explore their (new) outdoor surroundings. There is a fair chance of relaxation through presence and fascination.

To summarize, the interviewees in my study valued the presence and the focus they felt when being on an OMA. OMAs are authentic in that they are first-hand experiences requiring attention. When the conditions are rougher, presence is necessary to master challenging situations. When the conditions are easy, a soft form of fascination can benefit the mental state. I will further elaborate on this claim in the discussion.

4.3 Summary of findings

The key findings suggest that OMAs are simple and relaxed overnight stays in nearby natural environments. According to the data, they are simple, spontaneous, flexible, cozy, comfortable, short, and take place close to home. As stated by the participants, these characteristics make it easy to get to the core of the experience.

Furthermore, participants described that OMAs offer a form of escape from routines, timetables, schedules, screens, the city, and the big questions. They also talked about the facilitation of presence and fascination. Presence and effortless wandering of thoughts are associated with relaxation and refreshment, the participant's most critical aim when doing a micro-adventurous overnight. From the participant's perspective, OMAs are related to potential benefits in relationships with other people and places. In the following chapter, I will discuss my findings with the literature.

5 Discussion

I did not have a theoretical framework when I started this research project. This fits with my research philosophy because I followed an inductive process. I started with two open-ended research questions because there was insufficient information on OMAs in the literature. With a thorough analysis of the eleven interviews, I could identify three main motives for OMAs: relaxation and refreshment, escape, and social components. In short, people go on OMAs expecting personal and social benefits. The features that make OMAs mojo experiences are simple, relaxed, and presence. In my discussion, I will weave the two strands of my research questions together because the defining features of OMAs are inherently connected to the motives for OMAs. The findings will be discussed concerning relevant ideas and concepts in outdoor recreation. As my analysis deepened, I recognized that the motives also resonated with Henrik Ibsen's poem *On the Heights*, one of the most influential writings for conceptualizing friluftsliv. Therefore, I have chosen to also reflect on his work.

As all my participants were experienced in having micro-adventurous sleepovers, their motives to do an OMA were heavily influenced by their previous outdoor experiences (Beames & Brown, 2016). This fact is crucial in the field of education. But who says that learning is restricted to guided processes? Therefore, when reading the following discussion of the findings, remember that the motives to sleep outdoors and the accounts of what defines an OMA are based on past experiences. The expectations are not just hypothetical but refer to what participants experienced earlier.

5.1 A minor mental holiday

The people who participate in OMAs said they appreciate the relaxation and refreshment they get from their outings. The expected benefits on well-being developed around the following aspects:

- The experience of natural elements is refreshing.
- Simple experiences in nature are relaxing.
- The novelty of an experience requires focus.
- The prospect of relaxation can be a motive to go away.

In 1960, Daniel Berlyne formulated the arousal theory, which states that people prefer stimuli that lead to an optimal state of arousal. I argue that OMAs can be such stimuli because they contain relaxing and exciting properties. There are three theories in psychology that I want to address that relate to these positive mental states: attention restoration theory (R. Kaplan & Kaplan, 1989), bottleneck theory (Broadbent, 1958), and stress reduction theory (Ulrich, 1983). A quick look at the years reveals that all these theories have been out there for quite some time. Nevertheless, as the following analysis of micro-adventures will show, they have lost none of their relevance.

Attention restoration theory (short ART) looks at the architecture of attention and the mechanisms that affect the positioning within this cognitive construct. Put simply, activities that require focused attention will lead to mental (or attentional) fatigue. On the other hand, "[e]ntering a situation that does not require cognitive efforts ('directed attention') permits a fatigued person to rest and replenish the central executive function" (van den Berg & Staats, 2018, p. 53). Drawing on the work of S. Kaplan (1995), Townsend et al. (2018) describe the characteristics of these situations as "escape from pressures, restful occupation of the mind, moderate or 'quiet fascination,' and compatibility with an individual's inclinations" (p. 57). The parallels are apparent when looking at the defining features of OMAs (relaxed/no pressure, presence, simplicity, the participants choose their level of comfort). Given these characteristics, OMAs are perfect situations for attention restoration. People who are experienced in sleeping outdoors have experienced these qualities and keep coming back with the expectation of refreshment. Additionally, OMAs cover the issue that the gained restoration is not lasting. Attention is a fluid concept, and the benefits will vanish again. However, "ART has highlighted the importance of cumulative effects of repeated restorative experiences with nature in the living environment" (van den Berg & Staats, 2018, p. 54). OMAs are simple, cheap, and take place in a natural environment close to home. This allows participants to come back whenever possible. Interviewee 8 described the cumulative effects of OMAs as follows:

I also think the whole place in general, my life here in general, with relations to other people and with work and things like that, are better because I can enjoy nature and outdoor trips when I'm here. I noticed that they have a very good effect on recalibrating my mind during day-to-day life. Something's bothering you. You go out to sit by a campfire

for a few hours, sleep outside, and suddenly it's not bothering you so much anymore.

The recalibration, as interviewee 8 calls it, is the effect of a single restorative experience. The long-term effects on "life in general" result from the accumulated benefits of repeated OMAs. This finding confirms the assumption of Houge Mackenzie and Goodnow (2021):

Experiencing adventure more often (e.g., weekly), rather than via an extended trip every 6–18 months, may result in more consistent and enduring psychological benefits. These shifts in how we approach the world, and the values we prioritize, may mean we are not only forced to adopt microadventures, but that we may actually prefer them to pre-pandemic adventure (p. 67).

With the positive effects of accumulated OMAs in mind, the prospect of sleeping outdoors repeatedly is even more appealing. As the report of the Norwegian Association for Outdoor Organizations Norsk Friluftsliv (Jakhelln, 2022b) showed, more and more people in Norway are taking advantage of this possibility.

Let me now talk about another component in the architecture of attention. This one is related to the capacity for directed attention. The bottleneck theory (Broadbent, 1958) suggests limited brain capacity for directed attention. Therefore, incoming stimuli are filtered and processed consecutively. As the novelty of an experience can be captivating, the focus is entirely on the experience, and other thoughts fade into the background. This notion was mainly present in the interviews with those people who moved to a new area or sought out conditions they were not familiar with. Interviewee 4 explained this in an e-mail addressed to me after we had completed the interview:

When I go out close to home, I hope to find new favourite places that I can relate to, and I like to understand the surroundings better through my experience in them. Because I am busy with that and the physical activity, I get peace of mind, and other thoughts fade into the background.

As exploring new places keeps the discovering person mentally busy, other thoughts recede. The findings showed that the intensity and the complexity of nature experience could provoke presence. Furthermore, nature experiences also have the potential to provoke positive affective responses because they feature certain visual content such as

green and blue areas, vistas, patterning, and natural light. These stimuli have been described as practical triggers of stress reduction. The stress reduction theory (short SRT) formulated by Ulrich (1983) postulates that natural environments can decrease arousal and positively influence affective responses. These adaptations occur unconsciously and are said to have evolved biologically. Thus, humanity did not have time yet to adapt this survival strategy to urban or built environments, which makes this mechanism exclusive to natural environments (Ulrich et al., 1991).

As the literature review on the natural context of OMAs showed, there has been extensive research on the positive effects of nature-based recreation on mental health and well-being. Interestingly, these effects are not exclusive to extensive holiday travel or remote destinations. Bloom et al. (2017) found that small-scale travelling may positively affect energy levels, pleasure, satisfaction, and happiness and reduce rumination. Differences in the rumination levels led them to conclude that rumination might be moderated more by a change of scenery than by distance from home. The importance of time off work is also supported by the findings of Misra et al. (2022), who reported lower levels of perceived stress and higher psychological well-being mediated by a staycation. Moreover, Morrow et al. (2017) reported perceived benefits in health and well-being through unstructured camping holidays. In their phenomenological study, they could identify five themes that also resonated with the findings of my thesis: Tranquillity and relaxation, getting away, relationship maintenance, appreciation of the

The unstructured nature of the activity encouraged participant's freewill to appreciate the natural environment and to engage in physical activity. The escape from everyday stressors to a tranquil environment provided the space and time to think and talk, relax and be active (p. 49).

natural environment, and freedom and adventure/exploration. They concluded:

This combines the various components of nature experience, a simple activity, escape, social time, and relaxation. Another factor that mediates stress reduction, mentioned exclusively by participants who moved to Norway, is the right to roam. Interviewee 10 commented on the connection between legality and stress level:

Norway. It's just so free. You cannot do what you want because you still should do it in terms of being good to nature. However, here you have the privilege of taking your hammock, going to the site or the lake, and then just sleeping there. And I've tried a few times to sleep outside in

Germany, but I was really stressed because it's just not legal. I like following rules and feel very stressed when I know I'm breaking the rules. So, it's definitely not as relaxing because you know that it's forbidden, you know, you're doing something wrong.

It seems important to note that OMAs in Norway are relaxed and can potentially contribute to relaxation because it is legal to sleep outdoors. It might be critical to remember this fact when designing health interventions that aim for stress reduction through outdoor sleepovers. While OMAs around the globe might share important qualities, some features might be unique to their context (e.g., the public right to roam).

Let me now turn to the context of Norway 160 years ago. Written in 1859, Henrik Ibsen's poem *On the Heights* refers to everyday concerns and the restrictions of rural society at the end of the 19th century. Going into the mountains is seen as a way to escape the pressures of everyday life. This idea connects to the Romantic idea of the sublime (Roberts, 2018), emphasizing the power of a profound nature connection to inspire and lead to personal growth. The speaker wanders through a barren landscape, searching for answers to existential questions. While the poem does not mention relaxation specifically, the speaker may get fascinated by the awe-inspiring natural world, which highlights the calming potential of nature experiences. Although Roberts (2018) was advocating for microadventures to move "beyond the love affair with the Romantic sublime" (p. 30), my findings suggest that OMAs reinforce their conceptualization as a romanticized escape from everyday life. I will expand on the motif of escape in OMAs in the next section.

5.2 The quest for escape

My study participants expressed the objective of escaping digital distractions and immaterial restrictions imposed by daily life by going on a micro-adventurous overnight trip. They see OMAs as a counter praxis to mainstream modern everyday life. Reflecting on the fact that OMAs are inseparable from contemporary life, from the regulations on land use and the ideas of leisure time and adventure to the gear involved, this idea seems contradictory. The motive to escape modernity dominated by commerce and technology has been described as the second adventure paradox by Lynch and Moore (2004). The first adventure paradox refers to the excessive use of safeguarding strategies to avoid

risk. As I have shown earlier in the literature review, risk in adventure recreation has been under discussion for a long time. However, risk-taking is not a motive in OMAs. This topic did not come up in any of the interviews. In contrast, OMAs are associated with simple and relaxed qualities that are not related to risk at all.

Let me come back to the second adventure paradox. It describes the contrast between "the crucial role of adventure ideology in the historical development of the modern, industrialized world and economy, on the one hand, and the current promotion of adventure as the romantic escape from that world, on the other" (Lynch & Moore, 2004, pp. 3-4). Also in my findings, OMAs are portrayed as an escape that provides something that is "supposedly 'missing' in contemporary societies" (Lynch & Moore, 2004, p. 3). Lynch and Moore reflected in their paper on adventure as a socio-historical construct on the fact that the notion of adventure is omnipresent in the ideology of the modern world. It has become a central idea in the economy, the entertainment industry, and technology. People are encouraged to embrace uncertainty and become free agents. That people now intend to escape this notion by embarking on another adventure in their leisure time might sound contradictory. The question then becomes what they are looking for when trying to escape the burdens of modernity. Lynch and Moore (2004) give three possible interpretations. Firstly, (micro-)adventures could provide stability in uncertain times. On a philosophical level, if modernity is ending, people might search for stability by looking into those activities that share the same characteristics. On a practical level, this reminded me of this quote from interviewee 8:

Sometimes you're stressed, sometimes you're in good health, sometimes you're in bad health. All things can happen. But these places typically stay the same.

While the feature of uncertainty is a defining characteristic of grand adventures, this quote demonstrates that OMAs can fully unfold their potential in mastering a low-threshold experience. Familiarity with the practice and the place conveys stability. Interviewee 8 reflected on the calmness they gain through escaping the uncertainties of modernity for a while. Although the OMA might hold minor uncertainties, which, on a side note, can be very positive, mastery provides a confidence boost for daily life's uncertainties. This is related to the second interpretative attempt Lynch and Moore (2004) give for why people seek escape from modernity through an activity that aligns

with its characteristics. Namely, (micro-)adventures "can be viewed as an ideological tool that is promoted in order to foster acceptance of rapid change" (Lynch & Moore, 2004, p. 10). As a result, the adventure ideology is not limited to everyday processes such as work or finances but is also emphasized in the recreational field. Third, (micro-) adventures are seen as opportunities to explore the reasons for one's existence by distancing oneself from the social structures that embody modernity (Lynch & Moore, 2004). Adventures might be used as tools for reinterpreting personal and social realities. This notion of escape is also present in the poem of Henrik Ibsen *On the Heights*. In 1859, Ibsen wrote the poem that included the word that would become eponymous for a whole outdoor culture: friluftsliv.

I den øde Sæterstue / Al min rige Fangst jeg sanker; / Der er Krak og der er Grue, / Friluftsliv for mine Tanker. Henrik Ibsen, Paa vidderne, 1859, lines 226-229

Shelter in the saeter cabin / Hole for fire and stool for brooding / Self with self - a tyst to blab in / Snowshoes - ne`er a lout intruding!

Translation by William Norman Guthrie

Unfortunately, the word friluftsliv was dropped in the English translation by Guthrie. In Ibsen's original, friluftsliv represents the mental state of relief the speaker experiences through physical and mental distancing from his social environment. The social habits of the speaker's society seem to restrict him. In contrast, the escape to the mountains promises the transcendence of social conventions and the limitations of the ordinary. The speaker is on a journey through a wild natural landscape, which could be interpreted as a metaphor for the search for purpose in life. He reflects on the insignificance of human existence in the face of the grandiose natural world and the need to strive for something beyond the mundane. More than 150 years later, the theme of escape to the outdoors to relax and find oneself, around which the iconic poem evolves, remains more topical than ever. What Ibsen described as "friluftsliv for my thoughts," interviewee 4 calls meditative:

And that also gets me mentally away from everything. And that is just meditative. So, I think for me, that is one of the biggest reasons to get away from all the thoughts because I'm a really big thinker.

In both cases, the mental disconnection from ongoing thought processes is perceived as a relief. The physical distance from their typical environments might even enable them to enter a transition called liminality (Goodnow & Bordoloi, 2017). Liminality is often characterized by ambiguity and uncertainty but opens up possibilities for transformational learning (Reisinger, 2013). Goodnow and Bordoloi (2017) find that "[t]ravel can be a valuable avenue for self-discovery because liminality may occur when travellers leave the security, familiarity, and predictability of home and are more open to new and novel ideas" (p. 224) but they also stress that those who seek escape are less likely to enter a state of liminality than those who travel for other reasons.

OMAs are linked to uncertainty in two ways. On the one hand, they provide certainty and stability by visiting familiar places and the predictability of the activity. However, on the other hand, they hold potential for learning because a low level of uncertainty remains. Thus, while pursuing escape might sound contradictory initially, it promises relaxation, refreshment, and individual and social learning opportunities. The next section will discuss the social motives for having an OMA.

5.3 A celebration of shared experiences and memories

There were three key findings related to shared experiences and memories as motives for OMAs:

- Shared experiences are more intense.
- Shared experiences connect us with others.
- Extraordinary experiences benefit relationships.

The following discussion will address social relationships and attachment to places. I already scratched upon the idea that the social component is an important but not a defining feature of OMAs. What is interesting, though, is that those participants who preferred to share an OMA said that it would make the experience more powerful. The importance of shared experiences has recently received some attention in psychological research (Boothby et al., 2014; Cooney et al., 2014; Garcia-Rada & Kim, 2021). Boothby et al. (2014) summarize in their paper two studies. The first found that sharing experiences with another person amplified the characteristics of the experience. Their second study suggested that people were more absorbed in shared experiences and

thought more about those they shared the experience with. They interpreted that the co-experiencer becomes part of one's own experience. Thus, the attention would not be divided between the social and the activity. Instead, the mental representation of the stimulus would become more prominent and important. The idea that we connect with others by sharing experiences is also central in the study by Cooney et al. (2014). They found that extraordinary experiences alienate us from our peers unless they are shared. This happens because people who have experienced something extraordinary can feel like they no longer fit in. As others cannot relate to their experiences, the participants feel excluded. Here we find why my study participants thrive when they share their experiences: others can fully relate. The third aspect of social components as motives for OMAs was related to the expected benefits for social relationships. The participants were motivated to get to know others better and deepen their relationships. This aligns with the findings of Garcia-Rada and Kim (2021). They showed that people with a strong relationship-maintenance goal prefer shared extraordinary experiences to compensate for other shortcomings such as time scarcity. Garcia-Rada and Kim (2021) could not answer whether extraordinary experiences draw focus more to the task than to each other. However, my findings suggest that OMAs do indeed have the potential to harness the amplification of shared experiences outlined above. OMAs are simple yet out-of-theordinary experiences. Therefore, participants can harvest the benefits of memorable experiences while focusing on both the company and the attributes of the experience.

The motive of sharing a unique experience or special memories is not present in Henrik Ibsen's poem On the Heights. Nevertheless, the speaker talks about missing his loved ones and wishes to return to see them.

Her jeg sad i lange Uger / Kan ei Eensomheden bære; / Mindekrigen Kraften sluger / Nedad maa jeg til de Kjære. Henrik Ibsen, Paa vidderne, 1859, lines 246-249

Weeks, long weeks! Two wills continue / Lonely warfare each with other. / Peace and quiet, ere I win you. / Must I fetch me bride and mother? Translation by William Norman Guthrie

This relates to the abovementioned idea by citing Cooney et al. (2014). That is that people who experience something extraordinary wish to share their experiences so others can relate. As the speaker in Ibsen's poem fails to do so, he retreats completely from social reality.

Nu er jeg staalsat, jeg følger det Bud / Der byder i Høiden at vandre! / Mit Lavlandsliv har jeg levet ud; / Heroppe paa Vidden er Frihed og Gud / Dernede famler de Andre.

Henrik Ibsen, Paa vidderne, 1859, lines 383-387

Flint-hearted, I heed the mystic command / I have set all faith and hope in: / From the lowland, whose life I forego, I am banned: / Alone here with God and Freedom I stand / O'er the depths men mope and grope in! Translation by William Norman Guthrie

The freedom the speaker experiences in the mountains contrasts with the social boundaries he experienced in the valley and which he sought to escape. Quoting Lynch and Moore (2004) again, distance from social structures can support the reinterpretation of social reality. The attitude at the end of this process can, of course, be critical, as in Ibsen's poem, or positive, as in the statements of my interviewees.

There is one final point I want to address in this section on shared memories. My findings showed that shared memories are not limited to memories with other people but also include memories with places. The interviewees talked about getting to know places by visiting them repeatedly. These experiences have the potential to turn into long-lasting memories. As my findings showed, OMAs are unique experiences that have the potential to attach people to their places, as the following quote by interviewee 8 illustrates:

I don't own a house here. I rent an apartment, and if I'd move to another part of the country again, I'd never think about this apartment again. There's nothing about it I'd miss, but I would definitely remember the places where I used to have campfires. I remember I had a very good tent spot with a good view there. I used to do some fun fishing there. And you remember all these things. But I won't miss this apartment. It's just a convenient place. You make memories. [...] These little trips or adventures, as you call them, in the nearby area help build a bond to the place you live in.

Under the influence of urbanization, globalization, and the associated flexibility, the experience, perception, and feelings about local places have changed. This increases estrangement between humans and their more-than-human environments (Ujang & Zakariya, 2015). Making micro-adventurous overnight trips could be an excellent strategy to reconnect with the natural environment. While "[g]lobalization has taught us to view

our 'ordinary' neighborhoods as far less worthy of our attentional resources than fanciful distant destinations" (Houge Mackenzie & Goodnow, 2021, p. 66), OMAs might teach us about the value of places and experiences close-by. OMAs present opportunities for making unique experiences and meaningful connections with local places, as the quote above shows. This easy approach to adventure, travel, and recreation might have far-reaching consequences. Social, psychological, and financial resources would be invested in local places (Houge Mackenzie & Goodnow, 2021), and emissions caused by vacation travel could be reduced drastically. Therefore, I agree with the concluding argument of Houge Mackenzie and Goodnow (2021) that we need to embrace OMAs, which might become a sought-after practice. The increasing interest in OMAs is proof of this.

The connection to Ibsen's poem *On the Heights* made me realize that the wish to escape everyday life is not new. Over centuries, people have ventured out to pursue individual and collective well-being. Linking the motives and defining features of OMAs to social and psychological theories contributes to understanding their potential benefits. Personal benefits such as relaxation and refreshment, as well as the collective benefits of shared memories, can help to counter everyday challenges. These challenges include declining mental health due to increasing urbanization, perceived stress levels, and short time with loved ones and our natural environments. While OMAs are not a miracle cure for the shortcomings of our time, they do have the potential to contribute to individual and social well-being. The practical implications of this realization will be addressed in the final chapter.

6 Conclusion

The final chapter is divided into four sections. The first section is a statement of the methodological limitations of the study. The second section presents a summary of the research process and the findings of this thesis. In the third section, I refer to the possible implications for further research and implementation in practical contexts. The fourth section is dedicated to some final thoughts on OMAs.

6.1 Methodological limitations

In this section, I will reflect on the limitations that concern the methods I used for the data collection and the limitations of the study sample. I have already reflected on the differences in my data analysis from the reflexive approach proposed by Braun and Clarke (2022). These differences included divergent views on frequency counts, data saturation, investigator triangulation, and single-word themes. I elaborated on this issue in the description of the methods I used.

Let me now turn to the methodological limitations of the data collection. The disadvantage of low survey response rates is widely known (Creswell, 2014; Kumar, 2014). Nevertheless, my enthusiasm about the topic made me assume it was worth trying. While my expectations of a bigger sample size were unmet, the online survey still provided a valuable tool for contacting a geographically diverse sample. Specifically, posting the survey link on social media platforms where people with the same interest talk about their experiences and friends forwarding the link to their contacts who met the inclusion criteria worked best. However, this practice might have influenced my study sample. Participants were sampled through an open recruiting process. The open nature of the sampling process accepted the risk of self-selecting bias as the survey participants are not necessarily a representative sample of the study population. On the other hand, it provided great opportunities to access the knowledge of enthusiastic people about outdoor overnights and open to sharing their experiences. I also must acknowledge that in defining my study sample as people living in Norway, I might have included people socialized into a different conceptualization of 'outdoor life.' Nevertheless, by talking to people who work in Norway, I could assume that they had been living in Norway for some time and were not simply tourists on a short visit. Furthermore, I assumed that in

participating in a practice such as sleeping outdoors in Norway, which is seen as deeply rooted in Nordic cultures (Beery, 2013; Gurholt, 2016), they could not wholly escape the Norwegian interpretation of outdoor life. Given the age of the study sample, internet access was not considered an issue. Instead, the digital format allowed me to cover greater geographical distances and overcome the constraints of time and resources. Nevertheless, time management was an issue, considering all participants were employed regularly (Creswell, 2014). As a result, the interviews were mainly conducted during the off-peak hours of a regular working day, which might have led to lower attention. However, this was considered of minor importance because of the casual nature of the topic. Conducting the survey and the interviews in English meant that people who would not feel confident speaking English might be self-excluded. Furthermore, neither the interviewees nor I were native English speakers. As a result, some ideas may have been expressed or interpreted differently than they would have been in their native languages.

In my thesis, I did not define 'nature.' This would have been beyond the scope of my thesis, given the complexity of the perception of what nature is or can be. The survey participants' interpretation of the questions matched my expectations. Only one participant interpreted single overnights outdoors as being on tour solo, whereas I intended it as only one night outdoors in contrast to multiple overnights. The responses to a question might have been influenced by the response to other questions (Creswell, 2014). Some participants would answer "see above" to refer to an answer they gave prior. Many participants answered the survey very briefly, choosing single-word answers, even though they were asked to give examples and elaborate. Hence, their answers did not provide thick descriptions (Creswell, 2014; Risjord, 2014). A different wording of questions might have led to different answers. It also reflects one of the major disadvantages of surveys: being relatively fixed in their sequence (Kumar, 2014). There is only a limited possibility to react to answers or ask participants to go into detail. Therefore, I found it beneficial to supplement the online survey findings with individual interviews. The interviews were a flexible format to gain more profound knowledge, clarify, and go into detail with the individual survey answers. The challenges in interviewing included time management, the varying quality of personal interaction (Kvale & Brinkmann, 2009), and the ability of the participants to express their thoughts,

feelings, and perceptions verbally spontaneously (Creswell, 2014). I think the online setting for the interviews worked very well. Fortunately, there were no technical difficulties, and the participants and I felt the digital distance was relaxed and did not affect the authenticity of the meeting. After the interview, some participants verbalized personal well-being and joyous anticipation of future outdoor nights.

6.2 Summary

With this master's thesis, I aimed to better understand OMAs as a sociopsychological phenomenon by exploring the motives of people who go on recreational overnight trips in their local surroundings in Norway. To fully grasp the expectations around micro-adventurous overnights, I also had to identify the characteristics that make OMAs mojo experiences. Therefore, my thesis followed the two research questions:

- What are the motives of young adults in Norway to go on a short overnight trip in their local area?
- What are the features that define a micro-adventurous overnight stay outdoors?

This thesis answered a call for more research on friluftsliv and its value for the individual and society in Norway (Norsk Friluftsliv, 2015). To answer my research questions, I took an inductive approach. In phase one, I used an online survey to contact the study sample, identified as young adults aged 20-40 who live and work in Norway, and collected initial data. Thirty-three people took part in the survey. I expanded data and knowledge in phase two by conducting individual interviews with eleven survey participants. With thorough data analysis, I could identify three major motives for participation in OMAs and three fundamental characteristics. Findings on my research questions suggest that microadventurous overnights are motivated by expectations of relaxation and refreshment, the wish to escape ordinary everyday life, and prospects of beneficial effects on relationships with other people and natural places. Participants in OMAs connected their motives to previous experiences. OMAs could be identified as simple and relaxed experiences in nearby nature where participants could experience presence. The features of OMAs made OMAs a means that has the potential to affect social and psychological outcomes positively.

6.3 Implications and implementation

The findings of my thesis point toward the potential benefits of OMAs on socio-psychological factors such as relaxation, stress reduction, and relationships with other people and places. Further research could turn toward these benefits and assess them quantitatively. Comparative studies could identify those features that mediate the outcomes most effectively. Building on my findings, comparative studies between different countries could, for example, address the role of public access to nature as a mediating factor of relaxation. Also, different contexts, such as solo versus trips in a company, could be compared. While this master's thesis was focused on socio-psychological motives, future research could address the socio-historical development of the changes that led to OMAs. Furthermore, the findings of my thesis strongly indicate a link between OMAs and place attachments. The hypothetical positive correlation should be investigated further.

The connection between the accumulated effects of repeated visits to a place and developing a relationship with it could be interesting in the context of migration and the perceived disconnection from places. OMAs might be a simple yet effective way of reconnecting with the local natural environments. Furthermore, they have the potential to benefit the relationships with other people by providing shared memories of unique experiences. The potential benefits for relationships with places and people should be considered when creating strategies to address the issue of alienation (Ujang & Zakariya, 2015). Additionally, this thesis strongly resonates with the literature on the importance of access to natural surroundings to sustain and regain mental health (Dobson, 2021; Fagerholm et al., 2022). Therefore, the findings support the implementation of microadventurous overnights in health interventions targeting stress. The exact circumstances would, of course, must be defined further. The connection between OMAs and individual and collective well-being has important implications for the public right to access natural environments — also at night. The findings of this thesis strongly support the consideration of this right in city planning and policy papers on land use.

6.4 Concluding thoughts

This master's thesis was initiated by the wish to learn more about the motives that drive people outside to sleep outdoors in nearby natural environments for recreational purposes. It had not been discussed yet, what makes such an endeavour a mojo experience. The findings of OMAs being simple, relaxed, and facilitating presence resonated with the literature on psychological and social pathways of well-being. In the context of urbanization, digitalization, the rapidity of work-life, and less time with family and friends, OMAs present themselves as a simple strategy to address estrangement, reconnect with other people, natural environments, and take care of mental health and personal well-being. In contrast to grand adventures, danger is not a component in OMAs, and the risk involved is the uncertainty of a good night's sleep and some long-lasting memories. Furthermore, OMAs are simple and contrast the critique of grand adventures for impacting the environment negatively, being expensive, and being unsustainable. As relaxed and unstructured outings in the local natural environments, OMAs have the potential to be easily accessible recreation and reconnection strategies for all. While an OMA is no jack of all trades, its potential indicates that it should not just be something to aspire to. Instead, all stakeholders involved are asked to make OMAs possible.

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Appendix

Table of frequencies

	Code	Description	Positive examples	Tag	Files	References
Motives	The promise. Wh People who go o refreshment fror know that it will who introduces t					
	relaxation and refreshment	The experience of a mental state of relaxation after or while being on an overnight outdoors.	It's different from a comfort holiday where you're just in a five-star hotel. For me, it's just so peaceful. I feel so relaxed, and at the same time, it is a little bit more intense. (i7)	relax	11	38
	social	The social aspect is a driver for microadventures. Spending time together.	But I guess the company is the most important thing. I wouldn't do an overnight trip alone. (i3)	Social D	9	24
	escape	Escape from screen time and digital connection.	If you're actually at a place where no one could reach you, then it's just you, and you're sitting outside, and life suddenly becomes very simple because you're not having all these different things in your head and all these different messages that you're getting and so much input. (i10)	Esc.	8	12
	practical and simple tool for other activity	Another activity is in focus, and an overnight outdoors seems like a practical tool for fulfilling the other goal.	Or we actually might connect it with climbing one afternoon, and then you're there anyways. So it's actually easier to stay there than to drive back in the evening. (i10)	Act	6	8
	sustainability	Microadventures are seen as sustainable practices (because they take place close to home)	And another reason is that it's a lot more sustainable to stay close to home. (i7)	Sust	2	5
	safety	Overnight stays outdoors to master the outdoors for times of crisis.	That's I feel safe, I feel like the one who can, we can survive for a week if we have to, outside with very simple means. So that was something that came that's not that strong now anymore. But in times of crisis, that also came in. (i2)	Prepper	2	2

The defining features of microadventures	Defining feature microadventures People experienc have a low thres					
	simple, low threshold	The simplicity and low threshold of the experience	It's not about doing great things, you know? So, the standards of the experience. (i1)	Low T	9	19
	relaxed, no time pressure	Staying somewhere, taking time to process the impressions.	I'm going to be here till tomorrow morning. So, it's not about rushing up to the peak to see the sunset before it goes away. It's more like, okay, now I'm going to stay here. (i1)	chill	9	14
	presence	Focus, being present, being in the moment, concentrating on the task at hand	[] you really have to focus, you really have to be in the moment, and I think that is something that people say again and again that, then you can be present at the moment. (i4)	presence	6	16
	shared	Unique social experiences and in-depth conversations	That conversation that takes place around the fire, that just happens, is different from those that you have in the living room or somewhere else. (i2)	Social E	5	8
	flexible	Microadventures are flexible in place, time, activity,	I read somewhere that a microadventure could also be not in the weekend but during the week. You could also combine it with regular work. So, that idea, I haven't done that much. I've done it a couple of times. But that idea has surfaced more now that I see our heads are jammed with other things. (i2)	flexible	5	7
	open-ended	The exact course cannot be anticipated. Thus, it is exciting.	I always try to find new places, and maybe I don't have a clear plan, but just a draft, a little plan. But in this area, probably there are some cool places. So we try to go there, and we just see where the trip takes us. (i9)	open	5	6
	spontaneous	Microadventures don't require a lot of planning.	So I guess it's usually actually very spontaneous. I don't really plan. It's mainly, Oh, hey, I feel like going out now. I only need to work tomorrow at 3 p.m., so maybe we can just go on an overnighter now. (i10)	spont	4	4
	mastery	Mastering a task outdoors	And that's also one of the challenges to be and stay comfortable even though you don't have all that luxury. (i4)	maste	3	6
	exciting	Staying outdoors overnight can be experienced as exciting.	And it was really exciting for me because I had never done a winter trip like that, and we had -12 degrees. So that was really something new for me . (i4)	xcite	3	3
	cozy	Microadventures can be very cozy. Because they are so close to home, it is easy to bring some little 'extra.'	And then you have a cup with something good, even if it's like cocoa or if it's red wine. Just something you enjoy and may not have every day, something extra. (i1)	cozy	2	4