

# Nature is just around the corner

## Exploring experiences along the way of everyday walks



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## ABSTRACT

With a growing interest in the potential sustainability and health benefits of walking and human-nature relations in urban areas, researchers have pointed out a need to consider the everyday settings people move around in. This study focuses on the perspectives of a walker along the way of everyday walks and how experiences shape human-nature relations. Based on a diary-photo-interview study with people living in Gothenburg, Sweden, experiences along everyday walks are presented. Analysis of the results show how routines and familiarity of walks play an important role in the perspectives and experiences along the way of everyday walks. Changes and incidental experiences in the surroundings can affect the perspectives along walks, especially in dynamic processes of seasons, weather, and animal and plant life. However, encounters and experiences along the way are processed through imagination and in relation to everyday life, to what has been, what is, and what could be. The paper concludes with a discussion on the role of the habitual and imaginative along everyday walks and how these roles shape people's relation to the surroundings and with nature.

## Preface

The following thesis is an end product of a five-year journey in the academic world of Geography, and one strange pandemic year. None of the above could have been accomplished without the support of others along the way.

My first acknowledgement goes to the participants of this study for lending their time and effort and for sharing their experiences. It has been a joy for me to take part in their experiences along these solitary times, and hopefully will be for the people reading this thesis as well.

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# 1. Introduction

*“As people, in the course of their everyday lives, make their way by foot around a familiar terrain, so its paths, textures and contours, variable through the seasons, are incorporated into their own embodied capacities of movement, awareness and response – or into what Gaston Bachelard (1964: 11) calls their ‘muscular consciousness’. But conversely, these pedestrian movements thread a tangled network of personalized trails through the landscape itself. Through walking, in short, landscapes are woven into life, and lives are woven into the landscape, in a process that is continuous and never-ending (Tilley, 1994: 29–30).”*

From ‘Culture on the ground’ by Tim Ingold, 2004, p.333

Walking is a fundamental part of everyday life, not least for the urban dweller (Shortell & Brown, 2014). Whether walking is for the purpose of moving our bodies from one place to another or for the many purposes of walking in itself as an activity, for exercise, for recreation, as a social activity, or a chore, it always includes a bodily movement in a setting. Movement between places is experienced as a journey with changing settings and experiences along the way (Ingold, 1993). Walking in urban settings includes movements ranging from the rational and planned to the sensual and exploratory (Middleton, 2018) but either way the journey of the path taken will bear meaning from memories, experiences, and encounters along the way (Lee & Ingold, 2006). The viewpoint of a walker as sensual, remembering and rhythmically moving, has also made walking an interesting way to study landscapes, the self, and ways to navigate everyday life and one's surroundings in social sciences (Pinder, 2011, Middleton, 2018). Lee & Ingold (2006) bring up three different, but still interrelated, types of perceptions or experiences when walking (1) the looking-around-perspective, turning awareness outwards to perceive the surroundings in a detailed way (2) the personal reflection, turning awareness inwards to thoughts and the self (3) the embodied experience, embodied, sensual, and emotional interactions of a walker and the surroundings, including environment and social surroundings (p. 72-74). The three perspectives give an insight to the attention and feelings of a walker and the personal experiences along walks.

Much of transport related studies and pedestrian policy agendas have focused on questions of why people walk and how to get between point A and B, and Middleton (2011) argues that there has been less attention to what happens between A and B and the actual experience of walking in research of walking as a subject. Forsyth (2015) argues that there can be mixed purposes of walking with different motivations which are suited for a variety of environments along the way.

Research in understanding walking as a subject is a hot topic in policy agendas as well as in other academic work (Middleton, 2011). Walking is promoted as a sustainable form of

mobility, as a low-carbon transport mode (Middleton, 2018) and for the health and therapeutic benefits of walking (Miaux et al., 2010, Gatrell, 2013).

Health and well-being studies have often focused on the settings people move around in (Bell et al., 2017, de Vries et al., 2013), the access to places (Gatrell, 2013), and determinants for walkability (Lu et al., 2018). There are also studies focusing on the health related and therapeutic benefits of walking in itself (Miaux et al., 2010, Gatrell, 2013). In the field of ‘green exercise’ the known benefits of greenery and exercise are combined. Bamberg et al. (2018) argues that research on walking could benefit from more real world everyday experiences and for research to be open to variations in qualities of environment, ways of engagement, and a recognition that nature is dynamic and varied in terms of weather and seasons.

Researchers have pointed out the need to consider the every-day settings, where people live, work, learn, and play (Maller et al., 2006, Weber & Schneider, 2021). There are many studies focusing on larger scale green spaces, potential links between the benefits and human-nature relationships, and purposeful experiences of nature. Fewer studies consider the smaller scale green spaces, which in growing and densifying cities make up a lot of the urban green spaces and are experienced on a day-to-day basis by the majority of urban dwellers (Weber & Schneider, 2021, Beery et al., 2017).

As population, size, and number of cities will likely grow in many regions of the world (United Nations Department of Economic and Social Affairs, 2019), there are present questions of human interactions with nature which, perhaps are even more present at the time of writing this thesis with the inescapable subject of the global Covid-19 pandemic, with its restrictions in mobility and social contact. Researchers have, previously to the pandemic, pointed out how urbanization has led to a disengagement of humans from the natural environment or a loss of opportunities to interact with nature compared to earlier generations (Maller et al., 2006).

Nature, in this study, is recognized as more than just the vegetated green spaces, and that any environment is characterized by nature to some degree from living systems of plants and animals to the natural processes of wind and rain. Sandell & Öhman (2010) present an understanding of nature as “*the uncontrollable aspect of the processes that create our world*” (p.127). While the opportunities for humans to interact with nature may happen in any place (Beery et al., 2017), the degree of nature is more obvious in a nature reserve compared to a built environment (Sandell & Öhman, 2010). Considering the urban environments and restrictions of the pandemic, everyday walks, for whatever reason they may have, might be an outlet to engage and interact with nature.

Walking, as other mobile activities, is a geographically elusive activity not solely restricted to certain places or paths, rather it includes complex connections of places

along the way with different qualities (Qviström et al., 2020). Human experiences of nature along the way within the city can be seen as less conscious or intentional experiences of nature and more indirect in people's every-day lives. Beery et al. (2017) propose considering "incidental experiences of nature", experiencing nature as a by-product of other activities, in urban planning in order to foster meaningful human-nature experiences in people's every-day life. Considering there being different purposes, motivations, intentional and incidental experiences of walking, the study turns to people's experiences along the way of everyday walks, to the looking-around-perspective, the personal reflections, and embodied experiences.

### 1.1 Aim and research questions

Drawing inspiration from Lee & Ingold's (2006) perspectives of a walker and the need to consider the everyday settings, this study aims to move with urban dwellers in Gothenburg, Sweden, on their daily walks, through their own reflections, with the purpose of exploring experiences and interactions along the way. Additionally, regarding the current pandemic and more generally an urban lifestyle, the study aims to discuss how such experiences can shape human-nature relations in everyday urban settings. Rather than to ask questions of why people walk, this study aims to delve into questions of how people walk and the role of experiences and interactions with the surroundings in everyday walks.

#### **Research questions**

1. How do the perspectives of a walker shape experiences along everyday walks?
2. How do chosen paths and interactions with the surroundings shape experiences along the way of everyday walks?
3. How can experiences along the way shape human-nature relations in everyday settings?

In order to delve into these questions the study continues to chapter 2, a background on walking and experiencing nature in cities and chapter 3, to theories of studying everyday life and movement and encounters. In order to answer the questions a diary-photo-interview method was performed with six people living in Gothenburg, Sweden, chapter 4. The results of the a two week diary-photo study and a in depth interview, are presented in chapter 5. The results analyzed in relation to the background and theory, come together in a discussion in chapter 6 and concludes in chapter 7.

## 2. Background

This chapter presents a background to the connections between walking and experiencing nature in a city. Firstly, by presenting the growing interest in walking as a sustainable transport, proxy for good urban planning and how it is planned for in the Swedish city of Gothenburg. Secondly, connections between the walkable and the green city and associated benefits are presented. Thirdly, the walkable green city is put into perspective by wider considerations of human-nature relations and everyday settings and experiences.

### 2.1 Walking and the Swedish city

There has been a growing interest in walking over the past 20 years in numerous different engagements. In academics the engagements have ranged from walking as a topic of sustainable transport and accessibility, to walking as a mode of social research, where pedestrian movements and activities have been used as means to “read the city” or to apprehend the city, the self, and the landscape (Middleton, 2018 p. 298). The growing interest in walking can also be seen in transport- and urban planning in many countries where there has been a shift from a car centric planning to a promotion of more sustainable forms of movements (ibid).

*Walkability* is a commonly used term within research and policy on walking planning, however, it can refer to quite different phenomena. Forsyth (2015) identified three main focus points of the term in literature. (1) *The means or conditions of walkable environments*. Referring to areas being traversable, compact, physically enticing and safe. (2) *The outcome or performance of such environments*. Referring to the potential outcomes, making places lively, sociable, fostering exercise, environmental and social sustainability. (3) *Proxy for good urban planning*. Referring to the holistic and multidimensional benefits of walkable places as healthier, happier, more human scaled, and thus, good places (p.274-276).

In Sweden, the increased focus on walking as a promotion for sustainable forms of movement can be seen in The Swedish Transport Administration (2013) policy document for walking planning ‘*Vägledning för gångplanering*’, where they state that the fundamental act of walking has traditionally played a marginal role in planning. The need to plan for walking is framed, firstly in the context of climate change and the need for sustainable modes of transports. Secondly, walking is described as a convenient, healthy, and environmentally friendly mode of transport from point A to point B, as well as an activity in itself for exercise and recreation. In order to foster and promote walking, the document calls for the planning and designing of walkable places or

*walkability* (“gångvänlighet” in Swedish) (The Swedish Transport Administration, 2013).

The three focus points of the term *walkability* can be found in Swedish policy documents such as ‘*Gångvänligt Göteborg*’<sup>1</sup> from the Traffic Administration Office (2019) in the City of Gothenburg, where this study takes place. The document states that a city where more people choose to walk will have multiple benefits for individuals as well as for the society as a whole. The vision of a walkable city is seen as an essential part of a sustainable and attractive city and is placed in the center of greater visions of the city as a dense, green, and connected city (Traffic Administration Office, 2019). Walkability as a proxy for good urban planning can also refer to dimensions or outcomes of a walkable city which are measurable. In other words, when planning for a dense, green and connected city, there should be outcomes of such environments which can be measurable in “walkability” (Forsyth, 2015). The document from the city of Gothenburg lists development goals for the walkable city which all are in some way measurable. The first goal is to increase the amount of walking trips where an increased urban density, improved walking environments and public transport options, and a changed attitude on walking is predicted to lead to such an increase. In order to make these changes the goals include making walking environments safer with fewer accidents, making the denser parts of the city attractive to walk and spend time in, and improving the experiences of the local environments. The latter is measured through surveys in different city districts with focus on people's attitudes and experiences of walkability, safety during different times of day and in traffic, attractiveness of the environment, suitability for kids, amount of pedestrians, and connectivity of walking paths.

A part of the goal connected to experiences of the local environments is to offer opportunities for recreation close to one's home or workplace. This means that there should be accessible, safe, and usable environments for walking activities as well as a variation in experiences and levels of accessibility in those environments. (Traffic Administration Office, 2019). The document deals with walking in the city for different purposes such as transport, exercise and recreation and how environments can foster these movements. However, the purposes of walking can often be mixed and have different motivations, one can take a detour on the way to work, with motivations of enjoying the beauty of a place or reducing stress. Different purposes and motivations are suited for different kinds of walkability, and perhaps sometimes not necessarily ‘walkable’ environments (Forsyth, 2015).

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<sup>1</sup> Directly translated to “Walking-friendly Gothenburg” in English

## 2.2 The green city

Exposure to green areas have been linked to benefits for human well-being in multiple ways, from reducing exposure to heat, noise and pollution, encouraging physical activities (Markevych et al., 2017), facilitating social cohesion (Jennings & Bamkole, 2019), mental restoration, and stress recovery (Markevych et al., 2017, Dzhambov et al., 2018, Van den Berg et al., 2014). Similarly to the visions of a walkable city, the green city is often described by the interconnectedness and multidimensional benefits of green spaces and elements, through the concept of *green infrastructure* (Beery et al., 2017). The urban green infrastructure is usually discussed in terms of the services they provide, from climate mitigation to promoting well-being (Hansen & Pauleit, 2014, Tzoulas et al., 2007), or in terms of an ecologically adapted sense of distribution and connectivity to preserve biodiversity as well as access to the services (Artmann et al., 2019). In the City of Gothenburg's green strategy 'Grönstrategi för en grön och tät stad'<sup>2</sup>, there are two main goals divided by a *social goal*, a dense and green city where public places offer a rich and healthy city life, and an *ecological goal*, a dense and green city with a rich flora and fauna and where ecosystem services are put to advantage (Park och natur, 2014). There is an aim to strengthen and create networks of connected green spaces, from small parks to larger natural areas to foster biological diversity and accessibility for people to reach and move along green areas (ibid). The visions of the walkable and the green, dense city seem to go quite well hand in hand with a city where more people walk and are exposed to green areas with the multidimensional benefits of both walking and the services of green areas, equals, a healthier, more sustainable, and attractive city.

In a survey of Swedish outdoor recreational activities, the two most common activities by the Swedish population were, going for recreational and exercise walks, and being out in forested and natural areas for nature experiences (The Swedish Environmental Protection Agency, 2018). When asked which activities people had not been able to perform to the extent they wished, the most common answers were also, going for recreational and exercise walks, and being out in forested and natural areas for nature experiences. The main reason for hindrance of performing these activities was a lack of time, followed by lack of company, access, gear, information, and family situations (ibid). There is an expressed ambition in Swedish outdoor policies to get more people engaged in outdoor recreation (ibid) and with a growing urbanization and a disengagement of humans and the natural environment (Maller et al., 2006) it begs to question how greater visions of dense, growing, green, and walkable cities will achieve this and foster nature experiences.

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<sup>2</sup> 'Green strategy for a dense and green city'

In summary, there is a growing interest in walkability and exposure to green spaces, with their connected multidimensional benefits. However, there are questions of how the environments are experienced on a day-to-day basis and the relation between the presence of nature and human-nature relations.

### 2.3 Walking and experiencing nature

Many studies have focused on larger scale green spaces, potential links between the benefits and human-nature relationships, and purposeful experiences of nature. Fewer studies consider the smaller scale green spaces, which in growing and densifying cities make up a lot of the urban green spaces (Weber & Schneider, 2021, Beery et al., 2017). There are studies focused on the street level greenery and connections to stress reduction and social cohesion (de Vries et al., 2013), effects on walking behaviour (Lu et al., 2018), and restorative effects of different natural settings (Van den Berg et al., 2014). Studies of green exercise tend to focus on comparisons of the outcomes from exercise in built versus 'natural' environments, indoors versus outdoors, or examining effects of changing visual environments in a laboratory setting (Bamberg et al., 2018).

The attention to walking and experiencing nature have often focused on the benefits of physical activity and the exposure of nature as the main effect, rather than nature being perceived and related to (Carpenter, 2013). As Carpenter (2013) puts it *“walking is never just one foot in front of the other but socially contextualised with phenomenological meanings attached to it”* (p.124). Similarly, the presence of green space does not simply provide services to people in itself, people differently value, use and change green places. The quality and services of the urban green are related to how people interact with it and the interactions are relational and changing over space and time (Buizer et al., 2016, Vierikko et al., 2016). Aspects of the characteristics, quality and quantity of green space, and exposure in terms of frequency and duration will lead to different use and have different health responses at different scales and time frames (Shanahan et al., 2015, Markevych et al., 2017). Considering Sandell & Öhmans (2010) dynamic concept of nature, experiencing nature is more than just being exposed to green spaces. Experiences of nature are in the experiences of plant and animal life, of the dynamics of weather, and the changes of seasons. This aspect is brought up by Bamberg et al. (2018) in relation to research on 'green exercise', where they question the focus on the color 'green' and call for an attention to the varied conditions of light and temperature and other factors of engagement with the changes in seasons and weather. There are also aspects of diversity in the population, their experiences and relations to nature, through values, current and past interactions, social relationships, cultural backgrounds, knowledge and understanding their own place in nature (de Kleyn et al.,

2020). Understanding people's experiences is important for future design and potential benefits of urban environments (Weber & Schneider, 2021, de Kleyn et al., 2020).

## 2.4 From the walkable green city to the experiences along everyday walks

Without questioning the potential benefits of walkable places and exposure to greenery, there are points to be made to be cautious of greater claims and draw attention to the '*complex rather than mechanical effects of walking in urban green spaces and health*' (Carpenter, 2013 p.126). Walking capabilities and desires are shaped through local environmental contexts and well-being can be linked to places people inhabit, as well as places people move through and how (Gatrell, 2013). As pointed out in the introduction, researchers have pointed to the need to consider the every-day settings, where people live, work, learn, and play, which are experienced on a day-to-day basis by the majority of urban dwellers (Maller et al., 2006, Weber & Schneider, 2021). Instead of looking at a walk only as a route from A to B, attention is drawn to the *experiences along the way*, how different places are passed through in everyday life.

## 3. Theoretical framework

Turning attention to the everyday experiences along walks, this chapter starts off with Lee & Ingolds (2006) three perspectives of a walker. In order to grapple with how these perspectives come into play in people's everyday experiences, the study turns to ideas from phenomenological work on everyday environmental experiences stemming from movement, rest and encounter. Building on phenomenological thinking, the study also turns to ideas from non-representational theory by focusing on performance, embodiment, affect, and imagination. The thoughts and ideas presented below, from phenomenology and non-representational theory, come together at the end as an approach to grapple with everyday experiences along the way of walks.

### 3.1 Experiences along the way

The study draws inspiration from Lee & Ingolds (2006) three perspectives of walking, in terms of the experiences along the way and human-nature relations. (1) *The looking-around-perspective*, entails a focus on the surroundings along the way. There is an analytical interest in nature experiences. However, the study does not limit the scope to only include green elements of the surroundings. This is in order to be open to variations in the surroundings, their qualities, and ways of engagements. Drawing from Bamberg et al. (2018) critique of a heavy focus on the 'green', and Sandell & Öhmans (2010) dynamic concept of nature, the perspective might look to the degree and

dynamics of nature. (2) *The personal reflection*, the experiences along the way in space and time. Experiences are not confined to a specific time or place, they can be affected by current life circumstances, prior experiences, and imaginaries. Interactions and experiences can change and “along the way” can include a geographical sense of “the way” as well as an introspective sense of “one's way”. (3) *The embodied experience*, the embodied, sensual, and emotional interactions of a walker and the surroundings. The surroundings are not just something physical to notice and reflect on. A tree can cast a shadow and cool you down on a hot day. Do you seek a tree or the shade? Again, there is an analytical interest in nature, but not a desire to, beforehand, define what is nature or not. The surroundings can include the dynamics of the environment, the wind or raindrops touching your skin or the smell from blooming bushes.

The perspectives of a walker are interrelated as they can be present simultaneously and at different times (Lee & Ingold, 2006). In terms of how these perspectives come into play in everyday experiences along the way of daily walks, how certain perspectives can be more or less present at different times and in different spaces, the study turns to phenomenological writings on everyday experiences.

## 3.2 Phenomenology

In researching aspects of the everyday experiences of people, geographers have made use of *phenomenology*, a way to study things and experiences, or phenomena, as they are in themselves (Seamon, 1979), to discover the essence of phenomena (Cresswell, 2012). Phenomenology explores events, meanings and experiences as they occur in everyday life from the first person point of view and draw attention to the relationship between subjects and objects (Seamon, 2000, Spinney, 2015) and notions of being-in-the-world (Cresswell, 2012).

### 3.2.1 Seamon's everyday environmental experience

In Seamon's (1979) phenomenological work on everyday environmental experience, he points to three primary themes portraying the essential core of people's experiential involvement with their everyday geographical world, *movement*, *rest*, and *encounter*.

***Movement*** refers to the spatial movement of the body and deals with the role of the body, the embodied habits and routines of day to day movement. Seamon (1979) contrasts earlier cognitive theories of everyday movement and argues that cognition plays a partial role, and that a large part of everyday movement is pre-cognitive and a pre-reflective knowledge of the body. In contrast to earlier behaviorist perspectives, he argues that within the body there is a knowledge and a capacity to know the spaces in which one typically moves, rather than passively responding to outside stimuli.

Seamon(1979) relates his ideas to the phenomenologist Merlau-Ponty's understanding of corporeality, or bodily existence, based on a non-dualist ontology of the body and its environment (Simonsen, 2013). The movements of the body in daily environments can often be described as habitual or automatic and the inherent capacity of the body to pre-consciously express itself and direct behavior, in some ways the body functions as a subject and what Seamon(1979) calls the *body-subject*. The body-subject learns through action and movements become familiar and incorporated into a pre-reflective understanding (ibid). Our legs can move us along the road back from work, without us having to think or map the route. Just as the walk back from work may happen at a certain time of day and places, the body-subject and the routines are situated in time and space. Seamon (1979) calls the routines of certain movements which sustain a task or aim, as a *body ballet*, such as in the rhythm and flow of walking. Habitual bodily movements extend through time and in space to *time-space routines*, such as walking to work at 7 am. These routines mix in physical environments and with other people to what Seamon(1979) calls *place ballets*. These place ballets can occur in many places where people's routines mix and meet, and space becomes place. With the ideas of these routines Seamon (1979) challenges ideas of a person being actively in control of behavior, what a person thinks is what a person will do, and suggests that freedom of choice must be balanced with habit and routine. Routine enables conscious and creative energies from the everyday and mundane needs, and cognition enables an innovative force to do differently. However, thinking does not necessarily lead to change or freedom, it also depends on wishes, needs and limitations. Seamon (1979) argues that plans and policies affecting people's life-styles may benefit from considering the habitual and routines and the degree of conflict between stability and change.

**Rest** refers to situations of relatively fixed contact in time and space for a period of time and deals with attachments to place. While this study is focused on the experience along walks, rest is still a crucial part of a mobile person, providing time of inactivity to restore and repair energy. According to Seamon (1979), the essential experience of rest is *at-homeness*, a situation of being comfortable in and familiar with the everyday world in which one lives. This can be the place of dwelling as well as extending to other familiar and comfortable places. As bodily and emotional beings, people are unavoidably grounded in place and space and through bodily and emotional interactions, relations to the geographical world are formed.

**Encounter** refers to situations of contact between the person and the world at hand. As people move and rest in the world, they also encounter it. Apart from movement and rest, which are observable, encounter is less obvious as it deals with perception and ways of relating to one's environment. Seamon (1979) speaks of everyday movements and how, at different moments people pay more or less attention to the world at hand.

Encounters with the surroundings are constantly fluctuating within a continuum ranging from *encounters of mergence*, where a person is intensely aware of the surroundings and figuratively merges with the surroundings, and *encounters of separateness*, where a person is almost oblivious to the surroundings in terms of awareness and directs attention inwards.

### 3.2.2 Moving, resting, encountering - Phenomenology wrap up

Movement, rest and the continuum of encounters form a dynamic process of experience, from the habitual to the open. From habitual at-homeness and an inward, almost oblivious attention to the taken-for-granted world at hand, to the open and noticing, discovering, heightened contact and sense of the world at hand. Noticing and discovering the surrounding can at times become habitual and taken-for-granted. The taken-for-granted can at times be seen anew and with heightened intensity. Seamon (1979) contrasts these ideas to research on landscape assessment such as evaluating landscape preference, where he urges studies to grasp the fluidity of encounters, to see how a person at a certain day actually looks at the environment, reacts in it, passes through it, and even at times, is oblivious to it. One aspect to consider is that Seamon's phenomenological writings are quite old and much has happened in landscape research. However, his phenomenological approach to everyday experiences, through the movements, rest and encounters of everyday life, from the habitual to the open, gives a perspective to engage with everyday experiences. Below, recent examples of studies focused on moving, resting, and encountering are presented and lead to the presentation of non-representational theories, as a continuation of older phenomenological ideas.

### 3.3 Examples of studies on moving, resting, encountering

There are studies which draw attention to different aspects of experience in everyday life. In terms of experiences of nature Beery et al. (2017) bring up intentional and incidental experiences. Intentional experiences are described as experiencing or being in nature through direct intention or a planned encounter, such as observing wildlife in a park. Incidental experiences on the other hand are experiences of nature as a by-product of another activity, an unplanned encounter. Incidental nature experiences can be seen as a sudden awareness or a redirection of attention to natural features which were previously unnoticed. The incidental experiences are often of the fleeting, such as natural features changing with time, weather and the seasons. Considering Seamon's (1979) take on everyday almost subconscious movements and the dynamic process of experience, Beery et al. (2017) point to research revealing that incidental experiences continually change and shape the routine well-practiced behavior and suggest the role of green infrastructure to facilitate and nudge experiences of nature.

In a study of wellbeing amongst residents of 'green alleys', Weber & Schneider (2021) explore the capacity of attention restoration in small-scale green spaces and point to experiences of fascination, compatibility, and greater thoughts about the larger environment. The study points to benefits both from purposeful engagements, such as gardening as well as incidental experiences, such as taking out trash. These encounters and interactions leading to compatibility, and greater thought of the larger environment, come from an awareness of the surroundings, a looking-around perspective noticing the physical characteristics. Considering Seamon's (1979) attention to the fluidity of encounters, he states that physical characteristics of the environment may have a bearing on encounters of noticing and heightened contact but that other characteristics of the inner thoughts and state, or past experiences might have as much, or more bearing on encounters.

Wilson (2017) speaks of an inherent unpredictability of encounters and a risk of overlooking the different ways encounters come to matter. Especially when there is a desired outcome to encounters, there is a risk of equating meaning to positive experiences and encounters with lasting effects. Wilson (2017) also discusses the temporality of encounters, the notion of fleeting encounters and how repetition itself can produce difference. He suggests the possibility of fleeting encounters accumulating and gradually shifting relations and behavior over time, both positively and negatively. With considerations of how encounters come to matter in different moments, Wilson (2017) expresses that "*daily life is constituted through 'attachments and influences that are distanced' ... we need to question what 'vies for attention' in different moments of encounter.*" (p.464). In order to grapple with the experiences along the way of everyday life and to questions of what vies for attention at different moments of encounter, this study turns to thoughts from non-representational theory.

### 3.4 Non-representational theories

Phenomenological themes of being-in-the-world and embodiment, experiencing the world through your body, have been further developed and thought of in non-representational theories (NRT) (Couper, 2014). NRT is certainly theoretical in ways but it is not a theory, perhaps it is more of a style or an approach to think of the world as lively and becoming, rather than complete and pre-determined (Cresswell, 2012). NRT recognizes the world as experienced before it is represented, through embodied, affective and emotional actions and interactions with everything and everyone around (Couper, 2014). Non-representational-theory can refer to many approaches rather than one entity. Usual themes of NRT can be, engaging with everyday practices of the mundane and routinized as well as the special and potentials of improvisation and

change in everyday living. There is usually an attention to the performance of practices, to the embodiment and notions of affect. Through a relational understanding of time and space, NRT often exerts an openness to a coexistence of multiple time-spaces (Cadman, 2009). This study is not meant to be a purely non-representational study, but the thoughts presented here are taken into consideration and lend an acknowledgement to the world being experienced before it is represented and which lingers in the background of the implementation of the method and in the analysis of the results.

The themes of NRT give an insight to the theoretical or methodological toolbox of ideas to dig into everyday experiences, or as Vanini (2015) puts it, aiming to be an interpretive supplement to the ordinary. Considering Seamon's (1979) ideas of everyday experiences and dynamics of the habitual and open, thoughts from NRT can draw attention to, and grapple with the performance of movements, embodied experiences and encounters, the mundane and routinized, as well as the potentials of change. This study draws inspiration from ideas of NRT namely, *performativity* and *embodiment*, *affect*, and *imagination*.

#### 3.4.1 Performativity, embodiment and affect

Practices of the everyday are performed and repeated. Performativity is the ongoing of practice, what allows the next moment, enables transformation as well as the mundane ability to go on (Cadman, 2009). It is an attention to what people do, attempt to do, and fail to do, through actions, habitual and non-habitual behavior, and embodied practice (Vanini, 2015). There is a similarity to Seamon's (1979) ideas of movement as well as the phenomenological notion of the body as the vehicle of being-in-the-world. However, with ideas of performativity there is a notion of becoming, rather than being (Cadman, 2009) and awareness of the event-ness of the world (Vanini, 2015). Cresswell (2012) speaks of the event-ness and notion of becoming by questioning the idea of structural restraints and determinations of urban structures to a walkers movements, by considering the structures as being in a constant state of becoming, slowly deteriorating and being as surprising as the moves of a walker. Also considering embodiment and building on the phenomenological understanding of the body, NRT has turned to the notion of affect, bodies capacity to affect and to be affected (Cadman, 2009).

A basic understanding of affect is what Dawney (2013) describes as modifications to a body. Modifications can come through motion, perception, memory, or even gravity on the body. Affect is also about the ability "to affect " and to "be affected" (ibid), a product of relations between things, emerging from encounters (Cresswell, 2012). Looking into affect in this thesis, I am concerned with how emotions occur in everyday walks, what determines the affect of encounters, and how similar encounters can have different affects at different times and places (Spinney, 2015). Sensing, feeling, and affect make

up the emotional and the rational response to everyday situations, and influence practices and identities.

Affect and emotions are tightly interwoven. Emotions are ways of making sense of affect by giving it meaning (Cresswell, 2012). Through the affective response of bodies, or giving meaning and making sense of affect, subjects can emerge (Dawney, 2013). Considering the embodied, affective performance of everyday practices, perspectives of NRT don't view the bringing forth subjectivities as necessarily pre-determined, entirely socially constructed, or in a state of being. Rather, it is considered as one of many possible outcomes, in a state of becoming (Cadman, 2009). Connecting back to Seamon's (1979) focus on the habitual, this means that there is a recognition that even the habitual being in a state of becoming, through the making sense of affect. With NRT's openness to multiple time-spaces and ideas of becoming, the study turns to Dawney's (2011) writings of *imagination*.

### 3.4.3 Imagination

Through an abductive reasoning from the results and in relation to theory (Bryman 2016, p.394), attention has been brought to imagination as an essential part of experience. Imaginaries are understood not as being in opposition to, or other than, reality, nor are they merely a backdrop to the world. According to Dawney (2011), imaginaries and bodies that imagine, are central concepts in understanding how bodies act in the world in order to manage affects, bring about change, and as a result, produce subjects. Dawney (2011) discusses the role of imaginaries in terms of therapeutic self-work and how transformation emerges from historically situated but future-oriented scenarios of affect, sensation, and imagination. These imaginaries are thought of as central to the production of meaningful space as well as the politics and ethics of the self.

Seamon (1979) touches upon similar thoughts of the freedom of choice and capacity of thought being an innovative force and where he states that "*thinking of doing differently and deciding to do differently does not necessarily lead to change*" (p.62). Dawney (2011) however, brings attention to affective aspects of imagination which opens up possibilities of dreaming and thinking of oneself and the world differently and alters the capacity to affect and to be affected. What this means for this study is an attention to imaginaries, not as something other than reality, but as a part of the bodily experience and making sense of encounters, affect, and being-in-the-world.

### 3.5 Experiences along the way - Theoretical wrap up

Seamon's (1979) ideas of movement, rest, and encounter, and the dynamic process of experiencing from the habitual to the open, can give insight to how Lee & Ingold's

(2006) perspectives of walking, can come into play. Ideas from NRT can give light to the experiences along the way, how emotions, sensations, feelings arise out of relational encounters in time and space, such as incidental experiences of nature, mentioned by Beery et al. (2017). The thoughts presented in this section are not theoretical in the sense of providing proof. Rather, they make up the approach of the study to consider lived everyday experiences, and settings where people live, work, learn, play, pass through and more specifically the experiences along the way of everyday walks. The perspectives of a walker combined with the everyday movement, rest and encounter, is used as a framework to search for a wide array of meaning and qualities of everyday walking experiences along the way, beyond casual health connections. The thoughts from NRT are used to give a sense of how the experiences are made sense of and how the everyday walks are performed.

## 4. Research approach / Method

The research is an exploratory study of urban dwellers' experiences of everyday walks and interactions in a diary-photo-interview study, based in the city of Gothenburg, Sweden. This chapter presents the research design and implementation of the method for studying everyday experiences, with a participant diary and in depth interviews with the diarists. The chapter continues by presenting how the data was analysed and finishes with discussions of studying everyday life, using a diary-photo-interview method, and how they affect what can be concluded by the study.

### 4.1 Walking Photo Diary

As described earlier, walking enables perspectives of looking-out, looking-in, and embodied experiences, which opens up reflections of the experiences of walks and interactions. With an ontological understanding of everyday movements, interactions and experiences being relational to different contexts and through time and space, there are certain methodological, as well as logistical, challenges when studying the everydayness of people to respect the creative practice while still presenting useful accounts (Latham, 2004). One way of tackling the challenges is to view a daily walk as an activity or an event to be observed through participants' own accounts and reflections of the everyday activity in a diary (Zimmerman & Wieder, 1977, Latham, 2003, Hyers, 2018). A diary creates an opportunity to capture the three perspectives mentioned above, in both the experience of walking and the experiences along the way. Conradson (2005) questions how certain interactions and feelings are accounted for in interview techniques where past events and embodied and emotional encounters might be lost in retelling, and points to the use of diary-photo-interview methods. The diary-photo

diary-interview method has been suggested and used by researchers (Latham, 2003, Middleton, 2018) where photographic and diary accounts of experiences are used for analysis as well as a base for further discussion and reflection in an interview with the diarists. As Middleton (2018) describes, in the use of photo-diary, *‘rather than using the photographs as visual records of residents’ walking patterns, particular attention was paid in the analysis to how participants actively constructed accounts of their images’*. The photographs will be used to reflect on experiences of encounters along the way, such as incidental experiences of nature.

Diary methods are often used to study aspects of daily life but vary in design, and according to Hyers (2018), the success of a diary study is dependent on the efforts of diarists, the experts of their own life experiences, and the relevance of the entries for the study’s research questions.

#### 4.1.1 The walk and the photograph

The first thing to consider is the data to be gathered in order to answer the research questions. As the aim of the study is concerned with the experiences along the way and interactions with surroundings and environment in everyday walks, the diary is thus interested in the event of an everyday walk and the contextual details of the event (Hyers, 2018). Walking might seem as a natural part of our everyday life but the context of walking in our everyday life may differ, as touched upon in the introduction. In communication with the participants of this study, the Swedish word “promenad”, a walk or “promenera”, to take a walk, was used. The word implies a performance of walking where something happens along the way. Compared to the word “att gå”, to walk, which refers to a mode of movement (“Gå”, 2021). The word “promenera” is usually in the context of leisurely walks, to walk slowly and enjoy the surroundings, to walk the dog, or to walk for exercise (“Promenera”, 2009). “Promenad” can also be associated with places, roads or paths to be walked (“Promenad”, 2009) which connects to Lee & Ingold’s (2006) thoughts on places, being made by the movements to, from, and around them. The word “promenad” with its connotations of walking in a surrounding, is suitable for the study’s focus on experiences along everyday walks. However, while “promenad” might not usually be associated with everyday walks in terms of transport, getting from one place to another (walking to work, to the bus, or the grocery store), the connotations of the word opens up possibilities to reflect on the performance along the way in different contexts of walking. Meaning, the use of the word “promenad” is not to limit to a certain type of walking or of reasons why, but rather to open up for ways of thinking and reflecting on any kind of everyday walks. Which brings us to the questions of which aspects of the everyday walk to be included in a diary in order to answer the research questions.

The study's focus on the experience with the environment, surroundings and the understanding that experiences are relational to prior experiences, context, time, and space, calls for introspective and reflective entries of the diarists' experiences. Interactions along daily walks can range from the repetitive and mundane to the unexpected and fleeting. Such short-lived events or fleeting moments might be lost track of or forgotten if not recorded quickly as in a diary (Hyers, 2018) or photograph. Photographs offer an alternative medium for the diarists to present experiences, such as important places along the way, to capture a moment, or present a sense of mood which can not be represented in words (Latham 2004, Middleton 2018). The act of taking a photograph can be seen as an interruption, and drawing from Dawney (2013) *"In the interruption, subjects emerge, and embody and give materialisation to the politics of particular places: they are made manifest through the affective responses of bodies"*(p. 641).

#### 4.1.2 The Diary

The study's focus on experiences along the way of everyday walks in a city, means that the informants with the experience of interest are urban-dwellers. Six participants were recruited for the diary study by convenience sampling (Hyers, 2018) meaning I as a researcher used my own social network for recruitment . It is worth keeping in mind that my social network and context of the study is set in Gothenburg, Sweden. Participants were introduced to the study first by word of mouth and then sent a brief introduction and explanation of the diary design. Prior to the diary period, a mutual agreement of consent and anonymity was established and the participants were informed on practical issues, such as, entry submission and what to include in the entries (Appendix 1).

The diarists were asked to keep a diary of their walks ("promenader") for two weeks and to take photographs of anything along the way that was interesting, significant, or even boring. They were encouraged to think freely of what counts as a walk for their entries, with an example of considering the walk to the grocery store as a "promenad". The diary entities consisted of some basic information about the walk, such as the time and date of the walk, the path taken, and the weather as well as reflections of the experience of the walk. They were asked to comment and reflect on the role of the surroundings and environment, with examples of the vegetation, the weather, views, built environment, changes in the surroundings or in the paths taken. They were also encouraged to reflect on anything else that would affect their walking experience.

The participants were encouraged to send three to five entities a week. Since diary studies require commitment and time from the participants, Hyers (2018) points out the

importance of incentivizing participation. In respect of the commitment and time from the participants, there were no requirements for the length of the entries, but the participants were encouraged to see the diary as an opportunity, especially during restrictions of a pandemic, to reflect and appreciate the everyday practice of walking. Additionally, they were encouraged to think of their own part in participating in research connecting to the design and potential benefits of everyday settings.

The diarists were sent a link to a Google Forms walking-photo-diary (Appendix 2). The form was made to ease the process of submitting the entries. The form consisted of firstly, options to enter the date and time as well as a short description of where and why the walk was taken. Secondly, there was an option to directly import a picture to the form and space to write about, and reflect on, the walk and the experiences along the way.

The diary entries and the photographs were used for analysis as well as in a discussion in follow-up interviews, which are described further down.

#### 4.1.3 The Diarists

Six people participated in the study and are shortly presented below with the time period of the diary, amount of entries, and time and date of the interviews. Some of the names have been changed for anonymity.

Emma (30) lives in the eastern parts of Gothenburg with her partner and young baby. She is on maternity leave and often goes out for walks after lunch with her baby in a stroller.

**Diary** 2021-03-08 - 2021-03-21, 7 entries

**Interview** 2021-03-26, 55 min

Gustav (28) lives in the central western part of Gothenburg with his partner. He works mostly from home.

**Diary** 2021-03-08 - 2021-03-21, 8 entries

**Interview** 2021-03-29, 45 min

Anna (27) lives on the northern side of the river in Gothenburg. Studying.

**Diary** 2021-03-15 - 2021-03-28, 7 entries

**Interview** 2021-04-08, 1h 21 min

Tom (28) lives in the central eastern parts of Gothenburg. Works centrally in the city.

**Diary** 2021-03-18 - 2021-03-30, 5 entries

**Interview** 2021-04-07, 52 min

Jamie (33) lives in the southern parts of Gothenburg. Drives his car to work in an industrial area and travels a lot with work.

**Diary** 2021-03-15 - 2021-03-28, 6 entries

**Interview** 2021-04-13, 1h 3 min

Victoria (29) lives in the central parts of Gothenburg with her partner. Walks 15 minutes to work everyday.

**Diary** 2021-03-18 - 2021-04-08, 5 entries

**Interview** 2021-04-15, 58 min

With the convenience sampling, using my own social network for recruitment and the time restraints for the study, the participants are all in a similar age, around 30 years old. Five of the six participants were personally known to me as the researcher, and one of the participants was recruited through word of mouth. There were more potential participants who I didn't know personally who showed interest but did not want to commit to the two weeks of diary keeping. In the process of the convenience sampling there was an ambition to get a spread in the participants in terms of age, sex, and area of residence within Gothenburg. The spread in age was not successful mainly due to the limits in my social network in Gothenburg, being mostly people in similar age to myself. It is worth mentioning that my social network in Gothenburg is also narrowed by people with a university degree, meaning that the participants all had some degree of university education. The sample size was not predetermined to be six people, and started on a rolling basis (see the dates of the diary periods above). Diary studies tend to be small and one participant can generate a lot of data (Hyers 2018). The recruitment stopped after six participants had started the diary, with consideration to the amount of data and the time limits for the study.

The personal experiences of the participants was of interest and made up the basis for the sampling. The sampling of the study was not to generalize or represent a certain population. The participants can be seen as informants, sharing their expertise, their own experiences. The participants and their personal accounts will be presented further in the results.

The convenience sampling of using my own social network was beneficial in the recruitment, considering the commitment to participate in a time-exhausting study as well as in building mutual trust between the participants and me as a researcher to share experiences.

Considering the phenomenological inspiration for this study, Seamon (1979) writes about how, phenomenologically, one person's situation speaks to the larger human situation, and a small group with limited composition, may reflect patterns of experience. This is not to say that cultural, economic and personal differences do not matter, but rather that, at one level each person is unique and on another level each person is similar and share common characteristics. A person's experience may echo in others experiences. Asking participants to explore aspects of daily living, experiential data is gathered, and that data can be further examined, in this case through an in depth interview.

## 4.2 In depth interview

The purpose of the in depth interviews was twofold. Firstly, as mentioned above, to further examine the experiential data gathered in the diaries, to explore the personal experiences and the aspects of daily living which can be taken for granted. Secondly, as an evaluation and discussion of the experience of writing the diary, how it affected the experiences along walks, both during, and after the diary period. The twofoldness of the interview reflects a two folded role of the participants as being informers and observers (Zimmerman & Wieder, 1977). Observing their own experiences and being informants of the experiences. The interview was thus not divided up into the two parts. The experiences from writing the diary in itself and the experiences the participants wrote in their diaries, are closely linked.

The interviews were prepared by reading the diaries and taking note of encounters, routes and routines which were interesting or prominent in the entries. Each interview was specific to each diarist but they all followed a similar structure. The interviews were performed and recorded through the software Zoom.

The interviews started with general questions of the experiences of writing the diary. An open question of how it felt to write the diary, could lead to follow up discussions on the 'normal' everyday walks and experiences in comparison to the diary period. The answers to general questions about writing the diary could also lead to more specific questions related to the diary entries. An example could be, someone saying that there was a difference between walking new paths compared to the regular, would lead to questions of which paths were regular and how they came about. Some recurring themes of questions for all the diarists, where connected to the regular paths, routines, and thoughts about changes. Changes in seasons, weather, and in the surroundings. The diarists were asked to elaborate on specific experiences from their entries, such as encounters with animal life, specific experiences of wonder, feelings along certain walks and so on.

The diarists were asked about the experience of taking pictures along the walks, often in

relation to themselves commenting on some picture in an answer to another question. The questions of taking pictures included, how it affected their experience of the walk, if they had an initial idea of what the pictures should be or if they happened to take a picture of something special along the way, and to general thought of taking pictures. The conversation about taking pictures often led to more specific experiences of the walks, such as certain encounters, and thoughts of the purpose of walks and interactions with the surroundings.

Since the interviews were done at least a few days after the diary period, the diarists were asked if they felt the diary period had affected the experience and thoughts along walks after the participation and if they would continue writing a diary.

The diarists were given the chance to ask questions of their own and each interview ended with a discussion of anonymity and how the data was going to be used.

Since the experience of writing the diary and the experiences along the way are closely related, some of the aspects of writing the diary are presented in the results. Other aspects of the experience of writing the diary are discussed below (see 4.4.2).

### 4.3 Analysis

The analysis started with the first diary entry and consisted of four steps.

The first step of analysis was to familiarize myself with the diary data, starting with reading each entry as it was submitted. As the diarists submitted their entries on a google form, I didn't have to wait for the end of the diary period to read the entries. Through reading the entries and writing other parts of the thesis, such as the theoretical framework, the data was processed continuously. Braun & Clarke (2006 p.88) point out the vital part of immersing oneself with the data, through repeated reading and actively searching for meaning and patterns. One way for me to actively immerse myself with the data was to read and go on my own walks. On walks of my own, the theoretical framework and the diary entries were thought of and processed to prepare for the interviews as well as laying down an initial thought for the results. After the diary period was finished for each participant, the entries were gathered into a document. In preparation for the interviews, the entries were read thoroughly again and notes were taken to form questions or themes to bring up in the interview (as presented above). The earlier process of reading the entries, writing and thinking about the theoretical framework, such as the perspectives of a walker in the habitual, routines, and in encounters, played a part in which themes and questions to bring up in the interview. Simultaneously, this process was also laying the groundings for the results.

The second step of analysis was to familiarize myself with the interview data. Similar to the active immersion of the diary entries, the interviews were also analyzed along my own walks. Since the interviews were recorded, I listened to each one at least once on

my own walks, while taking breaks from writing the thesis or going to the store. After listening to the recordings at least once, the recordings were transcribed to text in order to further familiarize myself with the data as well as to be able to extract quotations for the results.

The third step of analysis was to lay down the structure of the results. The theoretical framework was the main backbone of the structure. Together with the first two steps there were two initial themes in the data.

(1) The familiar and habitual - A more descriptive presentation of each diarists, their thoughts and experiences along familiar routes and everyday routines.

(2) The open - Focusing on the looking-around-perspective, new routes, incidental experiences, seeing the familiar anew and in different time-spaces/imaginaries. The second theme consisted of several themes which in a later step became their own. Considering the phenomenological inspiration for this study and Seamon's (2000) writings of phenomenological research. The aim was not to just be descriptive of the individual experiences, but rather to start off descriptive and use the descriptions as a groundstone to explore commonalities and aspects of experiences along the way of everyday walks.

The fourth step of analysis was in the process of writing the results. The diary entries and transcribed interviews were gathered and transferred to the software NVivo, a computer-assisted qualitative data analysis software (Bryman, 2016). The software was used to store and easily navigate the data, as well as to code sections of the data in different themes. The two initial themes, presented above, were broken down to three themes, (1) The everyday routine walks, (2) The changes, routines, paths, and experiences, (3) Imaginaries.

The themes in the data were affected by searching for theory-related material, using the concepts as a springboard for themes (ibid), as well as looking for similarities and differences in the data and identifying patterns which relate to the research topic (Braun & Clarke, 2006). The analysis continued in the process of writing the results. Going from the more descriptive to exploring commonalities and aspects of experiences along the way, the results were divided into two major parts with subsequent parts. The first part included the experiences of walks along the routined routes in familiar terrain and how it can change along the way of everyday life. The second part delved deeper into the encounters along the way and the role of imagination as a part of experience. With the theoretical concepts as a springboard and through familiarizing myself with the data, the concept of imagination was found to be a common theme and became a significant part of the results. Quotes were taken from both the diaries and the transcribed interviews. The quotes were translated from Swedish to English and for transparency, the original quotes are included in the footnotes. Some of the quotes are not translated

as one of the diarists wrote and spoke in English. In order to strengthen the credibility of my interpretations and translations, the results were sent to the diarists for respondent validation (Bryman, 2016).

## 4.4 Method Discussion

The chosen method will determine what data is gathered, how it is interpreted and presented. This chapter discusses the chosen method and factors which affected the results.

### 4.4.1 Studying the everyday

There are different methods for studying the movements and everyday experiences of people, such as mobile methods of moving, seeing, and being with research subjects. Methods can be walk-along interviews (Merriman, 2014), self-narrated walks (Costa & Coles, 2019), diaries, and interviews (Middleton, 2018). Merriman (2014) suggests that the power of mobile methods is sometimes exaggerated, at least when it comes to a claim of providing more accurate accounts of certain practices and accounts. When it comes to this study, an area of concern is mainly the aspect of everyday life, how the fleeting and taken-for-granted, precognitive and non-representation can be captured or accurately depicted. So to start off, this study is not meant to more accurately depict a person's lived everyday life and experiences along the way, but rather to articulate the embodied practice of everyday walks and to give an understanding or a sense which suggests the fleeting, precognitive, and non-representational aspects of experiences along the way. The inspirations from non-representational theory in this study is not aimed to be purely non-representation. I can't see or experience the fleeting, taken-for-granted without the diarist's representation of it, my interpretation and own representation of it. However, I do aim to suggest that there is a non-representational aspect to these experiences which are embodied and lived before they are represented. I aim to show that the way the diarists make sense of the world is one possible outcome of their everyday lived experience.

What is meant by 'everyday' in the case of this study is, in basic terms, what the participants would normally do even if they were not participating in the study. Latham (2003) points out three crucial elements that accounts of people's everyday life should contain to be plausible and interesting. Firstly to be respectful of the practices being embedded in everyday life and to recognize that they can be different but not inferior to other academic modes of being in the world. Secondly, a sense of the practices being filled with creativity and possibility even if there are constraints by networks of association. Thirdly, a recognition that all elements of everyday life, the institutions, and forms of practice, are tied together in getting along in the day-to-day. This means that the everyday is not viewed as being separate from the realms of the economical, political, and the state (Latham, 2003, p.1998).

It is not possible to gain an accurate or 'true' account of the participants' everyday experience. Any research will affect the practices of the participants and include an interpretation and representation which will never be accurate and might even change the practice and experiences. With the non-representational inspiration for this study, there is an acknowledgment that the research in itself is a practice and performance (Cadman, 2009). The interviews included questions of the experience of keeping a diary and the answers will partly be discussed below with consideration to the points made above, and partly be included in the results as the act of writing a diary has been a part of the everyday experience during the diary period.

#### 4.4.2 Diary - keeping a diary

The act of asking people to think about their walks, to reflect on their experiences, may have changed the perspectives along the walks. Macpherson (2016) points out that people rarely simply traverse a landscape and respond to it as a scenery, the landscape as an idea, space and experience, affects the walk and the method. Asking people to be observant of their surroundings, turns the attention outward, to a looking-around-perspective. Most of the diarists commented on the fact that they had to some degree, noticed more in their everyday space-time routines. They asked themselves, why do I walk here? What do I like about it and dislike about it? What has changed since last time I walked here?

However, since the method included the diarists to walk their own paths without me as a researcher physically with them, these questions were not always present. The routines, the mundane and taken-for-grantedness of some of the walks, meant that even if they tried to actively think about their own experiences and interactions along the way, it happened that they forgot to think about it, write about it, or expressed that they hadn't thought much at all along the way.

Since they didn't have to write about every walk they took, some of the mundane, or regular walks were not written about at all. Either, as they forgot to write about it, or that they didn't think it was interesting, as they felt they didn't have much to write at all. One major factor to this was the fact that a picture should be included in each entry. Taking a picture along the way, especially in the familiar terrain and on a routine walk was not always a taken-for-granted thing to do. Even in the walks where they felt that they hadn't thought about much, they could after the fact go back and reflect on the memory of the experience. However, some of the diarists expressed that if they had forgotten to take a picture, they skipped writing about that walk. One of the diarists asked if they could submit an entry without a picture, as they had forgotten to take one, which was okay. The fact that one forgets to take a picture is also an interesting aspect of an everyday movement and experience of a walk. In retrospect, I could have been more clear from the beginning that a picture was not completely necessary for each entry and

thus have gotten more entries and reflections of the less ‘meaningful’ encounters and experiences along the way.

The act of taking a picture is also a performance. As one of the diarists expressed that they would wait until there were no people around to take a picture, as they felt it was uncomfortable or embarrassing. Most of the diarists took pictures with their phones, which is a convenient way of gathering the visual data, but the act of taking your phone out also comes with associated feelings. As will be presented in the results, many of the walks were in relation to taking a break and distracting oneself from other distractions. Taking out your phone to take a picture, was for some of the diarists, felt as uncomfortable or disrupting the experiences along the walk.

At first I thought these were methodological mistakes in the study, but the experiences also point to what Macpherson (2016) brings up how “*walking and walker’s bodies bring with them their own politics, cultures, histories, habitual responses and lived experiences that must be taken into account*” (p.428). The initial thought that taking the picture was interesting in how the picture was discussed, turned out to be interesting in the interruption of the actual act of taking a picture. This is also a reason why some of the diarists’ experiences of writing the diary and taking pictures is included in the results.

The overall thoughts on diary keeping were positive. There might be some sampling bias as the diarist might not have participated if they had not seen a positive side to writing a diary and reflecting on their own experiences beforehand. There were people who declined or didn’t respond in the sampling process. Explanations in the declines were either not having time or being ready for the commitment of a two week diary and interview participation.

The reflections from the diary entries and interview were overall quite positive. Macpherson (2016) argues that studies which involve ‘pleasurable walks’ will likely have a certain positive disposition amongst people with an affinity to the walking practice. She explains how the physical act of walking releases endorphins and physical fitness will be built and felt. Though this study aimed to not limit the everyday walks to a certain type of walk, most of the walks from the diary are in some ways a ‘pleasurable walk’ and most of the diarists are people who have an affinity to walk for pleasure. There is some variation in the data and results but it will likely have been different if the diarists were walking as a part of their job, or if it were people who had a different disposition to walking in general. While the diarists were encouraged to write about different types of walks, the fact that they didn’t have to write about every walk also meant that some, perhaps not as interesting or enjoyable walks, were left out. There is also the aspect of taking a walk in the first place. As the diaries were only focused on the actual walks, other aspects of everyday life and the act of not taking a walk, are not

included in the results. One of the diarists discussed the choice of going for a walk, and with a foreshadow to the results, how the imagined experience of taking a walk affected if and where they went for a walk. The sampling process of convenience sampling and using my own social network, might have given some variety to a bias in the predisposition of walking. The diarists did not participate based on a certain relation to walking or identity of a walker. There was also an aim to give a certain level of transparency in the relations the diarists had to walking in the results. Still, these aspects are important to keep in mind as the results and conclusions of this study are presented.

#### 4.4.2.1 The diary period

One aspect to consider is when the diary period took place. The time of the diary period was in the early spring, which in Gothenburg, Sweden, is a time of change. Going from the colder, darker, winter months to the blossoming, lighter, warmer days of spring. With the study's interest in nature experiences and greenery along the way, it is important to acknowledge that the winter months are not very green at all. During the diary period, some of the vegetation was starting to blossom and grow, but generally, much of the vegetation is rather brown than green. The changes in season are reflected in the diary entries and in the interviews. If the study was conducted another time of year, or lasting for a longer time period, the results may have differed in the sense of mood and associations to one's surroundings. However, there is not a time of year when nothing changes, thoughts of remembering and looking forward would likely have been present at any time of year. There needs to be a consideration that the study takes place in Gothenburg and in the early spring, which points to experiences being dynamic, relational, and able to change through time and space.

The second aspect of time to consider is the duration of the diary period. The two week time period was chosen to get a variety of walks in different times and places. Initially there was an idea to have an even longer time period in order to get more experiences along time, along different walks, and along the changes in the seasons. Considering the time frame of this study and the possibility for people to participate, two weeks felt like a reasonable time to capture some of the variety and change.

#### 4.4.2.2 Diary format and entry submissions

The format and submission of the diary would likely be an affecting factor to how the entries were written and what was included. The entries were written in a Google Forms document with four short questions asking for the date, when, why, and where the walks were taken, and one longer question with reflections from the experiences along the walks. The diarists were encouraged to write freely on the last question, but there were still some pointers to think about the surroundings, greenery, buildings, weather,

changes, and other factors affecting the experiences (as explained in 4.1.2). There was no required length on the entries and they ranged from 60 - 700 words between different diarists and entries. The content of the entries also varied between diarists and individual entries, from being more descriptive of the walk to being more reflective of the experiences and thoughts of the walk and the experiences along the way. This is not to say that the structure of the diary format was incorrect but rather that the answers reflected the experiences of the diarists from each walk. As Latham (2003) explains in his use of structure in a diary study, the objective was to provide a basic outline or pattern for the diarists of what the diary might look like, with the possibility to improvise. The structure can thus be seen as both a way to enable the diarists to think and write freely, but also as a limiter to what they would think and write about.

The format of diary submission was meant to be an accessible and easy way to write and submit the answers. The form also included an easy way to submit one photo directly with the entry. The submission worked well for the diarists and was an easy time saving process for me as a researcher to read, sort and gather all the entries. However, there is a technical aspect to handle with the submission, which in this case worked well with the participants. A couple of the diarists explained that they had at a few times written the entries by hand after the walk and later filled in the form. Most of the diarists explained in the interview, that the time of writing the entry after the walk, varied for every entry from directly after to, in some cases, the next day. The time between walking and writing about the walk, will likely affect what is remembered and written about. In this method there is no way of knowing exactly how long this time period was for each entry. Either way, all the entries are a reflection on a walk taken, and in the realm of memory. Other methods such as self-narrated walks could have given a more direct experience along the way, but would likely have changed the perspectives of the walker in a different way. A self-narrated walk could have captured more of the fleeting encounters along the way, but perhaps not captured the fact that they are fleeting encounters to begin with, that there are encounters which are not actively thought of.

The photo submission in the form worked well, but the fact that only one photo could be submitted meant that the diarists had to choose a specific photo from a walk. Some of the diarists explained that it was not always easy to just choose one. The thoughts and reasons behind the chosen pictures for the diary were discussed in the interview. Some of the diarists thought about taking a picture which represented the path they had walked, a photo which captured the overall feeling or aesthetic of the walk. This did not mean that all of their pictures were of this kind, some pictures were also of something specific, an experience or an encounter along the way. Other diarists explained that they would try to get a picture of things in the surroundings which were interesting or beautiful. Overall, the diarists expressed that the act of taking a photo during the walk was something they had to actively think about or try to remember, especially in the beginning of the diary period, and for some it came more naturally than for others. It

also differed between different walks, depending on aspects such as the routine of the walk and the weather. A walk on a sunny day in a new place usually meant that there was more incentive to take a picture compared to a rainy, cold, brown and grey walk. This also speaks for the results of the study, how the everyday is experienced.

#### 4.4.3 Interviews

Doing an interview on a computer, being distanced from each other can have an effect on the communication and results from an interview. To begin with, an interview is a complex social encounter filled with power relations (DeLyser et al. 2010, p.162). The fact that most of the participants in the study were personally known to me and similar in age, means that there was a level of comfort and ease in the process of the interview. However, with a personal relationship, talking on a computer is not a normal way of communication. This means that the interviews had elements of both being casual and formal. The participants were all experienced with using software such as Zoom to communicate both for social encounters and formal encounters such as for work. I myself have experience using such software in the same way and have interviewed people for other studies using them as well. The global Covid19 pandemic has made it a quite familiar way of communicating and while there are elements such as some visual, audio, and corporal cues which are lost, it is a valuable way of safely conducting interviews during a pandemic. It is also convenient in the sense of scheduling and conducting the interview without having to choose a place to conduct the interview which can also affect the power relations and social encounter.

The interviews were conducted after the diary period (see time and date differences in 4.1.3). What the participants remember, and think about the experiences in the diary and writing the diary would likely be affected by the time difference between the diary period and the interviews. In this case the time between meant that there could be a discussion of how daily walks were felt and experienced after writing the diary. The awareness and reflections from writing about the walks had to some extent persisted even after finishing the diary period. Being more aware of one's surroundings and experiences was generally thought of as a positive thing, but there were also expressions of it being nice, not having to think so much after the diary period ended. This goes to show that the participation in the study and the study itself had affected the diarists to some extent. None of the diarists had continued a personal diary, but they felt that many of the thoughts and reflections lingered.

#### 4.4.4 Reflections on the method

The diary and distant interview method was a safe way to gather in depth data and experiences from people's everyday life during a global pandemic. Apart from the

pandemic, the diary-photo-interview method allowed for the collection of experiential data which could be further examined. With the method, the participants dove into aspects of everyday life which can be taken-for-granted and less noticed and as Seamon (1979) states in his study, “*Ideally they become more sensitive to the lifeworld*” (p. 22). The method and the experiences the participants have shared has also made me as a researcher sensitive to the lifeworld. As the diary entries were submitted, what Hyers (2018) calls a familiarizing stage in an ongoing fashion, I got to read and take part in the diarists' experiences, reflections, and thoughts along the way. This affected my own experiences and thoughts along the way, making myself sensitive to the lifeworld. The diarists' experiences were put into relation on my own walks with my own earlier experiences both as a student in geography and as an urban dweller. There were aspects the diarists brought up, which I had not thought of before but could relate to. The results of this study comes from my own processing of the earlier research, theory, methods, the diarists' experiences along daily walks, and my own experiences along daily walks.

My academic background is in geography, with a focus on both human- and physical geography. I have studied and worked with GIS and had an interest in urban planning and green areas. I have done studies focused on communities' sense of place and place attachment in green areas and in tourist locations. I moved to Gothenburg to study geography from the south of Sweden. My hometown is a village located next to a nature reserve by the ocean, and moving to the city was difficult at first, mainly due to the limited access and presence of green areas and nature experiences. However, through the years of living in the city, I have found routes and ways to experience nature in my everyday life, both in the city and in the periphery. My own relation to the participants, nature, the city, and the subject at hand, may affect what conclusions are drawn from this study. However, with the considerations above, I believe the everyday accounts are plausible and interesting, and the conclusions are drawn within the limits of the study. The process of writing has also included an iterative process of sharing and discussing the different parts of the study with my supervisor and two other students.

## 5. Results

The results from the diary-photo-interview study are presented in two major sections. The first section deals with the routes people walk, from the familiar to the unknown, the different perspectives of a walker and experiences along the way.

The second section deals with different encounters along the way and the role of imagining the familiar and the different.

### 5.1 The familiar walks and experiences

Many of the walks taken during the diary period were walks close to home, in familiar terrain and on previously walked paths. In this first section, the diarists are introduced through their habitual walks and their thoughts and experiences along the way.

Victoria, who takes a 15 minute walk back and forth to work everyday, reflected upon how little she thinks about the surroundings on walks, especially on the routine walks to work. In the diary, she described the walk to work as often being boring, something that she wanted to get over with quickly. *“But I thought about how different the same route can feel, depending on the mood I’m in. For instance, this walk is on a friday afternoon, and i’m excited for the weekend! The route feels much more enjoyable than when you are on your way to work on a monday morning”*<sup>3</sup>. In the interview, she explained how the environments along the way could affect her mood. *“It’s weird, I don’t think so much about my surrounding but I get very affected if it is pretty or ugly”*<sup>4</sup>. One part of her daily route to work (figure 1) was described as the most boring part of the route, and the area being depressing. Even though there are small green



**Figure 1.** House along Victoria’s daily walk to work

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<sup>3</sup> **Translated from:** “Men jag tänkte på hur annorlunda samma sträcka kan kännas, beroende på vilket humör man är på. Till exempel så är denna promenaden på en fredag eftermiddag, och jag är taggad på helg! Då känns sträckan mycket mer njutbar än när man är påväg till jobbet på en måndagmorgon.”

<sup>4</sup> **Translated from:** “Det är konstigt, jag tänker inte så mycket på min omgivning men jag blir väldigt påverkad av om det är fult eller fint”

areas, playgrounds along the way, they weren't necessarily enjoyable to pass by on the way to work. While the path to work was not the most exciting, the act of walking to work in itself was seen as a plus, a way to get some fresh air and exercise.

Emma, who is on maternity leave and often goes on walks after lunch with her baby sleeping in the stroller, wrote about an *"extremely uninspiring walk"* to a large cemetery close to her home. The cemetery is an area Emma often passes through on her daily walks, on shorter ones like this, and longer walks. On this particular day, the weather was boring, it was cold and things along the way which are usually beautiful were mostly ugly. Before the walk, Emma had felt tired, a bit frustrated, and felt she needed to get out and walk through the cemetery for peace and quiet. *"During the walk, I can't say that I thought too much, for instance of the surroundings. I have walked there hundreds of times before and know the area inside and out."*<sup>5</sup> On this particular walk, Emma forgot to take a picture for the diary, which points to the routinized movement and encounter with the surroundings. Listening to a podcast, talking on the phone, being in her own head and walking on *"autopilot"*, she came home, felt better, less tired, and happier. Though the walk was uninspiring, it fulfilled a purpose in Emma's everyday life, of taking a break, fresh air, and going out in familiar terrain without actively having to think about the surroundings.

For Gustav, taking daily walks close to home is a quite new thing. Before the pandemic he would always ride his bicycle if he needed to go somewhere or go for runs in parks, often taking the bicycle to the park. Now, Gustav works from home and after a period of being sick, has not been able to engage in physically straining activities to the same extent as before.

Walks in the morning before work or after work, have

become important to "wake up" before work, get some fresh air and exercise. One of the walks from the diary was a route which had become a regular route before work.

Especially at times when he had much to do and less time and energy to think about



**Figure 2.** Path along Gustav's neighborhood walk

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<sup>5</sup> **Translated from:** "På promenaden kan jag inte påstå att jag funderade särskilt mycket på t.ex. omgivningen. Jag har gått där hundratals gånger tidigare och kan området utan och innan."

where to go, he would, “*routinely take the route you are used to taking*”<sup>6</sup>. The route usually takes about 20 minutes, through the neighbourhood, and around a tree covered hill (figure 2), a section “*where you come in relatively close contact with trees and rocks. There are often some birds, and sometimes even deer. It gives you a feeling of being in contact with nature, even if you are in the middle of the city*”<sup>7</sup>. In the interview, Gustav explained how the routes may change but often pass by green areas, trees and heights as much as possible “*It’s calmer, and feels more harmonious in the body when you are close to nature*”<sup>8</sup> For Gustav, these walks often come from a felt necessity to go outside, get fresh air, and to take a break and during the walks, he likes to walk around, relax, think, and sees them as a kind of meditation. Just the act of writing a diary, taking pictures and thinking more of the surroundings, a looking-around-perspective, changed the experience of the walks “*In a way, it felt like I almost had less reflections in my head when I was walking*”<sup>9</sup>. Being more attentive to the surroundings and having to actively think about it for the diary, took away some of the meditative aspects of the walk.

Tom had similar thoughts on writing the diary, however, he felt that having more of a looking-around-perspective, being more aware of what is happening around you in the moment, was something beneficial for walks but also in life in general. “*It is easy otherwise for the thoughts to float away, which can also have its charm, when you walk around and just think of nothing, but being in the here and now feels very healthy and sound, to unwind and appreciate where you are at the moment*”<sup>10</sup>. Though Gustav and Tom's feelings of keeping a diary and an outward attention may differ, they both took comfort in the embodied experiences of calm and unwinding aspects of the walk.

When Tom moved to Gothenburg from Stockholm a few years ago for work, he bought a camera and developed an interest in photographing birds, as they are challenging, fun, and varied to photograph. Nowadays, Tom explained in the interview that most of his walks are focused on birds, often going to specific places where certain birds might be. “*I*

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<sup>6</sup> **Translated from:** “slentrianmässigt tar den rundan som man är van vid att ta”

<sup>7</sup> **Translated from:** “där man kommer in i relativt nära kontakt med träd och berg. Ofta finns det lite fåglar, ibland till och med rådjur. Det ger en känsla av att man kommer i kontakt med naturen, fastän att man är i stan”

<sup>8</sup> **Translated from:** “Det är lugnare och , känns mer harmoniskt i kroppen när man är nära naturen”

<sup>9</sup> **Translated from:** “På ett sätt kändes det som att jag nästan hade mindre reflektioner i huvudet när jag promenerade”

<sup>10</sup> **Translated from:** “Det är lätt att annars tankarna svävar iväg det kan ju också ha sin charm, när man går runt och bara funderar på ingenting men just att vara här och nu känns väldigt sunt och hälsosamt, man kommer ner i varv uppskattar där man är för stunden”



**Figure 3.** Tom's encounter with owls

also like to go out without a plan, but almost always bring my camera just in case something appears"<sup>11</sup>. The walks are varied, depending on the seasons, hours of light after work, and periods where certain birds are at certain places. From longer trips as excursions on weekends to shorter walks in the city and in parks. During the diary period, the days had started to grow longer and Tom could go for walks after work. On one particular walk, Tom took the tram to the busy tram stop at Chalmers university, walked from the "messy asphalt" a couple of hundred meters, passing trees and up a flight of stairs to a smaller residential area with gardens and pine trees, which "provides some greenery, despite the lack of leaves on the other trees"<sup>12</sup>. The area was "calm as usual", he took out his earphones and quickly heard a call from an owl while his gaze stuck to some Goldcrest<sup>13</sup> birds playing in the trees. With his big camera in hand, he felt suspicious eyes looking at him from the people passing by and a woman asked him what he was doing as he took pictures of a couple of small owls in a pine tree in the woman's garden (figure 3). In the interview, Tom explained that encounters of this kind

happen often, especially in city environments, in the busier parks or along the way to the areas where the birds are. "When looking for birds in city environments, it is one of the fun parts, getting to introduce people, to point out, 'here is this owl, it likes to eat these things'. It can be fun with people who don't have the habit of looking around or maybe never have seen one, maybe they think they have only seen two birds in their life, you

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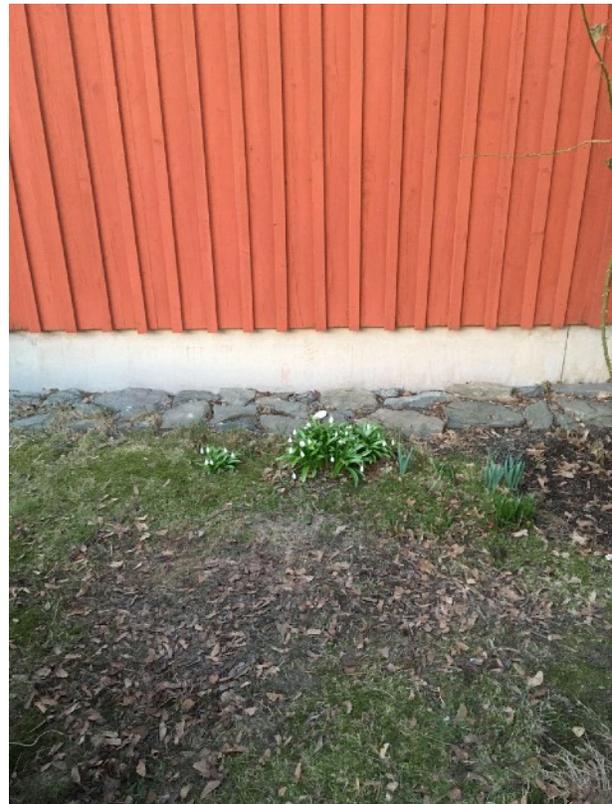
<sup>11</sup> **Translated from:** "jag gillar också att bara vara ute planlöst men jag har nästan alltid med mig kameran om ifall det skulle dyka upp något"

<sup>12</sup> **Translated from:** "ger en del grönska trots avsaknaden av löv på övriga träd"

<sup>13</sup> "Kungsfågel" in Swedish

know ... a positive experience for myself and hopefully for them as well”<sup>14</sup> On this walk, Tom didn’t get any particularly good pictures of the owls but felt happy for the season when he can once again have time for shorter walks after work.

Anna takes some pride in her ability to look around and to be aware of her surroundings, as she explained in the interview, *“It is one of my best traits, I’m very aware of my surroundings, it can make me very happy and I rejoice in seeing the small things while i’m out walking, I reflect a lot, look around, there is so much to see”*<sup>15</sup>. On her daily walks, usually to the local park/natural area, Hisingsparken, or the grocery store, she doesn't like taking the same route every time, seeing the same things. *“I walk along this road, pass that football field again, pass these houses, just being transported along the same road, continuously for a longer period of time, gets boring ... it’s almost more fun to take a detour which takes longer time, just to see something else”*<sup>16</sup>. Walking in the park or where there is more vegetation however, doesn’t get as boring, as Anna explained in the interview, the changes in vegetation and in the weather could make the same routes feel new. One of the walks from the diary, Anna wasn’t too motivated to go for a walk and to take the same usual route to the store. She would rather be out in the forest but had to buy her groceries, so she took a detour. Along the walk she thought about the houses along the way, something



**Figure 4.** Snowdrops along Anna’s detour to the store

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<sup>14</sup> **Translated from:** “när man letar efter fåglar i stadsmiljö så är det en av de roliga grejerna för man får introducera människor till det här, att man kan peka ut, där sitter den här ugglan, den äter de här sakerna, det kan vara kul med folk som inte är vana vid att se sig om eller kanske aldrig har sett en, de kanske tycker själva att de bara sett två fåglar i sina liv liksom ... en positiv upplevelse för en själv och förhoppningsvis dom också”

<sup>15</sup> **Translated from:** “det är en av mina bästa egenskaper att jag är väldigt uppmärksam över min omgivning, jag kan bli väldigt glad över att, gläds över små saker som jag ser på promenader, när jag är ute, jag reflekterar väldigt mycket, tittar mycket runtom mig, det är mycket att titta runt om”

<sup>16</sup> **Translated from:** “nu går jag längs med den här bilvägen förbi den här fotbollsplanen igen, förbi dessa husen, att bara gå transporteras på samma väg, kontinuerligt under en längre tid blir tråkigt ... då är det nästan roligare att ta en omväg som tar lite längre tid bara för att se något annat”

she usually does on walks, thinking of the architecture, the beauty of details, the old and the new and if the houses ‘fit’ into the area. *“For me, it is important with nice older architecture and greenery, then I feel at home!”*<sup>17</sup>. Along the walk she rejoiced in the fact that her face could feel the sun so late in the afternoon, in the flowers popping up (figure 4) and buds forming on trees and bushes, all indicating that all that has been brown and grey will soon be green.

Jamie moved to Gothenburg from England 9 years ago, and with a job which puts him on the road about 60 days a year, he gets to see, and walk in many different environments. *“That’s what I love about Sweden, the variety of beauty you can see. I feel like I am on a permanent holiday sometimes”*. Though traveling a lot and trying to go somewhere different every weekend, Jamie has some more regular routes during the week. One route goes through a park close to his home which reminds him of a *“typical english park in a way, with big oak trees, park benches along the path, the odd manor house in the middle of the park”*. Another is walking along the coast, either walking to, or taking his car to a coastal path. *“If I want to be a bit more distracted, I think I feel more at peace and calm if I go down to the coast, I have always liked being at the coast when I was a kid, so it kind of triggers happy memories in a way”*. Jamie explained in the interview how daily walks can be a way to reflect and to deal with emotions. *“I think I was in that mindset to be a bit more reflective of my emotions and what I was feeling and then my second thought was what I see around me”*. In one of the diary entries from a walk along the coast, Jamie wrote:

*“Today it is quiet with people.*

*I reflect on my week, how did I do at work? the dates I have been on, what did I like about them.*

*I am generally in a positive mood.*

*The sun is shining, the sky is blue.*

*The wind is blowing strongly and it is cool to see the hedges/bushes shaped by the incoming wind.”*

The reflections and inner thoughts are not necessarily separate from the looking-around-perspective as Jamie explained in the interview, the walk and the environment helps in processing the inner thoughts, a distraction from other distractions in life *“I like to have music around, like to distract myself at home, playing games, learn the guitar, do some studying, for home distant learning, I don’t use the time at home to just sit in silence and just think, so i use that for walking”*. The environment of the walk also helps to put things in perspective and to process thoughts, *“Life can be worse, I’m walking along a nice coastal path at the moment, that’s what I mean by distraction I suppose”*.

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<sup>17</sup> **Translated from:** “För mig är det viktigt med fin äldre arkitektur och grönska, då trivs jag!”

Taken together, the day to day routines and walks in familiar terrain, even if there is more or less of an outward perspective, seem to tend to experiences and encounters turning inwards, to reflections of the self, and to embodied experiences of rest, calm, and exercise. The surroundings do matter, but not necessarily in a day to day direct awareness of the environment. The habitual and familiar terrain, and routes drawn by recurrent footsteps have a function in everyday dealings of life, not having to actively think of every step and turn, and everything around. The environment along the walks can affect the experiences and the mood, but the mood itself can also affect experiences and the same walks, with the same features along the way can be experienced differently ‘along the way’ of everyday life.

### 5.1.2 New perspectives in the familiar

As habitual movements and familiar paths become habitual and familiar, the experiences and interactions along the way are not predetermined or finished. There are moments of discovery, change, incidental experiences, and heightened intensity of experiences along ‘the same’ walks and in familiar terrain.

With Anna’s detour to the store and the signs of change in season, the experiences were not new, but with a heightened intensity, of feeling the sun in the face at a time of day which was not possible a few weeks earlier. On another walk from the diary, Anna was on a regular walk through her local park and it was raining *“I like to walk in nature when it’s raining. It smells good and sounds so nice with the rain. The combination of raindrops and birds chirping is extra nice”*<sup>18</sup>. In the interview, Anna explained the change in sound and experience, *“even if the birds sing the same song, I went there in the sun and the birds were chirping, and then I went there when it was raining and the birds were chirping, it was a completely different feeling”*<sup>19</sup>.

In one of Emma's diary entries, she wrote that she hadn't planned on taking a walk. While going out with the trash, she felt the fresh, crispy spring air and decided to take a walk in the neighbourhood. (figure 5) *“The sky was beautiful because the sun was about to set and it smelled like spring. I rarely go out on evening walks anymore because I always go for a long walk during the day with my son, but I really like to be outside*

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<sup>18</sup> **Translated from:** “Jag tycker om att gå i naturen när det regnar. Det doftar gott och låter så härligt av regnet. Regndroppar i kombination med blandat fågelkvitter är extra fint”

<sup>19</sup> **Translated from:** “även om fåglarna sjunger samma sak men när ja gick där när det var sol och fåglarna kvittrar, sen gick jag när det regnade och fåglarna kvittrade, det är en helt annan känsla”

during the evening, it makes me feel good”<sup>20</sup>. In the interview, Emma explained how she used to take walks in the evening, taking the time to call friends and family and walking a variety of paths in the vicinity of the home. The cemetery became a regular area for her walks with its many variations to pass through. *“I really like walking in cemeteries, they are calm areas but there is still so much to look at, different kinds of tombstones and names to read. Many I recognize and have seen before but quite often you see something new you haven't seen before”*<sup>21</sup>. Before, she only went there during the lighter half of the year, as during the winter months, the area was too dark and she kept to the built areas. Since becoming a mother and being on maternity leave, her daily routines have changed and now has the chance to walk through the cemetery during the winter. The life change has also changed the act of walking. Walking with a stroller means less spontaneity, not being able to walk up larger flights of stairs, or taking the small intriguing paths leading off the main path. *“I really hate turning back, it is terribly boring. You don't dare to try as many paths because you don't know if it will end in having to turn back”*<sup>22</sup>. During the spontaneous evening walk from the diary, Emma walked a path with stairs she hadn't walked in a while, listened to music instead of the usual podcast, and with the smell of spring, thought of the warmer and lighter times soon to come.



**Figure 5.** Evening sky along Emma's spontaneous neighborhood walk

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<sup>20</sup> **Translated from:** “Himlen var jättefin för solen höll på att gå ner och det luktade vår. Jag går sällan ut på kvällarna längre för att jag alltid går en långpromenad på dagen med (min son) men jag gillar verkligen att vara ute och gå på kvällen, det får mig att må bra.” Changed the name to “my son”.

<sup>21</sup> **Translated from:** “Jag tycker väldigt mycket om att promenera på kyrkogårdar, just för att de är lugna platser men att det ändå finns mycket att titta på. Olika typer av gravstenar och namn att läsa. Många känner jag ju igen och har sett tidigare men ganska ofta ser man också något nytt som man inte sett innan”

<sup>22</sup> **Translated from:** “Jag hatar verkligen att vända tillbaka, det är så fruktansvärt tråkigt. Man vågar inte testa lika många vägar för man vet inte om de slutar i att få behöva gå tillbaka”

As in the cases above from Anna and Emma, changes in the seasons, in weather, in the physical environment can redirect attention, bring awareness to what is around and experiences within the regular. But there are also aspects of current life circumstances, mood, bodily capacities, and time to consider.



**Figure 6.** Gustav's nature encounter in the local park

Before the pandemic, Gustav had thought of neighbourhood walks as a bit dull and hadn't seen the potential in walks as a way to "clear the head". During the diary period he had to actively think about and remember to take a picture, and explained in the interview that he wanted the pictures to be representative of the route, to say something about the walk. *"I sent a picture of a tree which was bent 90 degrees, because it was a fun thing, not necessarily something representing the route. But maybe it did represent it in a way, because just going out and moving around, you see things and sometimes fun things which make you happy"*<sup>23</sup>(figure 6)

Tom also talked about mostly having a positive experience when going out taking pictures of birds, even when he doesn't find them or get the shot he wanted. *"There is always something, a squirrel, rat or mouse which makes it fun, you can also take the time to explore something new, find a detour or a view"*<sup>24</sup>. Tom's interest and

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<sup>23</sup> **Translated from:** "Skickade bild på ett träd som var böjt 90 grader det var bara en kul grej, det var inte något som representerade rundan direkt. Men kanske att det representerade på ett sätt att det var att bara komma ut och röra på sig så ser man ju saker och ibland ser man saker som är lite roligt och ger en lite glädje"

<sup>24</sup> **Translated from:** "alltid är det något, kommer en ekorre, råtta eller en mus som gör det ändå lite kul, då får man passa på också att kanske utforska något nytt, hitta en omväg, en utsikt"

knowledge of birds means that there is always something to be focused on along any walk, even in the most central parts of cities, there are always birds. For Tom, the nature experience and encounters with animal life is constantly in his mind, either as the purpose of walks, or as a potential experience along any walk. *“I think many people feel good being in forests and it's good to be observant. It is more easily accessible than people might think ... it's just around the corner”*<sup>25</sup>

Features of the physical environment and animal life have the potential to redirect attention and bring about encounters along the way, but the encounters may depend on interest and a predisposition to being aware, which in turn may lead to incidental experiences. As Tom described his interest in birds, the time and energy he spends reading up, studying and learning about birds, he developed an awareness to look around and might have incidental experiences of animals and natural features and events. But he said that he might also ‘miss’ aspects of the world of plants and fungi along the way.

On one of Victoria's daily walks to work she discovered a small green area along her daily route, which she has passed by every day but never paid attention to (figure 7). *“It's an ugly area in general but this little place is quite nice, with many bushes and flowerbeds. There must be many areas like this in the city which you never think about or see!”*<sup>26</sup>. She explained how in the process of writing the diary she had been more observant. She had seen that it existed before but never thought about it, how big it was, that it actually was quite beautiful and green. *“I wish I was better at seeing details, or*



**Figure 7.** Victoria's discovery along her daily walk to work

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<sup>25</sup> **Translated from:** “Tror att många mår bra i skog och att det är bra att vara uppmärksam. Det är mer lättillgängligt än vad folk tror ... det finns runt hörnet”

<sup>26</sup> **Translated from:** “Det är ett fult område annars men just denna lilla plats är rätt fin, med mycket buskar och rabatter. Det finns säkert en massa sådana områden i stan som man aldrig tänker på eller ser!”

*perhaps not details but to notice things in my surrounding*<sup>27</sup>. Emma also pointed out a heightened awareness during the diary period, to the surroundings as well as what happens in the surroundings. Asking questions of, *“Why do I want to walk here today, why is this this boring and that fun? Oh, here are flowers which were not there last week”*<sup>28</sup>. She explained that she might notice these things otherwise but not with a heightened intensity. *“You notice these things all the time, but you just don’t save it”*<sup>29</sup>.

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<sup>27</sup> **Translated from:** “jag önskar jag var bättre på att se detaljer, eller inte detaljer men att lägga märke till saker i min omgivning”

<sup>28</sup> **Translated from:** “Varför vill jag gå här idag, varför är det här tråkigt eller det här kul. Oh där är blommor som inte var där förra veckan”

<sup>29</sup> **Translated from:** “man lägger ju märke till saker alltid bara att man inte sparar det”

### 5.1.3 Walking with company

The aspects of fleeting encounters along the way were mostly associated with the routinized walks in familiar terrain. The diarists expressed a difference when going to new places, going on adventures, in unfamiliar terrain, and with company. Emma expressed how it was easier to notice things in new places compared to the regular. *“You reflect much much more in places you are not used to being in”*<sup>30</sup>. Gustav brought up a difference in adventurous walks, in day trips, and excursions, and how in these cases, the place matters more, *“You look around, choose a beautiful place to go and walk around ... it has more to do about seeing something nice or to be in a place you don’t usually visit, to experience a change of scene”*<sup>31</sup>.

Though this study hasn’t had much of a focus on the social dynamics of everyday walks, there are aspects of experiencing along the way, which are affected by socializing. Considering the social restrictions of the pandemic during the period of the study, walking with company has become an important way of socializing. Most of the diarists expressed that they didn’t think so much of the surroundings while walking in company with others, nor was there as much of the inner thoughts. The company meant that focus was mostly on the other people and the conversation with a focused connection and level of intimacy, as Jamie put it, *“There is something intimate about a walk, you get to discuss personal issues which you might not do at a bar without some listening into your conversation”*.

However, walking with someone else, can change the routines and the way one encounters the surroundings. Walking with company enables the possibility to share experiences and to take notice of things one might’ve not thought of by oneself. On one of Emma's walks with a friend who lives close by, they passed the cemetery, and walked through residential areas where Emma had walked many times and assumed her friend had to. *“I even thought we had walked here together before. We talked about the area a bit, how unexpected it is for row houses to be here and that they are quite nice but have full view from the street”*<sup>32</sup>. Something so mundane and everyday for Emma was new to her friend, and brought attention and thought to the surroundings for Emma as well. Anna also brought up the otherwise fleeting encounter being different with company *“If*

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<sup>30</sup> **Translated from:** “Man reflekterar så himla himla mycket mer när det är någonstans man inte brukar vara”

<sup>31</sup> **Translated from:** “Man kanske kollar ut, väljer något fint ställe som man tar sig till och sen promenerar där ... det mer för att se något fint eller att vara på en plats man inte brukar vara, få lite omväxling.”

<sup>32</sup> **Translated from:** “Jag trodde till och med att vi gått här tillsammans innan. Vi pratade om området lite, att det är så oväntat att det ligger radhus där och att de är ganska fina men har väldigt mycket insyn”

*I walk by myself, it passes through in my head, but with someone else you can point things out and discuss what is in the surroundings”<sup>33</sup>.*

Walking with company can also change the *body ballet*, of walking in a certain rhythm, and the routines in time and place, which forces another perspective. Tom spoke of how he enjoyed walking with company, bringing focus to conversation and being in the moment of company. However, as he explained in the interview, “*Sometimes it’s nice to walk alone, because then there is no pressure to perform, if you feel like resting someplace for half an hour, you can, if you want to walk faster then you will*”<sup>34</sup>. Emma spoke about going on ‘mommy dates’ with other mothers, “*It’s a lot of ‘where should we go, where do you want to go?’, because you don’t know each other, don’t know how far they are able to walk or which paths they like*”<sup>35</sup>.

The sociality of walking can also be better or worse suited for different types of paths and surroundings, as Victoria explained in her interview, “*you don’t want to walk in the middle of the city because it is difficult to walk side by side, you have to walk one after the other, then it is difficult if you are doing it to socialize*”<sup>36</sup>. Better suited areas were parks, green areas, and even cemeteries. Jamie felt that some friendships had gotten stronger during the pandemic, because of the intimacy of walks and the effort you have to put in to go for a walk. For him, the act of sharing experiences was important. “*I get to show some of my friends an area that they have not seen, so they get to experience something different and we get to talk to each other like, what kind of impression it gives, they are happy to see something new, and I get a good feeling of being able to show it for them*”.

The places people pass along the way of daily walks and through time, are related to, become familiar, and can be felt anew or with a heightened intensity. Choosing paths and experiencing nature can be affected by the presence of potential paths to walk and nature to experience along the way. However, current life circumstances, mood, prior experiences, and the habitual movements in familiar terrain, play as much, if not even

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<sup>33</sup> **Translated from:** “om jag går själv så passerar det i huvudet, men med en annan så kan man pöngtera och diskutera vad som finns runtom”

<sup>34</sup> **Translated from:** “ibland är det skönt att vara själv för då blir det inte pressen att man ska prestera, känner man att man ska sätta sig någonstans i en halvtimme så gör man det, vill man gå snabbare så gör man det”

<sup>35</sup> **Translated from:** “då blir det mycket, eh vart ska vi gå nånstans, vart vill du gå, för att man inte känner varandra och vet hur långt de pallar gå, vilka vägar de gillar”

<sup>36</sup> **Translated from:** “man inte vill gå mitt i stan, för att det kan vara svårt att gå bredvid varann, måste gå efter varandra, då är det jobbigt om man gör det för att umgås”

more of a role in the interactions and encounters along the way, and how they come to matter. Experiences along the way can be in the embodied and encounters of separateness, turning inward. They can also be in the outward looking and encounters of merging. Through this continuum of encounters, attention is turned to encounters along the way and to the notion of *imagination* as a large part of everyday experience.

## 5.2 Encounters and imaginaries

Experiences along the way are not merely seeing, not merely feeling. As pointed out, experiences are in relation to life circumstances, routines, familiarity, prior experience, interests and mood. With an attention to imaginaries, the results have shown that the experiences and encounters along the way are often in relation to imagination as well. This section deals with encounters along the way, firstly encounters bringing forth thoughts and feelings which turn to imaginations in and about nature, and secondly encounters turning inward and to imaginations of the familiar.

### 5.2.1 Imagining in and about nature

The two chapters above showed that daily walks in the city can be filled with interactions and experiences of nature along the way. In the encounters with nature, whether it was seeing a flower along the road, encountering birds in a tree, hearing rain hitting leaves, or the smell of spring, there were often following thoughts and feelings about nature, the degree of nature, and one's place in nature.

Imagination, in this case, can be understood as the process of managing and making sense of affect, associations, prior experiences, memories, as well as thoughts and feelings of the future and elsewhere. The process of imagination itself also affects the experience.

In Gustavs case, he wrote in one of his entries about what counts as nature *“In some way, I’m drawn to walk where there is more “nature” (a hill with a few trees must count as nature when it’s in the middle of the city)”*<sup>37</sup>. Gustav continued on this thought in the interview, how the closest city park does have trees, and the potential to encounter deer and other animal life, but there are many people, you don’t get too far away from houses, and it not being as nice of a feeling as going out into more wild and untouched nature. Still, there was a feeling of nature which was good enough for being in the city.

One of Tom’s regular spots to go at times after work, is a bird feed in a small forested valley between the botanical gardens and the big hospital area, *“It’s always a strange feeling walking amongst the different buildings belonging to the hospital where you spot the hospital beds, only for a few minutes later be in amongst the trees and calm.”*<sup>38</sup> Being in the small forested valley with different birds flying around and

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<sup>37</sup> **Translated from:** “På något sätt dras jag väldigt mycket till att gå där det är lite mer "natur" (kulle med några träd får väl ändå räknas som natur när det är mitt i staden)”

<sup>38</sup> **Translated from:** “Det är alltid en lika märklig känsla att gå bland de olika byggnaderna som hör till Sahlgrenska där man kan se in på sjukhusbäddar, för att några minuter senare komma in bland träden och lugnet”

chirping, the peace would at times be disrupted by an ambulance helicopter swooping by or by the sound of a gate to the area being slammed shut by passers-by. *“It becomes as a reminder that there is a different world very close by”*<sup>39</sup>. These experiences of nature are in ways an embodied and lived imagination of being elsewhere at the same time as there being a conscious knowledge and reminders of being in the city.

Jamie brought up the accessibility of natural areas and the experience of nature *“I am always amazed that the walkways around forestry areas are always well maintained. Wooden bridges, paved areas.”*. For Jamie, the amazement was two folded, firstly in preserving areas in good condition and providing access to nature experiences, but secondly as he explained in the interview *“for thousands of years we have managed to walk along rocks and natural pathways, we don’t really need to put a wooden, like wooden benches that go over the muddy parts, do we need to build that? ... I see the point of it but you just don’t get the full experience, when you feel that you are walking on an organized path”*. For Jamie, there was also the question of not disturbing nature too much, using renewable materials and avoiding too much change.

*“For some reason they cut through boulders to make the path as straight as possible, why not go over it or around it?”* (figure 8)

Similar thoughts of greater concern were seen in Gustav and Anna’s encounters with trash along the way. As Gustav wrote from one of his walks through the local park *“Noticed that there was a lot of trash in parts of the forest. Feels unpleasant, I get a feeling that people don’t respect the forest”*<sup>40</sup>. In the interview, he talked about how someone has to pick it up, animals can eat it, and how cigarette butts can end up in the ocean and do harm. In Anna’s encounter with trash, she imagined herself being the one to pick it up *“I also thought that I should bring a bag some time so that I can pick up the trash along the*



**Figure 8.** Organized path along Jamie’s coastal walk

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<sup>39</sup> **Translated from:** “det blir en påminnelse att det finns en annan värld väldigt nära”

<sup>40</sup> **Translated from:** “La dock märke till att det fanns mycket skräp i delar av skogen. Känns rätt otrevligt, får då en känsla av att folk inte respekterar skogen”

paths, it's sad when torn plastic bags suddenly appear along the beautiful paths"<sup>41</sup>. The encounter with the trash sticks out in relation to the natural, and through making sense of the encounter, feelings arise. As Anna explained in the interview, "Firstly, it looks ugly, then it feels bad"<sup>42</sup>.



**Figure 9.** Victoria's encounter with a deer along her daily walk to work (Can you spot the deer?)

On one of Victoria's walks, she wrote "forest" with quotation marks as she wrote about an encounter with a deer along the way back from work. While looking for signs of spring, she noticed a deer only a few meters away in "a little area with trees on a hill close to my home, with apartment houses surrounding the 'forest'"<sup>43</sup> (figure 9). She imagined the deer switching places with a deer in the forests of southern Sweden (where she grew up), "What a shock both of the deer must have had!"<sup>44</sup>. Victoria elaborated on the encounter with the deer in the interview, how unfrightened it was, and feeling a bit sorry for it living in such an unexciting forest. "But maybe it's really nice being a city deer, I just don't understand where they go, if there are green areas connecting this one to bigger ones ... or do they just keep to this little place all their lives"<sup>45</sup>. Noticing and encountering the deer along the way

brought up memories of earlier encounters with deer and larger questions of imagining the life of a deer and the amount of green space and connectivity in the city. However, as

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<sup>41</sup> **Translated from:** "Tänkte också att jag borde ta med en påse någon gång så jag kan plocka upp skräp längs med stigarna, så tråkigt när det plötsligt dyker upp trasiga plastpåsar och annat på de fina stigarna"

<sup>42</sup> **Translated from:** "Det första är att det ser fult ut sen känns det dåligt"

<sup>43</sup> **Translated from:** "ett litet område med träd på kullen nära mitt hem, med lägenhetshus som omringar 'skogen'"

<sup>44</sup> **Translated from:** "Vilken chock båda rådjuren antagligen hade fått!"

<sup>45</sup> **Translated from:** "men det kanske är jättegött att vara ett stadsrådjur, men jag fattar inte vart de tar vägen, om det finns grönområden som kopplar, som går ihop här till ett större ... eller håller de sig bara till en liten liten plats hela sitt liv"

Victoria explained in the interview, she might not have noticed it or at least thought of it, if she had not been writing the diary. *“Because it is in the city, I believe that I think that there isn’t much to look at, unless I walk in a completely new place”*<sup>46</sup>.

Experiencing nature can bring about feelings of being immersed in the direct environments and being elsewhere while knowing where you are. Nature experiences can also bring about thoughts of the bigger picture, one's place in nature. The knowledge and encounters with signs of civilization, as some kind of opposite to the natural, the sounds of the city, the trash, and organized paths, is not to say that the experiences of nature in the city are not true, or potentially intense. Rather they are experienced in relation to each other and in a process of making sense of the world at hand. Imagining an everyday experience, leading to thoughts of how things should be or could be.

### 5.2.2 Imagining the familiar

Another aspect of the experiences along the way are in imaginations of familiarity, in relation to an ongoing everyday life.

During the time period of the diaries, there was not much ‘green’ to speak of. There were more grey and brown shades along the way as most of the vegetation had not started to bloom. Anna mentioned several times the importance of green along the way. On one of her walks, she had been in a bad mood, and decided to go for a walk to the local park. *“The bad mood disappeared bit by bit and I thought about how I appreciate the parts of the park with conifer trees and moss, because then there is at least a little bit green during this time [of year]”*<sup>47</sup>. In the interview she talked about the lack of green in the more central parts of the city because of there being mostly deciduous trees. However, the routes of familiarity were different from places she doesn’t visit often. *“Had I walked in places I have never walked or won't walk in a while, then it would have looked dull, but just knowing what it can look like in different seasons or different weather, even if, ‘yes you are a little ugly now forest, but I know you will be pretty soon’ ... you know what it will look like at it’s best”*<sup>48</sup>. The familiar path, walked in different seasons and weather, bears memories and a known imagination of what is to come. As Anna wrote in one of her entries, *“I thought about how I had just walked here in the snow, now the*

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<sup>46</sup> **Translated from:** “eftersom det är stad så tror jag att jag tänker att det inte finns mycket att titta på om det inte är ett helt nytt ställe man går på”

<sup>47</sup> **Translated from:** “Det dåliga humöret försvann bit för bit och jag tänkte på att jag uppskattade delarna av parken som har barrträd och mossa så att det ändå är lite grönt den här tiden.”

<sup>48</sup> **Translated from:** “Hade jag gått här på vissa ställen där jag aldrig gått på innan och inte kommer gå på ett tag, då hade det sett tråkigt ut men just att veta hur det kan se ut i olika säsonger eller olika väder, då även om, ‘ja du är lite ful nu skogen men jag vet att du kommer vara fin snart’ ... man vet hur den kan se ut i sitt bästa.”

*birds are chirping and the air smells of spring, and soon the brown and bare will be completely green*<sup>49</sup>.

In one of Emma's walks, she passed by a forested area and imagined the times to come, *"It will be fantastic when the wood anemones come, I could see with my inner sight what it will look like"*<sup>50</sup>. The imaginations of something familiar, something to come, was present in many of the diaries, as presented in the earlier sections with the sun hitting the face at a later time in the day, indicating warmer and longer days. Even on familiar paths, imagining a route to be calm, or exciting because you have walked there before.

The imaginations, however, were more than just knowing what to come. Emma talked about putting herself into situations along the way of walks, reflecting and fantasizing about the lives of other people passing by and imaginary situations in the surroundings. Along one of Emma's walks, in a part of the city she doesn't walk as often, along the northern river coast, she reflected on the lack of greenery in the area *"It's so bare. For me the area is double, nice because you are so close to the water but at the same time very harsh. The lack of trees is one of the reasons I don't want to live there"*<sup>51</sup>. In one particular spot along a walk in the cemetery, which she found beautiful and peaceful, *"Up here, I can imagine myself being buried"*<sup>52</sup>, and explained in the interview how she imagined the experience of people mourning her. These imaginaries were in connection to feelings of familiarity, imagining the day to day experiences



**Figure 10.** Gunnebo castle

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<sup>49</sup> **Translated from:** "Tänkte på hur jag nyss gått här i snön och nu kvittrade fåglarna och luften luktade vår, och snart ska det bruna och kala bli alldeles grönt"

<sup>50</sup> **Translated from:** "Det kommer vara fantastiskt när vitsipporna kommer, kunde se det för min inre blick hur det kommer se ut."

<sup>51</sup> **Translated from:** "Det är så kallt. Så det är för mig ett väldigt dubbelt område, härligt för att man får vatten men samtidigt väldigt hårt. Bristen på träd är en av anledningarna till att jag inte vill bo där"

<sup>52</sup> **Translated from:** "Här uppe hade jag kunnat tänka mig att bli begravd"

of living in a place, or others experiences of visiting a potentially important place, forming relations to the surroundings along the way, Imaginaries of *at-homeness*. On one of Emmas' walks in a castle park of Gunnebo (figure 10), she imagined people slowly strolling around, like they do in costume dramas. *"It's pretty irritating, that it's always portrayed that people walked so slowly. I hate walking slowly, so I always walk in a pretty high speed no matter where I am"*<sup>53</sup>. In this case there were imaginaries of *place ballets*, not in relation to how people actually moved around in the area, but to an association to the type of area and how people are portrayed in movies.

Anna spoke of similar experiences in the interview, when she talked about walking in the central parts of the city compared to where she lives. *"In Linné there is a lot of beautiful architecture, so I can walk around and look, 'wow, look at that balcony with those details, imagine if I could have my plants on that balcony', or 'here I want to be dressed in a different way because it's in the middle of the city'"*<sup>54</sup>. The experiences along the way are thus not just experiencing what is in the surrounding, but experiencing in relation to imaginaries of *at-homeness* and *place ballets*, scenarios based on experiences, both lived and interpreted.

Jamie brought up aspects along walks which reminded him of earlier experiences and of England, such as the park, presented earlier, and on a walk along a foggy and rugged coastal path, reminding him of the English countryside. In the interview, Jamie spoke about how he hasn't been able to go home in 17 months, meet his family and visit the places he grew up. *"so maybe in a subconscious way of getting that home feeling in a way, if I'm missing my family, I search out places which remind me of home, but not intentionally, but it has felt like that at some of the places I have gone to"*. Experiences with imaginations of something similar, similar to other lived experiences, can be a part of the felt experience. The similar doesn't have to be lived either, it can be affected by associating with something else.

Along Victoria's daily walk to work, the most boring and depressing part of the walk, presented in the beginning of the results, was also experienced in relation to an imagination of what the area must have looked like before the 'ugly' houses were built. *"I often think of areas like these, how there is obviously a need for more housing, and the*

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<sup>53</sup> **Translated from:** "Det är en rätt störig grej, att det alltid framställs som att folk gick så långsamt. Jag hatar att gå långsamt, så promenerar i rätt bra fart oavsett var."

<sup>54</sup> **Translated from:** "I linne så är det mycket mer vacker arkitektur, så kan jag gå runt o kolla wow den här balkongen och de detaljerna och tänk om man hade kunnat ha mina växter på den balkongen, eller här vill jag gå klädd på ett annat sätt för det är inne i staden"

*houses need to be built somewhere, but there is also a nostalgia to 'how it used to be'*<sup>55</sup>. In Victoria's case, 'how it used to be' was not a remembered experience (since the area was built long before she moved to the city), but an imagined one, based on how adjacent areas look, from historical information, and personal feelings of older architecture compared to the concrete buildings of the time they were built. However, in noticing the little green area (see figure 7) the part of the route became a little bit more exciting, by creating new experiences and associations.

The imaginations are affected by the personal, the likes and dislikes, interests, earlier experiences, life circumstances, which can change. Emma spoke of how having a baby changed her ability to imagine. *"I can't imagine a life without him"*<sup>56</sup>.

Through familiarity, the experiences along the way are in relation to memories of what has been and imaginations of what will be. The *body ballet* of walking, both in the routinized timespaces and as well as in new places, can enable the daydreaming body, imaginations and thoughts of the self and in the surroundings. Places and routes can be imagined as a part of everyday life. Imagining the self and the surroundings does not mean an automatic change in habit, thought or behavior, but it does entail a capacity to affect and to be affected.

The experiences in relation to imaginaries are not to mean that the imagination is other than reality. A felt experience of being in nature with the consciousness of knowing you are in the city does not mean that one or the other is more true. Nor does the imaginaries entail the only true reality of the experience. One can be aware of the imagination just being a fantasy, without any intention of it becoming reality, but still it's part of the experience.

The lived experiences along the way of life, from life circumstances, memories, associations to other places and even from books and movies affects the experiences along the paths walked, both the routinized paths and the new paths. It has an effect on what is seen and felt, and how it is thought of, or made sense of.

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<sup>55</sup> **Translated from:** "Tänker ofta på områden som detta, om hur det är självklart att det behövs fler bostäder och de måste byggas någonstans, men att det också finns en nostalgi till 'hur det var förr'"

<sup>56</sup> **Translated from:** "jag kan inte tänka mig ett liv utan honom"

## 6. Discussion

This chapter discusses the findings of the study in relation to the research questions and background, of the experiences along everyday walks and how they shape human nature relations. Firstly by discussing the role of the habitual and familiar and secondly, the role of imagination. Together, the role of experiences along everyday walks is discussed in relation to greater claims of a sustainable, green connected city and potential benefits. At the end of the chapter suggestions for future research are presented as well as a final reflection on the study.

### 6.1 Experiences along the way of everyday walks

The experiences of everyday walks are heavily affected by routine and familiarity of the surroundings one moves in. Both in the actual familiar terrain and in the unfamiliar. Walking along and the aspects of everyday life are woven together. Where you have been and where you are heading, figuratively and literally, affects the experience of where you are. The inward thoughts and embodied feelings of everyday life can not be completely separated from the experience of looking around. Looking around, seeing, noticing can not be separated from the inner thoughts and embodied feelings. This is not to say that the experiences are pre-determined or known beforehand, but rather that they are always in relation to each other in the making sense of the world at hand. Making sense of the feelings, sights, smells, sound, will be in relation to what one knows, remembers, has felt, and imagines. In the moments of negotiating thoughts and feelings, there is a capacity to imagine change, or to imagine the steady, the familiar.

#### 6.1.1 The role of the habitual and familiar

As the results showed, the routines and the familiar terrain, the steady, can be important in the everyday going on of life. To take a break, rest, calm down, and exercise. One may not be as actively aware of the surroundings along the routined walks, at least in terms of the looking-around perspective. This does not mean that the surroundings do not matter. The routes have become regular and familiar, and are filled with memories and imagination. Even if there is not always a cognitive awareness to the surroundings, it is still encountered through body and emotion and in the ongoing relation to the places one passes day after day. The same routes are experienced differently in relation to everyday life. Factors of the weather, seasons, mood, and life circumstances will affect the experience along the way. The environment along the way can also affect everyday life.

Changes along the way, of routes and in life, seem to play a large part in a redirection of awareness. Natural features of vegetation, animal life, and weather are dynamic and continually changing. Vegetation is constantly growing, being cut down, blooming, withering, changing in colors, different animal species inhabit and traverse different green spaces and at different times.

Compared to the built environment, which by no means is stable as it is constantly built, maintained, and broken down, the natural is more dynamic on a day to day basis. Natural features along the way of walks has a potential to redirect awareness, be noticed, and experienced with a heightened intensity. However, in the going on of everyday life, in the space-time routines, place ballets, the encounters are not always actively thought of, but rather, tend to be fleeting and taken-for-granted encounters.

Comparing the larger green areas people purposely visit, as larger parks and nature reserves, to the smaller green spaces within the city, which the majority of people pass on a daily basis, the importance of the smaller green areas can be less obvious, considering the habitual movements and encounters of separateness. Considering Forsyth's (2015) arguments of the mixing of purposes and motivations and how they suit different environments, the aspects of passing green areas, or being close to nature may not appear in questions of why people walk. As some of the daily walks from the diaries, the purposes and motivations were often about getting fresh air, exercise, calm, or taking a break, walking to work or to the store. However, the experiences along the way were filled with experiences and feelings of nature related to paths walked. The nature experience may not be the purpose or the motivation for the walk but it can still be a reason why a path is walked. These paths, in terms of Beery et al. (2017) thoughts on incidental experiences of nature, can be seen as an intentional habit of incidental experiences. As Gustav's example with the reflections on the 90 degree bent tree (figure 6) and the possibility of encounters along walks. The results have given a sense of the role of the fleeting, taken-for-granted encounters, are meaningful in everyday life. A sense that they can affect even if they are not actively thought of. However, as Wilson (2017) speaks of encounters in everyday life, there is a question of what vies for attention in different moments of encounter.

Having a looking-around perspective, noticing and experiencing with heightened intensity may have as much to do with events of changing space-time routines and place ballets, by walking at different times, with different companies, new routes, or interruptions to routines and place ballets. Examples of interruptions to routines can be in the life changes, such as the pandemic or becoming a parent.

The example of Tom walking with his big camera in places where it is not expected, can be seen as an interruption to the place ballet. The birds Tom wanted to photograph were in the area, perhaps unknowingly to passers-by, though this study cannot draw

conclusions on the experiences of the people passing by, Tom's interruption to the place ballet may have redirected awareness more than the simple presence of a bird in a tree. The act of keeping a diary was also shown to be a kind of interruption to the daily routines, not in the sense of it making the diarists walk in new places in new times, but to redirect the attention within the routine and habitual movements.

In Victoria's case, with her routinized walks to work and keeping a diary, she 'discovered' a place along the way and thought of it in a new light. Redirections of awareness and attention through interruptions can lead to encounters of mergence, experiences of heightened intensity but there is a need to consider the role of the habitual in everyday life, how encounters come to matter. As Seamon (1979) writes, consider the degree of conflict between stability and change. Taking the example of the positive experience of keeping a diary and the attentive awareness and reflections of experiences, many of the diarists expressed an appreciation of going back to 'just walking' and not having to actively think about the walks after the diary period. The stable can play an important role in everyday life and it can be worthy to think about how encounters tending to separateness as well as mergence come to matter in everyday life.

#### 6.1.2 The role of imagination

This study has positioned imagination as playing a large part in the experiences along the way, within the continuum of encounters and how they come to matter.

Dawney (2011) speaks of how transformation emerges from historically situated but future-oriented scenarios of affect, sensation, and imagination and how imaginaries are central to the production of meaningful space and thoughts of the self. The imaginaries of historically situated but future-oriented scenarios were present in the imaginaries of the diarists, in the imaginations of times to come in the familiar terrain, imagining the self living or routinely moving in a place.

Considering the dynamic concept of nature, the possibility to experience nature can happen anywhere and at any time, although it may be more or less obvious in different environments. For Tom, it was obvious that 'nature was just around the corner', especially with the possibility to, at any time, encounter birds, even in the central parts of the city. Tom's interest and time spent in the world of birds, means that he has a certain predisposition to be attentive to, or capacity to imagine the natural in the city with both intentional and incidental experiences of nature. However, as he stated himself, he might miss aspects of other processes in nature. For Victoria, nature was less obvious, at least on her daily walk to work. This is not to say that she could not experience nature, she mentioned the aspect of fresh air along the daily walk to work which is also a nature experience. What is implied is that the imaginary experiences along the way, also play a part in what vies for attention. Even an imaginary familiar

scenario of wood anemones popping up by the side of the path, or the imagination of the brown leaves soon becoming green, can direct attention and an experience along the way. The imagination might seem like an association, but it is to put oneself into a situation, embodying the association, being affected by it, and making sense of it.

### 6.1.3 Everyday experiences along the way in planning

In the question of ‘what vies for attention in different moments of encounter’, the presence of walkable paths, presence of green spaces has the potential to be noticed, walked and experienced. However, the simple presence does not automatically mean that it will be noticed, walked or experienced. And especially not experienced in a predesired way. This is not to speak against planning for a walkable and green city and the potential benefits thereof. Rather, it is an attention to the everyday aspects of life, how places are passed through day after day and in relation to past experiences, current life circumstances and future-oriented scenarios.

In the background to Gothenburg's vision of a walkable, connected, and green city, there were mentions of the accessibility to a variation of paths to walk and experiences within the local neighbourhood. The variation is mostly mentioned in a static sense, in the presence of walkable paths and elements of nature. Based on the everyday experiences in the results, the planning could benefit from a more dynamic understanding of nature and how people experience and engage with nature. A stronger consideration of the changes in different seasons, from snow covered trees to the smell of spring, in the different cycles of vegetation, from blooming bushes to falling autumn leaves, the changes in the weather, from hearing birds singing in the sun to singing in the rain. There are also the aspects of non-human life, the cycles of animal and plant life, the different habitats and changes through the seasons. The Green Strategy for Gothenburg mentioned a social- and an ecological goal in planning the dense, green and connected city. From the results of experiences along the way, the social and ecological seem to be interconnected. Planning for biodiversity, is also planning for human-nature relations. Experiences along the way of daily walks are filled with interactions with animal and plant life. The results also showed that experiences of nature often lead to thoughts and imaginations in and about nature. The attention to processes in nature, and perhaps in contrast to the human controlled aspects of the city, such as the noise, traffic, and trash, can lead to greater thought of environmental concerns, to imaginations of everyday non-human life in animals and biodiversity.

With greater goals of sustainability and concerns for the environment and climate change, the moments of noticing and encountering nature can lead to thoughts and imaginations of how things are, could be, and should be. These thoughts and

imaginations do not mean an automatic change in behaviour, or action, but they do change the capacity to affect and to be affected. The consideration from Beery et al. (2017) to incorporate the thought of incidental experiences of nature in urban green infrastructure has its merit in nudging and changing habits for humans to interact with nature. As well as Weber & Schneider (2021) findings of the experiences of local small-scale green spaces, of fascination, compatibility, and greater thoughts about the larger environment.

However, there needs to be a consideration to the everyday aspects of life. To the role of the habitual, the perspectives of a walker, the attachments to places and paths, how associations are formed and imagined, and how encounters are made sense of and come to matter. In the survey from The Swedish Environmental Protection Agency (2018), presented in the background, the mentioned reasons for the hindrance of taking walks in nature and experiencing nature, were aspects of time, gear, access, company, information, and family situations. Though this study has focused on walks which have been taken within daily life, these are still aspects to consider and seem to affect the experiences and relations along the way. What information and knowledge people have, the time and life circumstances to be open to new experiences or to break routines, and the means to do so. These aspects also play a part in the role of imagination. What is associated with places, paths and encounters, how these associations are embodied and imagined.

In terms of the global Covid19 pandemic, with restrictions and limited mobility, the role of the local environment has become an important topic in people's everyday lives. With the considerations above, the break of routines caused by the pandemic has not automatically led to people walking and experiencing nature in their local environment. It may, however, have led to an imagination of the local, to imagine potential scenarios of experiences in the local, in relation to other aspects of everyday life, where a potential outcome is for people to walk and experience nature in their local environment.

In summary, cities could benefit from planning a connected walkable and green city, for a more sustainable, healthy city, as well as to foster human-nature relations. However, there should also be considerations of the role of the habitual, the dynamics of nature and how it is experienced through the changes in seasons, weather and life.

## 6.2 Looking forward

With the findings of this study, there is a view of looking forward. Firstly, to potential future research and secondly, to a final reflection on the study.

### 6.2.1 Future research

This study has focused on the walks people take, but it would be as interesting to study the walks people don't take, and how the walks and experiences fit into everyday life. Studies of time-geography, such as Qviström et al. (2020) study on recreational running, and bring attention to the space-time constraints of everyday life and to the affordances of running through different places, may show a promise to understand the relation of the environment and the aspects of daily life, and how they come to matter. The study by Sandell & Öhman (2010) draws connections between the educational potentials of encounters with nature, and argues for widening the scope of environmental and sustainability education and highlighting a dynamic, process oriented concept of nature.

With the findings of this study, the focus on the perspectives of a walker, in everyday movement, rest, and encounter, and how this comes to matter, a combination of the studies mentioned above may give insight to how nature is encountered and made sense of in the going on of everyday life.

This study has not delved deep into the social dynamics of everyday walks but the results showed that the social aspects of walks are important and special. The performance of a social walk, the geographically elusive activity of socializing while walking is an interesting subject. The difference from sitting in one place, as Jamie brought up the intimacy of a walk compared to a bar. The different environments which are better or worse suited for walking and talking, as Victoria brought up the aspect of walking side by side. Middletons (2018) diary study on the sociality of everyday urban walking, is one example of an attention to the social dynamics, but perhaps in the times of the pandemic, with restrictions and social distancing, these aspects could deserve greater attention.

### 6.2.2 Final reflections

Talking and writing about the everyday can seem mundane and bordering on stating the obvious, however, when digging into everyday experiences, they are quite the opposite. Answering the question, how are everyday walks experienced, the short answer is, 'never the same'. The longer answer is complex, experiences are affected by aspects of mood, prior experiences, current life circumstances, interest, subjectivity, changes in life, seasons, weather, in the physical and material.

Still, the same route can feel mundane, and 'everyday' can be another way of saying 'the same'. In the words of Wilson (2017):

*“to be attentive to encounters is to ‘grapple with the ordinary’ rather than generalize*

*from it. For future work on the geographies of encounter, here lies both the challenge and the promise.” (p. 465)*

Indeed, in studying the encounters and experiences along everyday walks, there is both a challenge and a promise. The promise lies in ‘grappling with the ordinary’, to give a sense of the fleeting and taken-for-granted aspects of everyday life, and how it matters. The challenge lies in the process of ‘grappling with the ordinary’. In the process of asking people to be attuned to events and encounters, to be observant and aware of one's surroundings in moments where they would otherwise not be. As I discussed in the method discussion and have shown in the results, the diarists were affected by the process of writing a diary. They reflected upon the ordinary, the preconscious, the mundane. They made new discoveries which affected how they moved and encountered their everyday surroundings. In the interviews, they explained how many of these thoughts had lingered along everyday walks. In one sense, it seems impossible to grasp the ordinary and everyday lived experiences. In another sense, I would like to argue that this is the ordinary. We are constantly being affected and able to affect.

I, as a researcher, have also been affected in my everyday life and along my own walks. Through taking part of the diarists' experiences and immersing myself in the subject of everyday life and nature experiences, I have three main takeaways.

Firstly, reflecting on one's own experiences and being attuned to the encounters and movements in the surroundings can be enriching. Bring about perspectives to the everyday life, appreciation to the small things and concerns for the bigger. Secondly, sharing places, thoughts, and movements, is even more enriching. There are things I can't see on my own, clouded by my own perspectives and routines. By sharing, and taking part, I can gain new perspectives. Thirdly, an appreciation to the habitual, mundane, the body ballets, and routines which enables us to simply go on, to daydream, to feel without actively thinking. To navigate our way home while being oblivious to the surroundings or while being enchanted by a bird in the sky, and still come home and rest.

## 7. Conclusion

The quote by Tim Ingold at the beginning of this thesis described how everyday pedestrian movements thread a tangled network of personalized trails through the landscape, and through walking, landscapes are woven into life, and lives are woven into the landscape in a continuous and never ending process. This study has gotten a glimpse into this continuous and never ending process and into the human-nature relations shaped along the way, by exploring diarists' experiences along their everyday walks.

The experiences along the way of everyday walks are filled with interactions and encounters of nature, but how they come to matter depends on the perspectives of the walker at different moments of encounter. The perspectives of a walker and what vies for attention along the way, is affected by many aspects of everyday life.

The habitual, routine movements and familiarity of the surroundings often tend to the embodied experiences and reflections of the self. Encounters along the way are often fleeting and not actively thought of. The habitual and routine movements in familiar terrain can be important experiences in the going on of everyday life which may not be directly connected to the environment one passes but still in relation to it. The routine and familiar can support experiences of taking a break, fresh air, exercise, reflecting and daydreaming.

However, there are moments of encounter along the way with more of a looking-around-perspective, which often come from the dynamics in nature, the changes in seasons, and weather, or the changes in the surroundings, of flowers popping up and of animal encounters. Changes and interruption to the routines and familiarity also tend to redirect awareness, such as walking at a different time, context, with other people or going to new places.

Encounters along the way often lead to reflections and feelings in and about nature and are negotiated through the personalized capacities, memories, associations, and imaginaries. The personalized capacities, memories, associations and imaginaries can also affect what vies for attention and how it is experienced.

In planning for a sustainable, healthy city with opportunities to experience nature much can be done in the physical environment in terms of building a variety of walkable paths and potentials to be exposed to nature. However, there needs to be a consideration of the everyday experiences and movements of people. Firstly in terms of considering the dynamics of nature, the different ways to experience nature through the seasons, in different conditions and in relation to other natural processes, such as the cycles in

animal and plant life. Secondly, to the personal aspects of the role of the habitual and routine as well as the personal experiences and imaginaries of the self in the environment one passes day after day.

The 'nature just around the corner' implies that you cannot see directly what is shrouded by the corner. Rather it is imagined, through familiarity, where around the corner can be next week when the wood anemones pop up. Through knowledge, where you know that there should be a bird in the tree around the corner. Through a curious wish or *daydream* where you hope that you might encounter a deer if you just walk around the corner. Whatever you imagine around the corner, you can always be surprised by a gust of wind, a tree which you haven't seen before, or a bird sounding different in the rain.

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## Appendix 1

Hej!

Kul att du är intresserad av att ställa upp i min studie! Nedan kommer en kort beskrivning av studien samt praktisk information om deltagande.

Att gå, vare sig det är för transport, motion eller att bara komma ut, är en given del av det vardagliga livet i städer. Min studie vill undersöka upplevelser längs med dessa promenader och de möten som sker med omgivningen och den närmiljö vi bor och lever i. Världen blir alltmer urbaniserad och, inte minst i pandemins spår av restriktioner, så lever vi i nya miljöer i jämförelse med tidigare generationer. Deltagande i studien kan ge insikter i hur vi rör oss och interagerar med vår närmiljö i det dagliga livet och kan bidra till pågående diskussioner i forskning om hållbarhet, stadsplanering, transport och hälsa.

Deltagande i studien går ut på att skriva dagbok efter promenader. Ett inlägg ska innehålla en beskrivning av promenaden samt reflektioner över upplevelser av promenaden och omgivningen. Till varje inlägg skickas en valfri bild från promenaden. Perioden för dagböckerna är på 2 veckors tid med 3-5 inlägg per vecka. Efter dagboksperioden planeras en digital intervju där vi kan diskutera upplevelsen av att skriva dagbok samt vidare diskussioner kring innehållet av dagböckerna och bilderna.

Deltagande i studien är anonymt och tillfälle kommer att ges att läsa igenom arbetet innan publicering. Att delta i studien hjälper mig att samla intressant data till min masteruppsats på ett coronasäkert vis och jag ser verkligen fram emot vad som kommer fram!

### Beskrivning av dagböckerna

Perioden för dagböckerna startar på en överenskommen dag och dagböckerna skrivs efter promenader som du tagit. Det finns inga krav på hur lång en promenad måste vara eller för vilken anledning den tas. Promenaden till affären, med kompiserna, till och i parken, kan alla räknas som vardagliga promenader att reflektera över.

Ett förslag på strukturen av ett inlägg är:

**En kort beskrivning av promenaden** - Tid och dag, var och varför promenaden togs och hur vädret var.

**En bild från promenaden** - Vad ni tar bild på är helt upp till er. Det kan vara något som är intressant längs med vägen, något som väckte känslor, en händelse, något som är tråkigt osv. Det behövs ingen noga förklaring varför just den bilden togs men inlägget får gärna innehålla någon reflektion kring bilden.

**Reflektioner från promenaden** - Reflektioner kan handla om den valda vägen, upplevelser längs med, grönska, vädret, utsikter, bebyggelse, det vanliga samt det som förändras i omgivning och vägen som promeneras. Reflektionerna behöver inte begränsas till ovannämnda utan kan innehålla andra saker som tycks påverka upplevelsen, exempelvis humöret, tidigare erfarenheter, eller att omgivningen inte spelade någon roll alls.

Det finns inget krav på hur långa inläggen ska vara men med tanke på dessa pandemidrabbade tider då det inte händer så mycket, så uppmuntrar jag till att se inläggen som ett tillfälle för egen reflektion och uppskattning av en väldigt vardaglig del av livet, att gå. Med andra ord så är tiden du lägger på att skriva upp till dig och jag är glad för det jag får ta del av.

Inläggen kan skrivas i ett Google formulär <https://forms.gle/qFV6rDArcQAvkQaR9>. Då skickas de direkt till mig. Det finns möjlighet att ändra sitt inlägg efter inskick och man kan få sina egna svar skickade till sin egen mail för att spara själv om man vill.

I formuläret finns möjlighet att direkt ladda upp bild från promenaden.

Det krävs dock att man loggar in med ett googlekonto för att ha möjligheten att ladda upp bilden direkt.

Om du inte har ett googlekonto så finns det ett alternativt formulär <https://forms.gle/C3FGB1vWFtakJ9jz9>. Då får du skicka bild via mail eller telefon.

Om du hellre vill skriva fristående i ett dokument och skicka in så är det också möjligt.

Efter de sista inläggen är skickade planeras en tid för intervju.

## **Intervjun**

Intervjun är till för att delvis utvärdera och diskutera upplevelsen av att skriva dagbok på detta sätt samt för att kunna gå djupare in på intressanta aspekter som kommer fram från dagböckernas innehåll.

Intervjuerna kommer att ske digitalt via Zoom och spelas in. Beräknad tid för intervjun är runt en timme.

För att skicka in eller höra av sig:

Email - [gusskallssi@student.gu.se](mailto:gusskallssi@student.gu.se)

Telefon - 0768705093

Google formulär - <https://forms.gle/qFV6rDArcQAvkQaR9>

Google formulär utan Googlekonto - <https://forms.gle/C3FGB1vWFtakJ9jz9>

## Appendix 2



### Promenaddagboken

En plats för reflektion efter dina promenader.

Det finns inget krav på hur långa inläggen ska vara men heller inget maxtak för hur mycket du får skriva. Om du vill hålla dig till förslagen eller bryta ut och skriva om vad som än kommer upp i tankarna angående promenaden, är upp till dig.

Tack för att ni svarar och ha kul!

(Genom att skriva in din epost nedan så kan du få dina egna svar skickat som kopia till dig själv samt att jag lättare kan se vems svar är vems)

Namnet och fotot som är kopplat till ditt Google-konto registreras när du laddar upp filer och skickar det här formuläret

Är du inte [gusskallsi@student.gu.se](mailto:gusskallsi@student.gu.se)? [Byt konto](#)

**\*Obligatorisk**

E-post \*

Din e-post

Datum

Datum

åååå-mm-dd 

När togs promenaden?

Ditt svar \_\_\_\_\_

Varför togs promenaden?

Ditt svar \_\_\_\_\_

Var togs promenaden?

Ditt svar \_\_\_\_\_

### Upplevelser längs med promenaden

Längre beskrivning och reflektion om upplevelser längs med promenaden.

Skriv om, och reflektera gärna över den valda vägen, upplevelser längs med, omgivningen längs med vägen, grönska, vädret, bebyggelse, det vanliga samt det som förändras i omgivning och vägen som promeneras.

Reflektionerna behöver inte begränsas till ovannämnda utan kan innehålla andra saker som tycks påverka upplevelsen, exempelvis humöret, tidigare erfarenheter, eller att omgivningen inte spelade någon roll alls.

Ditt svar

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### Bild från promenaden

Reflektion om bilden kan skrivas i texten ovan

 [Lägg till fil](#)

Skicka en kopia av mina svar.

Skicka