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Becoming-place: (Re)conceptualising *friluftsliv* in the Swedish
physical education and health curriculum

Becoming-place

(Re)conceptualising *friluftsliv* in the Swedish physical education and health curriculum

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Abstract

This thesis aims to critically examine taken for granted assumptions underpinning friluftsliv and outdoor education as a learning area in the curriculum, and to explore the educational potential of a place-responsive pedagogy. A growing body of critical research in outdoor studies suggest that there has been a discursive shift away from an activity-based personal and social development discourse, in favour of more critical awareness in outdoor education research. This discursive shift includes a focus on place and educating for an environmentally sustainable future as the primary goal for outdoor education. The Swedish curriculum emphasizes that historical, environmental, ethical, and international perspectives should be addressed in all subjects, including physical education and health (PEH), in which friluftsliv is imbedded. However, the implementation of these overarching perspectives into pedagogical practice has been proven to be rather limited.

The thesis comprises four independent but connected articles. Empirically, this thesis draws on interviews with PE teachers in New Zealand, reflective journals from a month-long journey in the Canadian Rockies, and curriculum documents, interviews and workshop reflections from a yearlong case study with a group of PEH teachers in Sweden. Inspired by the work of Michel Foucault, Gilles Deleuze and Félix Guattari, relational materialism and posthuman perspectives have been employed in the analysis.

Findings suggest that different ontological perspectives affect what is regarded as “normal” or “true” learning objectives in outdoor education and school-based friluftsliv. The overall findings from the thesis show that there is educational potential in place-responsive pedagogy. The case study demonstrates that place-responsiveness challenges the taken for granted people-centred practice focusing on personal and social development outcomes, which traditionally has dominated outdoor education and Swedish school-based friluftsliv. The decentring of humans, in favour of mutual and relational engagements with matter and the more-than-human, opens up new possibilities for embodied relations to place(s).

In conclusion, this thesis suggests the notion of engaging in a place-responsive pedagogy, in order to enable teachers to work within school-based friluftsliv in new and innovative ways. Place-responsiveness offer possibilities for working with the overarching perspectives and sustainability in pedagogical practice as well as for engaging in cross-curricular teaching and learning initiatives more locally.

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Prologue

Getting started – entering the middle

The middle is by no means an average; on the contrary, it is where things pick up speed. *Between* things does not designate a localizable relation going from one thing to the other and back again, but a perpendicular direction, a transversal movement that sweeps one *and* the other away, a stream without beginning or end that undermines its banks and picks up speed in the middle (Deleuze & Guattari, 1987, p. 27)

Philosophically, beginnings can be difficult things to consider. The online dictionary provides you with examples such as, the beginning of a book; or the beginning of a month. Other beginnings are more difficult to contemplate. Like for instance the beginning of this thesis. There are many things adding up to this assemblage of choices, and lived experiences that collectively add to the becoming of this thesis. Although I cannot be certain, I imagine that there are things that may have affected me in different ways, pushing me into choosing to engage in this project and not some other.

In 1999, I had the privilege of being part of a progressive group of teachers and the principal of a seventh thru ninth grade school that was yet to come. At the time when this group was put together, I had been teaching physical education and health (PEH) for six years. The group, called “the reference group,” consisted of five teachers from each of the subjects of English, Maths, Social Science, Swedish, and PEH. Once a month for a full year prior to the building of the school, this group had regular meetings where we would discuss primarily pedagogical issues, such as what kind of educational philosophy would underpin the teaching and learning at this school. One key aspect from these discussions was related to how the educational philosophy was to be implemented into the actual school work for the teachers and students.

The educational philosophy that eventually became the trademark of the school was thematic teaching in the form of learning areas. This pedagogy challenged the traditional fragmentation of teaching in discrete subject areas, with little or no overlap between them. The overarching goal was to better meet the vision of more holistic learning practices stated in the Swedish school curriculum. The theme for each learning area was selected by the staff collectively. The time allocated for each learning area was between five to six weeks. During this time, all school subjects in the curriculum were

involved and working towards one common theme. In order to get the students involved in the process, which was another key aspect of the school's educational philosophy, each learning area was initiated with a brain-storming session. This session aimed at finding out what the students were curious about and interested in finding out, in relation to the selected theme. Based on the topics and ideas suggested by the students from the brain-storming session in each class, all the teachers would then meet to decide which subject area would take care of what and when. This also included adding additional topics to the list of student assignments, if the teacher responsible for a certain subject area felt the need to do so, for the purpose of creating more depth to the learning process. The next thing would be for the teachers to go back to class and have a discussion with the students regarding the topics and areas that would be included in the current learning area.

For the past 16 years, I have been working as an outdoor educator within PEH teacher education. Between 2001 and 2013, I worked at the department of education at Umeå University. Since 2013, I am lecturer at the Swedish School of Sport and Health Sciences (GIH) in Stockholm, where I am currently completing my PhD. For several years prior to enrolling in the PhD program, I had been questioning some of the thoughts and ideas (as well as lack thereof) underpinning the educational philosophy of the courses I was teaching. I also became more and more interested in how friluftsliv (outdoor education) was positioned and perceived within those courses, as well as within the Swedish school curriculum. Another thing that puzzled me, as I had left the former high school to work at university, was how much of the teaching in physical education teacher education (PETE) was far more traditional than the educational practice of the school I had recently been part of developing.

As I enrolled in the PhD program in 2013, I was interested in exploring ways of teaching friluftsliv differently. I had been to New Zealand as a visiting scholar a few years earlier. During that visit, I was introduced to the concept of place. Pedagogically this means attending to the natural, cultural and ecological conditions of places, including issues of sustainability. Place as a focal point for teaching friluftsliv, has been largely overlooked in previous research focusing on friluftsliv within the Swedish curriculum. This made me curious to explore the educational potential of pedagogy of place and the possibilities this enables for working with friluftsliv as a learning area in the curriculum in a more holistic way. This is what my dissertation project has been about.

The events I have included above are examples of things that I guess have affected me in one way or another. My intention was not to outline a linear development of one thing leading to the next. Rather, what I wanted to do was to situate myself in this research project. Hopefully, you will find this useful as we move on.

Introduction

In Sweden, *friluftsliv* generally refers to the cultural phenomenon of dwelling or spending time in nature for recreational purposes. However, *friluftsliv* is also part of the Swedish compulsory school curriculum, in the form of a learning area within physical education and health (PEH), with its own set of learning objectives and assessment criteria. Therefore, throughout this thesis, I will use the term school-based *friluftsliv* when referring to *friluftsliv* as a learning area in the curriculum.

Friluftsliv has been part of Swedish education for more than a century. With the implementation of the current Swedish compulsory school curriculum (SNAE, 2011), the role of *friluftsliv* was enhanced, as it became one of three key learning areas within school subject physical education and health (PEH). The 2011 curriculum emphasizes four overarching perspectives. These are the historical, environmental, ethical, and international perspective (SNAE, 2011, p. 11). These overarching perspectives in the curriculum were introduced with the intention that they should be addressed in all subjects, including PEH in which *friluftsliv* is imbedded.

Through a *historical perspective*, the students can develop an understanding of the present and a state of readiness for the future as well as their ability for dynamic thinking, in order to respond to the challenges of a changing world, critically and creatively. Through an *environmental perspective*, the students are provided with opportunities of taking active responsibility for the environment they themselves are part of as well as developing a personal connection and stance towards overarching global environmental issues. Education should shed light on how the functions of society as well as ways in which we live and work can be adapted in order to create a sustainable development.

An *international perspective* is important for the ability to see local conditions in a global context and for creating solidarity and close connections across cultures and national borders. The *ethical perspective* is of importance for many of the issues that education is dealing with. This perspective should permeate the school's activities to provide the basis for as well as promoting the students' ability to take a personal standpoint. Despite the emphasis on these four overarching perspectives in the Swedish curriculum, the extent to which they have been addressed in educational practice of school subject PEH in Sweden, and particularly in *friluftsliv*, has proven to be rather limited.

Much like the situation in other countries, school-based *friluftsliv* and its international counterpart outdoor education, holds a significant position within PEH. Wattchow and Brown (2011) suggest that the term outdoor education is attached to activities and disparate pedagogic approaches, such as adventure therapy, corporate training, outdoor pursuits, recreational camping, as well as elements of formal schooling. In this thesis, I will use outdoor education in reference to pedagogical practice

within the school curriculum. In education, curriculum broadly refers to all student experiences that occur within the educational process (Kelly, 2009). The word curriculum derives from the Latin verb *currere*, which means “to run”, or more specifically, “to run a course.” Pinar, Reynolds, Slattery and Taubman (2008) argue that curriculum is a highly symbolic concept. “It is what the older generation chooses to tell the younger generation” (p.848). Therefore, curriculum is intensely historical, political, racial, gendered, and more.

Several studies suggest that skill learning in various physical activities has been viewed and generally accepted as central and fundamental to PE practice internationally (Kirk, 2010) and PEH practice in Sweden (Nyberg & Larsson, 2014; Quennerstedt, Öhman & Eriksson, 2008; Redelius, Quennerstedt & Öhman, 2015). Outdoor education and friluftsliv are within educational contexts sometimes described as involving possibilities for multidisciplinary teaching and cross-curricular perspectives, like the ones emphasized in the Swedish curriculum (Backman, 2010; Fägerstam, 2014; Zink & Boyes, 2006).

Over the last two decades, there is a growing body of critical research in outdoor studies, questioning the philosophical underpinnings of outdoor education practice (Beames, 2006; Beames & Brown, 2014; Brookes, 2002; Loynes, 2002; Nicol, 2002; Wattchow & Brown, 2011). According to these authors, there has been a move away from an activity-based personal and social development discourse, in favour of more critical awareness in outdoor education research, such as focusing on educating for environmentally sustainable human-nature relations. A critique proposed by Wattchow and Brown (2011), is that this shift has not yet reached educational practice, and as a consequence, a gap has developed between research and practice.

An alternative to a people-centred practice focusing on personal and social development outcomes may be found in using place as a focal point for teaching and learning. A practice that is responsive to place pays particular attention to the empathetic response to the cultural, historical, and ecological conditions of place(s) as well as how we as humans perceive, enact, and embody place (Somerville & Green, 2012). From this perspective, nature is not merely looked upon as a backdrop for people-centred activities, but rather as specific places, rich in local meaning and significance (Wattchow & Brown, 2011). Despite the growing body of international research in outdoor studies focusing on place, Schantz and Silvander (2004) suggest that place as a conceptual framework has been largely overlooked in Swedish friluftsliv theory and practice within schooling contexts (Schantz, 2011).

Outdoor education and friluftsliv as learning areas within the school curriculum are very complex and contested topics in need of more research. Part of the reasons for why place-pedagogy would appear to be useful in outdoor education and friluftsliv lies in the multidisciplinary potential it offers. We live in a time of mass migration and urbanisa-

tion, and when the effects of climate change and the increasing need to pursue a course of sustainable development loom large. It appears that there is a need for more knowledge of how humans' connection to nature can be developed within educational settings.

Parallel to these current tendencies, there is a call for more poststructural perspectives in outdoor studies, and to question and problematise taken for granted assumptions underpinning educational practice (Bowdridge & Blenkinsop, 2011; Zink & Burrows, 2006). There is also a growing interest in posthuman research in outdoor and environmental education, especially concerning the work of Deleuze and Guattari and the roles of place (Clark & McPhie, 2014; Gough, 2008; Mannion, Fenwick & Lynch, 2013; Stewart, 2012). In this thesis, I employ concepts of the French social theorist Michel Foucault, and the work of French philosopher Gilles Deleuze and his co-writer psychoanalyst Félix Guattari. Of particular interest are the contributions these theories and concepts can do in terms of opening up new possibilities for the understanding of outdoor education and school-based friluftsliv.

Parts of this research have been conducted in New Zealand and in Canada. However, the intention is not to do a comparative study of outdoor practice in New Zealand, Canada and Sweden. Rather, what I am interested in is to explore different outdoor practices in order to find alternative perspectives, which may inform new ways of thinking and doing outdoor education and school-based friluftsliv. As shown in the introduction, there is a need to challenge the status quo of friluftsliv as a learning area in the PEH curriculum in Sweden and beyond.

This involves a shift in pedagogical practice towards a practice that responds to the vision stated in the national curriculum and has teaching addressing the overarching historical, environmental, international, and ethical perspectives. Hence, the overall aim of this thesis is to critically examine taken for granted assumptions underpinning outdoor education and school-based friluftsliv, and to explore the educational potential of a place-responsive pedagogy.

To explore the educational potential, aims at investigating what outdoor education and friluftsliv as a learning area in the PEH curriculum has the possibility of becoming. In order to explore this "becoming", or possibilities of an outdoor practice yet to come, this thesis aims at critically examining assumptions that might be taken for granted, and as such never questioned but rather generally accepted as common knowledge and the "truth", regarding how outdoor education and friluftsliv as learning areas in the PEH curriculum are conceptualised.

With that said, what are the specific research questions this thesis wishes to explore? This is going to be introduced next.

The aim and scope of the thesis

The aim of this thesis is to critically examine taken for granted assumptions underpinning outdoor education and school-based friluftsliv, and to explore the educational potential of a place-responsive pedagogy. The work of Gilles Deleuze and Félix Guattari (1987), and Michel Foucault (1980), informs the research questions this thesis wishes to investigate. To guide the research process, the following more specific research questions will be addressed in each of the four articles:

- I. How is outdoor education being spoken of by teachers in New Zealand and what are the discursive effects of this talk?
- II. What modes of relating to place may emerge from a decentring of humans in favour of mutual and relational engagements with matter and human-nonhuman encounters?
- III. How do taken for granted assumptions regarding friluftsliv as a cultural phenomenon influence friluftsliv as a learning area in the Swedish physical education and health curriculum?
- IV. What modes of relating to friluftsliv as a learning area in the Swedish physical education and health curriculum may emerge from reconceptualising friluftsliv based on place-responsive perspectives in a seventh thru ninth grade context?

Background

The following chapter is a review of the literature this thesis largely draws on. The main purpose of this literature review is to identify gaps in previous research where more knowledge is needed, which sustain why asking certain research questions and have them explored in certain ways, may be called for. The literature is selected in reference to the overarching aim of this thesis as well as the more specific research questions this thesis wishes to address. The review initially covers literature into friluftsliv and its place in Swedish culture. The first section gives an historical account of Swedish friluftsliv tradition as a cultural phenomenon. This is followed by a review of some of the literature on outdoor education in an international context. Next, the review covers literature into friluftsliv and its place in the Swedish curriculum. Lastly, I summarise the chapter and highlight the specific gaps in previous research that this thesis responds to.

Friluftsliv as a concept and cultural phenomenon in Sweden

The term friluftsliv translates into English as outdoor life, or literally into *free-air-life*. In Sweden, as well as in the other Scandinavian countries, the term friluftsliv generally refers to the cultural phenomenon of dwelling or spending time in nature for recreational purposes. Friluftsliv and recreation are closely linked. Both of these terms are related to industrialisation and urbanisation, two major societal changes in the Western world, in the late nineteenth century.

Sandell and Sörlin (2008) suggest that the development of a Swedish friluftsliv tradition is related to two major societal changes in the late 1800's; the industrialisation and the urbanisation. Inspired by Romantic ideals, the return to remote, uncivilised, and magnificent nature was regarded as high status leisure for the white, predominantly male, urban cultural elite in societies all over Europe.

In response to a revival of nationalism and Romanticism in the early 1900's, Swedish nature and connection to the land was regarded as important characteristics of the development of Sweden's new national identity. Recreating and being in nature was also considered to support public health and sustain a healthy workforce for the industries. Spending time outdoors in the natural environment was also considered to be good for character building, especially for young boys.

During this period the founding of several organisations came to play an important role for establishing friluftsliv as a cultural phenomenon in Sweden. In 1885, The Swedish Tourist Association (STF) was founded to promote nature tourism and for Swedes to

get to know their land. Several non-governmental organisations (NGO's) for various sport and leisure activities were founded during this period. The outdoor promotion organisation, today called *Friluftsförbundet*, was founded in 1892, under the name of The Association for Promotion of Skiing in Sweden. In 1911, the first boy scouts were established, and two years later scouting for girls was introduced (Blom & Lindroth, 1995).

Inspired by the founding of Yellowstone national park in the USA in 1872, the Swedish polar explorer Adolf Erik Nordenskiöld proposed that a similar land protection initiative should be established to protect Swedish and Nordic wilderness. Three decades later the Swedish government signed a national environmental protection law in 1909. Two years later, Sweden, as the first European country, had established nine national parks. An important aspect of the development of friluftsliv in Sweden is the right of public access (*allemansrätten*). This is a custom and established right that provides people with the opportunity to travel in the landscape and across privately owned land. The right of public access permits one overnight camping in almost all natural areas and is governed by only a few modest restrictions concerning privately owned land. Similarities to the Swedish right of public access may also be found in Norway, Finland and Iceland.

One of the main issues regarding public access to the land in the late 1800's had to do with the right to pick berries. Today the key principle is not to disturb wildlife or people or to destroy plants, trees or any other property belonging to the land owner (Sandell & Sörlin, 2008). The right of public access is often up for debate. A concern that has been expressed recently by the organisation Svenskt Friluftsliv (2015) is the need for protecting the right from not being restricted by making more use of it. However, a miss-use of the right of public access, may lead to a call for limitations and restrictions regarding the freedom to roam and dwell in the natural and cultural landscape. Therefore, the organisation Svenskt Friluftsliv emphasizes the need to be aware and understand the meaning of the right of public access as important for all involved in friluftsliv (Svenskt Friluftsliv, 2015).

Friluftsliv has also often been associated with social critique and as an alternative to modern way of life (Sandell & Sörlin, 2008; Sandell & Öhman, 2010; Tordsson, 2002). As a critique towards anthropocentrism and consequently a disconnection from nature in much of modern Western societies, Naess (1995) proposed the concept of deep ecology. The ecophilosophical movement, in which humans feel spiritually part of natural world, as opposed to being apart from, and thus superior to the natural world, was introduced by Norwegian philosopher and environmentalist Arne Naess (1993). Deep ecology acknowledged the search for ecologically wise and harmonious ways of living and being in the world. The deep ecology philosophy had a major influence on the devel-

opment of friluftsliv as an academic field in Norway in the early 1970's (Gurholt, 2014).

In December of 2010, the Swedish parliament passed the first ever friluftsliv bill where environmental care and friluftsliv are mentioned together as equally supporting one another (The future of friluftsliv/*Framtidens friluftsliv prop.* 2009/10:238). In this bill, urban outdoor recreation, safeguarding the right of public access, and friluftsliv as a learning area in school was emphasized. Along with this bill, Sweden received its first official definition of friluftsliv. The definition is the same as the one presented in 2003 in a statute on government financial aid for outdoor organisations:

Friluftsliv is spending time outdoors in the natural or cultural landscape for well-being and nature experiences without any demands of performance or competition (*My translation.* SFS, 2003:133)

The Swedish definition is more or less identical to the Norwegian definition of friluftsliv. What has been added to the Swedish version is the final section that says without any demands of performance or competition. The official Swedish definition indicates that friluftsliv is something separate from organised sport, in which competition is the structuring logic for the purpose of ranking (Engström, 2010). The official Swedish definition of friluftsliv has taken on a dominant position and has since become widely accepted among researchers and practitioners in Sweden.

Following Deleuze and Guattari (1987), it is not about asking the essentialist question of what a concept *is*, in this case the concept of friluftsliv, but rather asking 'how does the concept work? And 'what does or might the concept allow me to do?' In other words, if friluftsliv is understood and conceptualised as leisure and recreation, what does this do for friluftsliv as education in the school curriculum? What kind of educational practice does this produce?

Friluftsliv and outdoor education – a matter of semantics

Outdoor education has its roots in the United States, where the need for nature protection, was awakened in the early 1900s (Hedberg, 2004). Boyes (2000) suggests that the concept of outdoor education has developed and divided into semantically similar terms, such as environmental education, adventure education, experiential education and education outside the classroom (EOTC). A term commonly used in Sweden is *utomhuspedagogik*. This term is often proposed as a direct translation from outdoor education (e.g. Sczepanski & Dahlgren, 2011; Fägerstam, 2012).

Utomhuspedagogik is primarily used in the preschool and primary school, often combined with natural science (Hedberg, 2004). The way *utomhuspedagogik* is concep-

tualised in a Swedish context is closer to EOTC, which account for practically all curriculum instruction conducted beyond the classroom walls. In other words, unlike *friluftsliv*, *utomhuspedagogik* is thus not a learning area in itself, but rather a method that may be used to enrich all school subjects in the curriculum.

The idea that from experiencing nature one would acquire a sense of belonging and feel for the natural world is the foundation for environmental awareness, led to more actors becoming involved in environmental education in Sweden in the late twentieth century. One example of this development is the Swedish Environmental Protection Agency who introduced Nature Schools as a new concept in the late 1980s. The Nature Schools are not regular schools of their own, but rather support teams who visit schools to help creating meaningful learning experiences about nature in nature. Today there are more than 90 Nature Schools all over Sweden. Similar to *utomhuspedagogik*, Nature School initiatives are mostly carried out in preschool, with only few studies focusing on initiatives in the high school years (Fägerstam, 2014).

Conceptualising school-based *friluftsliv* in the light of outdoor education and outdoor recreation

In the section that follows, school-based *friluftsliv* and how it has been conceptualised in Swedish education will be compared in relation to its international counterpart, outdoor education. The intention here is not to create a binary between school-based *friluftsliv* and outdoor education, nor do I wish to propose one before the other. There is a growing body of research questioning the underlying philosophical and pedagogical assumptions underpinning outdoor education theory and practice (Brookes, 1993, 2002; Nicol, 2002; Loynes, 2002; Gruenewald, 2004; Wattchow & Brown, 2011; Mannion, Fenwick & Lynch, 2013).

According to Lugg (1999) there was a significant discursive shift in outdoor education, driven by scholars such as Brookes (1993) and Martin (1992) from Australia and Cooper (1994) and Higgins (1996) from the UK. Lugg (1999) suggests that the discursive shift was that these researchers presented an alternative that suggested educating for an environmentally sustainable future, as the primary purpose of outdoor education. When comparing school-based *friluftsliv* to its international counterpart outdoor education, both recreational focused as well as learning focused dimensions appear to co-exist within outdoor education (Boyes, 2000).

In the English speaking world there is often a distinction made between the educationally focused outdoor education and the more recreational focused outdoor recreation. In a Swedish educational context, this distinction has yet to be made. Consequently, *friluftsliv* as a concept comprises both educational as well as recreational as-

pects. From an educational perspective, friluftsliv becomes an elusive concept and thus more difficult to grasp, especially for teachers and practitioners in a schooling context. Brookes (1991) argues that the meaning of outdoor education is relative to time and place. In other words, how outdoor education is understood, is relative to the context in which it sits. Brookes (2004), comments that a universal and abstract definition of outdoor education, taken too literally and without being firmly established in a local context, may be inappropriate, misleading, or even harmful.

There has been an ongoing debate internationally over the last two decades regarding how a practice centred on adventure activities for the purpose of personal development in outdoor education have become dominant at the expense of environmental awareness and people-place relationships (Beames, 2006; Hill, 2010, 2012; Loynes, 1998). Lynch and Mannion (2016) comment that while any outdoor education event could address all of these areas simultaneously, an overemphasis on personal and social development based on humanistic and experiential approaches that privilege the cognitive reflective process, runs the risk of reducing outdoor education into merely a method. In other words, a potential risk of overemphasising outdoor activities in educational practice is that activity becomes all-embracing and teaching for the sake of the activity itself becomes the sole purpose of learning.

Wattchow & Brown (2011) suggest that the debate about finding a universal definition for outdoor education that can be applied in all learning contexts is rather fruitless. However, it may facilitate for further elaboration regarding the concepts of friluftsliv, outdoor recreation and outdoor education, to put the official Swedish definition of friluftsliv into perspective by comparing it to how outdoor education is conceptualised in other contexts. Therefore, the concept of outdoor education will briefly be presented, in order to create a theoretical foundation as to why a need for an alternative conception or understanding of friluftsliv in the Swedish PEH curriculum may be called for.

One of several attempts to describe the characteristics of outdoor education, is George and Louise Donaldson's (1958, p. 17) well acknowledged definition of outdoor education as education "*in, about and for* the outdoors." Quay and Seaman (2013) suggest that this was an attempt to create a simple definition for outdoor education. However, rather than achieving simplicity, this definition introduced further complexity and confusion. The definition was critiqued for not acknowledging the tension between the many different preceding understandings of outdoor education. Part of the critique also included the relation between the three new divisions – *in, about and for* – remaining open to question. Quay and Seaman (2013) see these three aspects: *in, about and for* the outdoors, as working together and having equal importance in connecting people, place and activity in outdoor education practices.

Boyes (2000) suggests that learning *in* the outdoors means learning about place, about creating a deepened knowledge and through this a sense of place for the places we

inhabit, perform our practice or live our everyday lives. This includes learning about the local environment as well as through embodied experience learning about unique landscapes such as mountain areas, forests and seascapes. Learning *about* the outdoors focuses on historical and cultural aspects and the relationship between humans and natural resources on which not only mankind, but all life on the planet are dependent. The aim is to develop a sense of guardianship for the places we come to know more deeply from engaging with their cultural, historical and ecological conditions. Learning *for* the outdoors is about the abilities, attitudes and understanding necessary for a sensible and dignified engagement with the natural world (Boyes, 2000).

Henderson and Potter (2001), suggest that Canada's exploration history and geographical width, distance a Canadian perspective on outdoor education from some of the US and UK discussions regarding education *for* and *about* the outdoors. In relation to Henderson and Potter (2001), Maher (2016) comments that increasingly, Canadian outdoor education to a greater extent includes Indigenous perspectives emphasising education *in* and *with* the land.

The concept of place

In the following section, some of the different strands of place pedagogies that have emerged in outdoor studies will be introduced. The aim is not to provide a complete review of research focusing on place in outdoor studies, but rather to outline some key features that underpin these different place perspectives.

Over the last couple of decades, place has attracted considerable attention in a variety of disciplines. Geographers, anthropologists, sociologists, and landscape architects, have since long been interested in the concept of place (Gruenewald, 2003). Wattchow and Brown (2011) suggest that there has been a discursive shift from a personal and social development discourse over the last two decades, towards more critical awareness in outdoor education research focusing on sustainable human-nature relations (e.g. Brookes, 1994, 2002; Gruenewald, 2003b; Higgins, 1996; Mannion, Fenwick & Lynch, 2013; Martin, 1994).

However, Wattchow and Brown (2011) suggest that a gap has developed between research and practice, since this shift has yet to reach educational practice. In response to the call for more critical awareness in outdoor studies focusing on sustainable human-nature relations, an emphasis on the role of place in outdoor and environmental education has been given attention by researchers and practitioners (e.g., Baker, 2005; Brookes, 1994, 2002; Gruenewald, 2004; Orr, 2004; Raffan, 1993; Stewart, 2008; Wattchow and Brown, 2011).

Baker (2005) proposes that it may be assumed that the environment plays an integral role in outdoor education simply because outdoor education commonly occurs in natural places. Baker fears that places often become no more than a backdrop for people centred activities in the outdoors. Furthermore, Baker states that as outdoor educators, it is “incumbent upon us to assess whether our students are becoming actively engaged in the landscape or merely passing through it” (p. 269).

Proponents of theory and practice focusing on place in outdoor education are concerned that traditional outdoor education practices centred on personal and social skill development, promote and reinforce anthropocentric world-views, rather than challenge them. An alternative to a people centred practice focusing on personal and social development outcomes may be found in having place as the focal point for teaching and learning in outdoor education. As suggested by Somerville and Green (2012), ‘place’ as a conceptual framework offers a material site for the development of an empathetic relationship with outdoor places:

Place connects us through its materiality, a materiality which is dynamic, constantly changing, shaped by daily cycles of seasons and weather, and the activities of all the living creatures, including humans (p. 5).

Somerville and Green’s (2012) notion of place offers a conceptual framework that includes taking more than human perspectives into account. Wattchow and Brown (2011) advocate that different ontological understandings are important to consider, if we are to understand the complexity of concepts such as ‘place’ or ‘outdoor education’, and the implications these understandings may have on educational practice.

Nicol (2014) propose an ecological ontology to embrace the conception of the relational human being. To view the world in this way requires a shift from the people centred world view of anthropocentrism, where human beings are seen as superior to the natural world, and therefore are entitled to use it and control it. However, Nicol (2014) argues that when viewed from the standpoint of an ecological ontology, and to avoid falling into the dualistic trap by viewing ecocentrism as the dualistic alternative to anthropocentrism, these ideas should be understood ‘not as opposites but in their relation to each other’ (Nicol, 2014, p. 451).

Rather than seeing space and place as two exclusive dualisms, Massey (2005) argued for an open and ever-evolving space. In her more pluralistic thinking, space is never finished nor closed. Following the philosophy of Deleuze and Guattari (1987), it is always becoming. Somerville (2010) suggests that place is productive as a framework because it creates a contact zone, an in-between space for the intersection of multiple and contested stories about place(s). Furthermore, Somerville (2010) argues that this characteristic of place as providing a site for the “intersection of multiple and contested

stories is especially significant in the relationship between indigenous and other subjugated knowledges, and Western academic thought” (p. 338).

Despite the ongoing dialogue on place in outdoor studies internationally, previous research suggests that place as a conceptual framework has been largely overlooked in Swedish friluftsliv theory and practice focusing on schooling contexts (Schantz and Silvander, 2004; Schantz, 2011).

Place-based education, place-responsive education and land education

Along with an increasing interest in place in the English-speaking world, Harrison (2010) suggests that two different strands of place pedagogy have emerged. In the United States (e.g. Gruenewald, 2003; Gruenewald & Smith, 2008; Sobel, 2004) place-based education tends to focus on the local community and environment through a series of visits to one locality. Place-based education is action-oriented and directed towards learning about the local to act for the global. Gruenewald (2003) suggests that the diversity of perspectives on place from a range of disciplines and perspectives, such as phenomenology, critical geography, bioregionalism, ecofeminism, and Native American thought, collectively demonstrate the power, range and immediacy of place as a construct for analysis.

In Canada and Australia (e.g. Brookes, 2002; Henderson & Potter, 2001; Raffan, 1993; Somerville, 2008; Stewart, 2004, 2008) a place-responsive outdoor and environmental education has developed. Place-responsiveness, a term Cameron (2003) coined, “carries with it the impetus to act, to respond” (p. 180). A place-responsive practice is responsive to cultural, ecological and historical readings of the land and pays a particular interest to how we might learn from Indigenous knowledge and relate to place(s) from engaging in the stories that belong to these places.

Baker (2005) proposes the *landfull framework* as a holistic approach to integrating environmental education into adventure/activity-based practices such as hiking or canoeing. As mentioned earlier, it may be assumed that the environment plays an integral role in school-based friluftsliv/outdoor education, simply because friluftsliv most often takes place in natural places. Baker (2005) proposed the landfull approach as a critique towards the hegemonic position of personal and social development discourse in educational practice. Baker (2005) feared that a practice centred on inter/intrapersonal skill development focusing first and foremost on technical and social aspects, may create a sense of landlessness where the students are travelling through land, rather than *in* and *with* the land. This in turn, may lead to the students’ awareness of the land becoming

limited to its direct impact on their immediate experience, for example the weather, a pretty sunset or a spectacular view.

Baker's (2005) landfull framework has been highly influential to my own thinking regarding teaching and learning in friluftsliv. It has also played an important role in the research design for the second article, as well as for the research design for the yearlong project involving the Swedish PEH teachers, on which the third and fourth article are based. Therefore, I will give a more detailed description of the landfull framework in the section that follows.

The landfull framework (Baker, 2005, p. 272) consists of four levels of "landfullness": a) *Being deeply aware*, which includes asking questions such as; where am I? What is around me? Who is around me? b) *Interpreting land history/natural and cultural history*, which includes asking questions such as; how has this land changed over time? What and who have lived here in the past? How did they relate to the land? c) *Sensing place in the present*, which includes asking questions such as; how is this place unique? Who lives/passes through this land now and what is their relationship to it? What does this place mean to me? d) *Connecting to home*, which includes asking questions such as; how can this place be linked to other landscapes and experiences with land? When does land become home? When does home become the land?

The landfull framework sits somewhere in between a place-based and a place-responsive approach, and brings together ideas from both of these place pedagogies collectively. In relation to place-based and place-responsive approaches, Tuck, McKenzie and McCoy (2014) propose land education as emerging in response to a call for more political perspectives, in terms of land history and colonisation, as well as a deeper concern for Indigenous ontologies and epistemologies based on land. These different contributions to place or land education can be seen as responses to a shared overarching goal, which is facilitating meaningful and embodied relationships in and with place(s).

The matter of nature

So far, terms like nature; environment; the outdoors; the natural world; place; and land, have been used interchangeably. I turn to Quinn (2013) to help me elaborate on the meaning(s) of nature(s) and how these different ways of relating to "nature" may affect how nature is perceived, as well as our view on educational practice. The human-nature relationship is a highly contested topic, and as such, evokes complex and contradictory responses. However, despite the multiplicity of nature(s), the most pervasive discourse seems to be that of essence. Wattchow and Brown (2011) suggest that this rather essentialist view, is characterised by a romanticised notion of nature as pristine and wild.

Drawing on Macnaghten and Urry (1998), Quinn (2013) argues that “there is no singular ‘Nature’, rather ‘multiple natures’ embedded in and produced by different sociocultural practices and processes” (p.717). In other words, depending on how we situate ourselves in relation to the natural world will have implications for the human-nature relationship this position makes available. Do we relate to ‘Nature’ with a capital ‘N’ as a universal other, which requires a certain set of skills in order to make it out there? Or do we relate to nature as unique place(s), where we as humans are included and part of nature, as opposed to apart from?

Within posthuman theorizing there is a profound debate regarding how nature is conceptualised. Barad (2003) has challenged the hegemony of the cultural perspective by arguing that the ‘matter’ of nature, rather than the representation of it, must be grappled if we are to understand the meanings generated by human/nature intra-actions. To put it differently, posthumanism challenges the people-centred anthropocentric notion of humans being above or superior to the natural world. Similarly, Hultman and Lenz Taguchi (2010) suggest that from a relational materialist perspective, there are no distinctions between nature, as in natural or unnatural environments, as we are always already belonging and participating in a more-than-human world. The theories, concepts and different place perspectives presented above, are neatly summarised by Massey (2005), who writes about the significance of place in the following way:

What is special about place is not some romance of a pre-given collective identity or of the eternity of the hills. Rather, what is special about place is precisely that throwntogetherness, the unavoidable challenge of negotiating a here-and-now (itself drawing on a history and geography of thens and theres); and a negotiation which must take place within and between both human and nonhuman. This in no way denies a sense of wonder: what could be more stirring than walking the high fells in the knowledge of the history and the geography that has made them here today. This is the event of place. (Massey, 2005, p. 140)

Place, as described above in the quote by Massey (2005) as well as by Somerville and Green (2012) earlier, offers a material site where it is possible for PEH teachers to challenge the people-centred notion of anthropocentrism. Furthermore, place-responsiveness enables teachers to engage in a relational (i.e. nonhierarchical) pedagogical practice that takes more-than-human perspectives into account. This is elaborated on in article four.

An important characteristic of a relational materialist perspective and posthuman theorizing is the nonhierarchical concept of *flat ontology* (DeLanda, 2002). Haraway (1997) posits that viewing the world as a flat ontology, challenges the people-centred world view of anthropocentrism, by proposing that no single aspect has primacy over

another. Therefore, nature is no more original than culture, and the social aspect is no more important than the material. Similarly, Quay (2016) proposes the term culture-places, as a way of challenging the anthropocentric notion of nature as *other* and the nature-culture dichotomy. However, Tuck and McKenzie (2015) argue that flattened ontological or materialist frameworks have been critiqued for de-emphasizing the agency of people and politics and for not engaging in Indigenous issues of land and place.

Friluftsliv as a learning area within physical education and health

As described in the introduction, outdoor learning has in various forms been part of Swedish education for more than 100 years. Over time, the aim and scope, as well as its place in the curriculum, has changed during the century that has passed. The term *friluftsliv* first occurred in the Swedish curriculum documents in 1928. At this time, with the intention that several subject areas should provide the opportunity for the students to get to know their home ground, and to learn about the natural and cultural history of their local environment (Lundvall, 2011). This was carried out at specifically allocated *friluftsliv* days assigned for outdoor activities during the school year.

Along with the 1980 curriculum, *friluftsliv* went from being of common concern for the entire school, to becoming part of the subject physical education, or PE. As a consequence from being imbedded in PE, the educational aim for *friluftsliv* became more skill-focused (Backman, 2010, Lundvall, 2011). In the 1980 curriculum, knowledge and understanding regarding the ecological balance in nature, learning how to care for the environment, and how to properly make use of nature for recreational purposes, was highlighted. *Friluftsliv* was presented together with orienteering as a shared topic in PE. Along with the 1980 curriculum, the amount of *friluftsliv* days was reduced from approximately 8 down to 4 days a year.

With the curriculum reform in 1994, there was a shift towards standards-based curricula, in the form of a goal oriented educational system (Lundvall & Meckbach, 2008; Redelius et al, 2015). Similar changes in the education system can be seen in many parts of the Western world towards the end of the twentieth century (Apple, 2001). Influenced by market-driven ideas, neoliberalism is a feature of postmodern society based on the dominant principles of the free market and consumerism. In an educational context, these neoliberal ideas work to create an increased decentralisation and privatisation. Redelius et al (2015) suggest that these neoliberal tendencies led to the state handing over full responsibility for the running of school to the municipalities, although the Swedish state remained responsible for the national curriculum.

With the 1994 curriculum reform, an emphasis on health was added to PE, thus changing its name to today's physical education and health (PEH). With this curriculum reform, friluftsliv days ceased to exist in the statutory texts. This meant that the so called friluftsliv days were no longer mentioned in the curriculum. Consequently, from now on, it was up to the head of each school to decide whether there would be any time allocated for friluftsliv days, in an already crowded curriculum. Along with the 1994 curriculum, sustainable development was introduced as a core concept.

Lundvall (2011) advocates that this new content knowledge in friluftsliv, signals a shift from emphasising the value of skill in various outdoor activities as a way to a healthy life style, towards fostering environmental care and ecological understanding as the aim for school-based friluftsliv. However, there was nothing in the 1994 curriculum documents that said anything about when or how the PEH teacher should go about teaching this new content knowledge.

Despite the introduction of sustainable development as a key concept for friluftsliv within PEH, the learning objectives remained rather narrow and instrumental and the focus on physical activity and health, did not match the overall purpose of friluftsliv stated in the curriculum (Sundberg & Öhman, 2008). Lundvall (2011) suggests that the intention of proposing learning for sustainability as a core purpose for friluftsliv in the 1994 curriculum was weakly framed within a subject underpinned by an even stronger tradition of friluftsliv as outdoor recreational activities.

Friluftsliv and its place in the 2011 compulsory school curriculum

As the core purpose of PEH, the revised Swedish curriculum from 2011 state that being physically active, how to best develop ones bodily capabilities, learning from experience, and sustaining a healthy lifestyle (SNAE, 2011). The PEH curriculum also highlights the students' ability to plan, implement and evaluate physical activities and friluftsliv as a key learning outcome. Other learning outcomes related to friluftsliv in seventh thru ninth grade, is the ability to navigate through orienteering in unknown environments; rights and obligations associated with friluftsliv; cultural traditions; swimming and safety close to water (p. 54).

There are several studies which suggest that skill learning in various physical activities has been viewed and generally accepted as central and fundamental to PE practice internationally (Kirk, 2010) and PEH practice in Sweden (Nyberg & Larsson, 2014; SNAE, 2005; Redelius, et al, 2015). The same activity-centred approach also seems to dominate the educational practice of friluftsliv within PEH (Backman, 2010; Lundvall, 2011). This resonates with literature on outdoor education internationally presented earlier in this chapter (e.g. Hill, 2012; Mannion & Lynch, 2016), regarding how a prac-

tice centred on personal and social development have become dominant at the expense of environmental awareness and people-place relationships.

The 2011 compulsory school curriculum emphasizes that an important task for the school is to provide opportunities for the students to gain a broader understanding and a sense of coherence. In other words, allowing for the students to see the bigger picture. The curriculum emphasize that through addressing the four overarching perspectives presented in the introduction of this thesis, all school subjects, including PEH in which friluftsliv is embedded, shall stimulate involvement and care for nature as well as creating awareness about issues concerning ethical, environmental, and sustainability perspectives.

The PEH curriculum also states that through embodied experiences in nature and from participating in various outdoor activities in school-based friluftsliv, the student should gain insight into the history of friluftsliv as a cultural phenomenon (SNAE, 2011). However, when analysing the PEH curriculum documents more closely, these overarching perspectives seemed to have been overlooked when writing and developing the subject matter for PEH.

Over the past century, the value of friluftsliv for building character and promoting health, as well as for creating relationships to nature and the local environment, characterise the purpose of friluftsliv, as presented in the statutory curriculum documents (Lundvall, 2011). Despite being part of Swedish education form more than 100 years, previous research suggests that friluftsliv as a learning area in PEH curriculum has played a rather marginalised role in educational practice (Backman, 2010; Lundvall, 2011). A major concern suggested by previous research seems to be related to what it is that the students should actually learn in school-based friluftsliv. Therefore, a key struggle for PEH teachers seems to be about transforming the friluftsliv subject matter, as it is presented in the curriculum, into actual teaching (Backman, 2011).

Friluftsliv as a learning area in the Swedish curriculum has had a similar development to that of outdoor education in other parts of the world. For example, Zink & Boyes (2006) suggest that outdoor education in New Zealand has taken on the form a more activity-centred practice, when imbedded in PE in the early 1980's. Consequently, a gap developed between the former emphasis on environmental education and outdoor education. Furthermore, outdoor education in New Zealand also became more focused on developing skills for various outdoor activities, when aligned with PE (Zink & Boyes, 2006).

A recent national interview survey amongst PEH teachers confirms a similar trend in Sweden. In 2016, a national survey made by Svenskt Friluftsliv/Novus (2016), was conducted among PEH teachers in Sweden across all 12 school years, from elementary to secondary school level. The survey aimed at investigating how teaching in friluftsliv is carried out, and how the knowledge requirements for friluftsliv as a learning area in

PEH are perceived by PEH teachers. Findings from the survey, which is based on 212 interviews with PEH teachers from all over Sweden, suggest that friluftsliv has low priority in schools. This resonates with previous research findings suggesting that friluftsliv has low priority in relation to other learning areas within PEH (Lundvall & Meckbach, 2008).

Lack of commitment and conditions in the form of access to natural areas and economy, are stated as the most common responses for the low priority of friluftsliv in PEH, along with a critique towards the curriculum. The main criticism towards the curriculum has to do with the knowledge requirements being perceived as difficult to interpret and to assess. Findings from the survey also indicate that there is a decline in the amount of time spent on friluftsliv in PEH compared to other learning areas in PEH, in seventh thru ninth grade and continues to decline in upper secondary school (Svenskt Friluftsliv/Novus/Novus, 2016).

A pause in between

In the previous chapter, I have attempted to point out gaps in the existing literature concerning friluftsliv as a learning area in the curriculum. The main purpose was to identify areas where more knowledge is needed, which sustain why asking certain research questions and have them explored in certain ways may be called for. In reviewing the literature most relevant to the research questions this thesis wishes to address, a number of key concepts were introduced such as: *friluftsliv as recreation* (as a cultural phenomenon outside of a schooling context), *friluftsliv as education* (within the context of schooling), *place*, and *anthropocentrism*. The literature review shows that place as a conceptual framework in research and focal point for teaching and learning, has been largely overlooked within high school and upper secondary school contexts in Sweden. The notion of place offers opportunities for inviting relational and posthuman perspectives to be taken into account in research and pedagogical practice. In the following chapter, I will share the theoretical framework and the different methods of analysis that have been used in this thesis.

Theoretical framework and methods of analysis

In this chapter, I will describe the research process – the theoretical framework and the different methods of analysis that have been used in the thesis. (For an overview of the articles, see table 1 on page 54). In working with this thesis as well as with each of the four included articles, my keen interest in theory and theoretical perspectives has informed the types of questions that have been explored in each of the articles. Jackson and Mazzei (2012) advocate that through thinking with theory in qualitative research, different readings of the empirical materials are offered, depending on the theoretical perspective(s) used in the inquiry.

I have chosen to use the term empirical materials, rather than data in this thesis. I recognise that some authors I reference (i.e. Barad, 1995, 2007; Haraway, 1997; and Hultman & Lenz Taguchi, 2010) use the term data. However, I agree with Denzin (2013) who suggests not using the term data, since it brings into play a positivist ontology and epistemology based on a politics of evidence. Instead, Denzin (2013) proposes the use of empirical materials.

The empirical materials for this thesis consist of qualitative materials produced primarily through interviews, reflective journals and curriculum documents. In the following section, the empirical materials and the different approaches that have been used to analyse the empirical materials in each of four articles, will be presented.

I am aware that from the position of the researcher, I cannot place myself outside the discourses, or events, I am trying to analyse since I am part of and a performative agent in these becomings. Therefore, the research questions as well as my readings and analysis of the empirical materials will always be influenced by my understanding and interpretation of them, however relational or decentred I strive to be.

I begin this chapter by providing an overview of the theoretical framework. The first section introduces the French philosopher Michel Foucault and how his work has informed this thesis and particularly the first article. I then present the French philosopher Gilles Deleuze and his co-writer the psychoanalyst Félix Guattari and how their work has informed as well as been employed in the analysis of the empirical materials in the remaining three articles. This is followed by ethical and methodological considerations, reflexivity and posthuman research in education.

Michel Foucault

This thesis takes its point of departure, or rather enters the middle, within a poststructural perspective. Engaging in this perspective means taking a critical approach and to question and problematise taken for granted knowledge and systems of reason (Wright, 2006). Poststructuralism tries to gain some understanding of the ways in which we have come to understand ourselves, question the legitimacy of these understandings, and brings previously marginalised discourses to the fore (Burr, 1995).

What first brought me to the work of Michel Foucault was Zink and Burrows' (2006) article, *Foucault on camp: What does his work have to offer outdoor education?* Their article specifically looks at Foucault's notions of practice, discourse, power and the self, and the lines of questioning that these concepts make possible in relation to outdoor education. Inspired by several authors from New Zealand (Boyes, 2000; Lynch, 2006; Zink & Boyes, 2006; Zink & Burrows, 2006), I travelled to the University of Otago in 2009 as a visiting scholar to conduct a study that eventually turned into the first article of this PhD thesis.

In the first article, a Foucault-inspired discourse analysis was employed to analyse the interview transcripts from the interviews with a group of PE and outdoor education teachers in New Zealand. A central tenet of Foucault's work is that there is nothing natural or normal in the social world. Foucault was interested in social practices, and his work aimed to consider the effects of certain practices and to define and fragment what was thought to be unified and whole. In Foucault's line of reasoning, what seems normal only seems that way because of normalising practices, not because of qualities inherent in the practice, object or people involved (Foucault, 2002).

One of the key strategies that Foucault used to examine practices was investigation into discourses. The term 'discourse' signals a relationship between meaning and power that constitutes practices. These three strategies – practices, discourse and power – work together to constitute particular ways of understanding the self. Foucault (2000) described practices as “places where what is being said and what is done, rules imposed and reasons given, the planned and the taken for granted meet and interconnect” (p. 225).

In discourses, there are what Foucault calls *regimes of truth*, which are defined through the dominating relations of power and knowledge. Relations of power define the knowledge that may be accepted, and knowledge is a prerequisite for power to operate. Foucault (1988) reminds us that all discourses, practices and traditions, especially those embedded in institutions, always need to be open for critique. He says the following:

A critique is not a matter of saying that things are not right as they are. It is a matter of pointing out what kinds of assumptions, what kinds of familiar, unchallenged, unconsidered modes of thought the practices that we accept rest.... I think the work of deep transformation can only be carried out in a free atmosphere, one constantly agitated by permanent criticism. (Foucault, 1988, p. 154-155)

When analysing the development of outdoor education in New Zealand in relation to the teachers' talk about their own pedagogical practices, the use of a Foucault-inspired discourse analysis, highlighted how environmental education has adopted its own regime of norms and truth claims. This in turn, has limited its scope, and in turn promoted favourable purposes and assumptions.

A Foucault-inspired discourse analysis

The empirical materials for article one consisted of interviews with eight PE teachers in New Zealand. The interviews with the PE teachers in New Zealand were semi-structured and exploratory in character (Kvale & Brinkman, 2009). To meet the overall aim of this thesis as well as the specific research question for article one, the questions in the interview guide were structured into different guiding topics. Each guiding topic was introduced one at a time. During the interviews, different follow-up questions were asked, whenever something interesting came up that needed further exploration.

In order to find teachers willing to be interviewed, all secondary schools in one New Zealand South Island region were contacted by telephone. Eight PE teachers, seven men and one woman, with between five and 25 year working experience agreed to participate. To prepare for the interviews conducted in New Zealand for the first article and to obtain a better knowledge and deeper understanding of outdoor education in the New Zealand context, the relevant local and national curriculum documents were studied. The interviews were conducted in November in 2009, were in-depth and face to face, and lasted between 37 to 58 minutes. After approval from each participant, the interviews were recorded, transcribed and kept in mp3-format.

The aim of the first article was to explore and problematise the discursive effects of teachers' talk about outdoor education in secondary schools in New Zealand. The method that was used to analyse the interview transcripts from the interviews with the New Zealand PE teachers was through a Foucault inspired discourse analysis. Based on the outline suggested by Bolander and Fejes (2009), the analysis was divided into four steps. In the first step, the analysis focused on how outdoor education was spoken of in the interviews. In the second step, focus was on analysing what learning objectives in outdoor education that were portrayed as normal or true. In the third step, I analysed

what sort of outdoor education learning objectives were being excluded. Finally, I looked at what sort of subjectivity was being created through this talk.

In analysing the participant's responses in each of four steps of the analysis, certain ways of speaking about outdoor education appeared to be more dominant than others, such as relating to outdoor education practice in the form of pursuit-based activities (i.e. canoeing or backpacking) and as practice based on learning focusing place-responsive perspectives and issues of sustainability. In order to provide examples from each of the four steps in the analysis, certain quotes from the interviews were selected, where a Foucault-inspired discourse analysis enabled me to construct certain ways of speaking based on my conversations with the participants. Based on my conversations with the New Zealand teachers, two main discourses were produced. In the first article, I refer to these different ways of speaking about outdoor education practice as a discourse of adventure and a discourse of learning.

Gilles Deleuze and Félix Guattari

In searching for a theoretical perspective that would allow me to explore the educational practice of school-based friluftsliv in new and transformative ways, I was introduced to Deleuze and Guattari through the work of Australian scholar Alistair Stewart (2004a, 2004b, 2012, 2015). There has been a growing interest in the work of French philosopher Gilles Deleuze and his co-writer the psychoanalyst Félix Guattari across a range of fields extending from philosophy (Grosz, 2008) to feminist theory (Braidotti, 1994, 2013); politics (Massumi, 2014); literature (Buchanan, 2000) and increasingly in outdoor and environmental education (Gough & Sellers, 2004; Stewart, 2015).

The increasing interest in Deleuze and posthuman research practices in outdoor and environmental studies is especially concerned with the roles of place (Gough, 2008, 2015; Mannion, Fenwich & Lynch, 2013; Stewart, 2008, 2015), and contemporary animism and new materialisms (Clarke & McPhie, 2014, 2016; McPhie & Clarke, 2015). Deleuze and Guattari were not interested in concepts in order to determine what something *is* – that is, its essence or being. Rather, they were interested in the concept as a vehicle for expressing a dynamic event, or *becoming*: a novel concept implicit in a particular event 'secures ... linkages with ever increasing connections' within practical life (Deleuze & Guattari, 1994, p. 37).

Following Deleuze and Guattari (1987), Stewart (2015) comment that rather than asking the essentialist question of what a concept is, it is more fruitful to consider how the concept works and what it allows you to do or produce. Semetsky (2011) suggests that the unpredictable connections in these becomings, presuppose not the transmission of the same, but the creation of the different – 'the process that has important implica-

tions for education as an evolving and developing practice of the generation of new knowledge and new meanings' (p.140).

Working with DeleuzoGuattarian concepts in educational research is about changing the image of thought. Roy (2003) suggests that the use of Deleuzian concepts "is to help pry open reified boundaries that exist not just in thought, but as affective investments that secure those territorialities" (p. 13). Furthermore, Roy (2003) continued that the effort is to loosen them to move beyond those confining spaces, allowing new modes of transformation to become available to enhance our affective capacities. While employing a place-responsive approach in article four, I particularly adopt Deleuze and Guattari's (1987) concepts of becoming, deterritorialization, and rhizome, in exploring alternative ways of relating to friluftsliv as a learning area in the Swedish curriculum.

For Deleuze and Guattari (1987), becoming involves questioning cultural hierarchies, power, and the majoritarian. The concept of becoming offers alternative lines of flight or nomadic (open-ended) thought as well as opportunities to (re)think and (re)create friluftsliv educational philosophy and practice. An aspect of becoming is that it must take as its aim the nondominant. MacCormack (2001) argues that becoming is as much about becoming nondominant as it is becoming something else. Roy (2003) refer to the DeleuzoGuattarian concept of line of flight or deterritorialization as "a movement by which we leave the territory, or move away from spaces regulated by dominant systems of signification that keep us confined to old patterns, in order to make new connections" (p. 21). In this thesis, especially in article four, the DeleuzoGuattarian concept of deterritorialization was used in the analysis of the empirical materials, in order to explore modes of thinking and doing school-based friluftsliv in new and innovative ways. Furthermore, Roy (2003) proposes,

To proceed in this manner of deterritorialization, we make small ruptures in our everyday habits or thought and start minor dissident flows and not grant 'signifying breaks', for grand gestures start their own totalizing movement, and are easily detected and captured by majoritarian discourses. (p. 31)

In other words, it is better to make small changes one step at the time as we try to create new knowledge and new meanings in our effort to move beyond dominant ways of thinking about outdoor education and school-based friluftsliv.

Another concept central to Deleuze and Guattari's thinking is that of the rhizome. The rhizome, according to Deleuze and Guattari (1987), is a mode of thought that displaces binary logic for open pluralistic thinking. The rhizome is an alternative to the traditional arborescent (tree-like hierarchal) model of structuring knowledge and thought. An alternative Colebrook (2002) describes as a "chaotic root structure: con-

necting every point to every other point, moving in every direction, branching out to create new directions” (p. 77). Roy (2003) suggests that the curriculum seen more as a rhizome opens up possibilities of seeing the curriculum in terms of the connectivities and relationalities it produces, rather than seeing it as having a preformed and pre-given structure.

Instead of thinking about philosophy as something abstract, Deleuze and Guattari encourage us to plug-in their conceptual ideas into real life situations, to provoke innovative ways of thinking about lived experience. Deleuze and Guattari (1987) state that all spaces are more or less *striated*. Striated spaces tend to be prescriptive, regulated and restrictive. In order to challenge one dualism, Deleuze and Guattari invoke another. For example the arborescent tree-like hierarchal mode of thought is challenged by the rhizomatic nonhierarchal mode of thought.

In relation to regulated or striated space, Deleuze and Guattari propose smooth space, which is open-ended. Following Deleuze and Guattari (1987), “we must remind ourselves that the two spaces in fact exist only in mixture: smooth space is constantly being transversed into a striated space; striated space is constantly being reversed into smooth space” (p. 552). We all experience the striation of spaces in the multiplicity of contexts we live our daily lives. In any given time and place, there are certain actions and ways of speaking that are more or less socially acceptable according to cultural and social norms.

This is similar to what Foucault (1979) refers to as regimes of truth, which are defined through the dominating relations of power and knowledge within the discourse. In this connection, Roy (2003) suggests that:

[...] strata upon strata generate forces that gravitate toward specific channels only. Over time, stringent orthodoxies appear that govern modes of being and thinking, along with rigid investments in maintaining the status quo. These tell us what should be, and what is acceptable, molding and shaping experience in highly selective ways (p.11).

Deleuze and Guattari (1983) refer to these ideas or discourses of preset notions that shape experience, as *signifier systems*. In this thesis, I refer to outdoor education and education in school-based friluftsliv as such systems, ruled by several regimes of truth or signifiers, for example in the form of curriculum based on learning outcomes and objective assessment.

For Deleuze (1990), all bodies in an event are understood as causes. Semetsky (2006) argues that the process of becoming is always placed between two multiplicities, yet one term does not become the other; the becoming is something between the two,

for example, “becoming-river”. Therefore, becoming in Deleuze and Guattari’s (1987) thinking does not mean becoming or imitating the other, but rather *becoming-other*.

Deleuze and Guattari’s concept of becoming-other supports and sits well alongside the relational materialist approach in attempting to overcome Cartesian duality – it is about developing an anti-dualist “ethics of integration [...] and healing the split between ourselves and others” (Semetsky, 2011, p. 143). Healing the split is an interesting choice of words. Healing in this sense is a process of mending something that was not meant to be. This resonates with a relational materialist approach that has informed this thesis, particularly in relation to the research process concerning article two.

Relational materialism

In thinking with Deleuze, the relationship between bodies, (human, nonhuman or any kind of matter) needs to be read horizontally as a flat ontology, rather than vertically as a hierarchy of being. Drawing on the work of relational posthumanists, primarily Barad (1998, 2008) and Haraway (1997, 2008), Hultman and Lenz Taguchi (2010) suggest that by embracing more-than-human perspectives, all other nonhuman forces and matter itself are granted active agency and considered “mutually agentic in transforming discourse, discursive practices and human subjectivities (p. 526).

Hultman and Lenz Taguchi (2010) argued for, what they call, a relational materialist approach as a way of challenging anthropocentrism and for the decentring of humans “to engage with affective physicality, human-nonhuman encounters and a keen interest in what emerges in mutual engagements with matter” (p. 526). From a relational materialist point of view, there are no distinctions between natural or unnatural environments, as we (humans) are always already belonging and participating in a more-than-human world.

Similarly, Nicol (2014) proposes an “ecological ontology” to embrace the conception of the relational human being and “that the nature of human existence, is one of relationships” (p. 451). To view the world in this way requires a shift from the people centred world-view of anthropocentrism, where human beings are seen as apart from and having power over the natural world, and therefore are entitled to use it and control it, to a perspective of ecocentrism where human beings are viewed as part of the natural world.

However, Nicol (2014) suggests that when viewed from the standpoint of ecological ontology, and to avoid falling into the dualistic trap by viewing ecocentrism as the dualistic alternative to anthropocentrism, these ideas should be understood “not as opposites but in their relation to each other” (p. 451). Rautio (2013) comments that rather than having environmental education categorically teaching us ways how to be less anthropocentric, focus could be on educating us of the ways in which we as humans already

are nature. In other words, to avoid emphasizing a people-centred world view in our attempts to be less anthropocentric, we need to let go of implicit discourses in which human actions are distant from nature in favour of educating for relational perspectives in a more-than-human world.

Putting DeleuzoGuattarian concepts to work

A relational materialist approach

The aim for the second article was to explore what modes of relating to place(s) may emerge from a decentering of humans in favour of mutual relational engagements with matter and the more-than-human. The analysis of the empirical materials was done using a relational materialist approach (Hultman & Lenz Taguchi, 2010). The empirical materials consisted of reflective journals that were produced during a month-long canoeing and backpacking journey in the Canadian Rocky Mountains in 2012.

Selection of participants was done using convenience sampling (Bryman, 2015), by inviting each of the 15 students enrolled in the university journey course to participate in the study. Ten female and four male students ranging from 20 to 25 years old agreed to participate in the research project. The student's participation in this research project was voluntary and the project was approved by the Research Ethics Board 1 at the University of Alberta, Canada.

Inspired by the outline suggested by Mullins (2011, 2014), the participants were asked six prompts at three different stages of the month-long journey. Each participant documented their reflections in a personal reflective journal. Two prompts related to the concept of skill were asked after the first week. Two prompts related to the concept of place were asked half way through the journey. The last two prompts related to the concept of journey, the participants wrote about in their journals on the final day of the journey.

In the first phase of the analysis in the second article, the participants' journal entries were read multiple times in order to get familiar with the empirical materials. This intra-action with the empirical materials also involved reading my own personal journal notes from group discussions and observations.

In the second phase, I installed myself as being part of and a performative agent in, the event of *becoming-with* the empirical materials. In this phase of the analysis the focus was on reading the empirical materials looking for qualities that emerged "in-between" the different bodies involved in the event. For Deleuze (1990), the event of becoming-with the empirical material is an effect of affecting and being affected where thinking exceeds us as subjects.

Hultman and Lenz Taguchi (2010) refer to this as “activating all of your bodily affective perceptions when intra-acting with the data” (p. 537), in order to understand something about the intertwined relationship and mutual transformations taking place in the event being analysed. In the analysis, I selected journal entries from each guiding topic where a relational materialist reading enabled me to notice moments of *becoming-other* (Deleuze & Guattari, 1987) as emerging in-between the different bodies involved in the event.

Becoming-place

The aim for the third article was to critically explore how friluftsliv is conceptualised in the Swedish compulsory school curriculum documents. The empirical materials consisted of four Swedish compulsory school curriculum documents. The documents that were included in the analysis was the Swedish national compulsory school curriculum (SNAE, 2011), the PEH curriculum, the PEH assessment support document, and the PEH commentary material. The Swedish national compulsory school curriculum consists of three sections.

The first section includes the mission statement, in which the role of education in a democratic society is presented. The four overarching perspectives permeating the curriculum are also presented in the first section of the Swedish school curriculum. The second section contains the overall purpose of schooling as well as the education guidelines. The third section of the curriculum contains the syllabus for each of the school subjects. The syllabus specifies the purpose, learning outcomes and knowledge requirements for each specific subject in the curriculum.

Along with each syllabus, there is a supplementing assessment support document. This document aims at supporting teachers regarding issues related to assessment and grading. For each syllabus in the curriculum, there is also another supplementing document called commentary material, specifically aimed at teachers and principals. The PEH commentary material aims at supporting the syllabus by providing a wider and deeper understanding for the choices being made, such as selection of subject matter as well as describing the standpoints and perspectives that informs the curriculum.

In response to the overall aim of this thesis, I wanted to critically examine what kinds of unchallenged assumptions and unconsidered modes of thought underpinning the way friluftsliv is conceptualised in the curriculum. I also wanted to explore the possibilities place as a nondominant perspective enables for thinking differently about friluftsliv as a learning area in the curriculum. For this purpose I brought together Deleuze and Guattari’s (1987) concept becoming and the concept of place, to create *becoming-place* as an analytical tool. In thinking with Deleuze and Guattari (1987),

becoming involves questioning cultural hierarchies, power, and the majoritarian. In other words, in order to question and challenge the majoritarian or dominant discourse, you do this from the perspective of the nondominant.

In the analysis, becoming-place means taking on the role of the nondominant. In this case, place is regarded as a nondominant and previously marginalized discourse in Swedish school-based friluftsliv. The following research question was formulated to guide the research process: How can the concept of *becoming-place* be used to critically explore how friluftsliv is conceptualised (i.e. understood and expressed) in the statutory texts of the Swedish compulsory school curriculum in a seventh thru ninth grade context?

In the first phase of the analysis, the empirical materials were read multiple times in order to become familiar with the statutory curriculum texts. The analysis of the empirical materials using the concept of becoming-place as the analytical tool included reading the texts parallel to each other, in order to acquire a more comprehensive picture of PEH as subject matter and particularly how friluftsliv was conceptualised within that context. In the second phase of the analysis, friluftsliv, as expressed in the statutory curriculum texts, was analysed in greater detail in relation to the ontological and epistemological considerations underpinning these understandings. That meant critically examining the curriculum documents from the position of the minoritarian, or the non-dominant.

The second phase of the analysis was divided into three steps. In the first step, focus was on analysing if certain ways of presenting or relating to friluftsliv in the curriculum documents was more dominant than others. In the second step, I analysed what sort of learning objectives and assessment criteria that were presented in relation to friluftsliv. In the third step, the analysis focused on how human subjectivity is positioned in relation to the natural world.

Based on the analysis, four examples were selected where becoming-place with its decentred human subject and focus on sustainable human-nature relations as the focal point for learning in school-based friluftsliv, offered an alternative reading of the curriculum documents. The first example was related to friluftsliv being viewed as outdoor leisure and recreation. The second example was related to nature being viewed as an arena or gym for people-centred activities. The third example was related to nature being viewed as a location. And finally, the fourth example was related to how friluftsliv was being assessed when viewed as outdoor recreational activities.

Rhizomatic analysis

The empirical materials for article four consisted of eight interviews conducted before the place-responsive workshops and four follow-up interviews towards the end of the yearlong project. The purpose of this case study was twofold; first to examine how friluftsliv as a learning area in the curriculum was conceptualised by the PEH teachers; and second, to explore the educational potential of a place-responsive pedagogy for teaching and learning in school-based friluftsliv.

The yearlong case study with the Swedish high school PEH teachers, which the fourth article draws on, was divided into four phases. The first phase focused on pre-workshop interviews. The second phase of the project was the workshop phase. The project group met for a total of three full-day workshops in each of March, April and May. Phase three involved the implementation of each of the teachers' place-responsive school project. The final phase was follow-up interviews and evaluation phase.

The first set of interviews was conducted in the beginning of the yearlong project and the second set of interviews was conducted towards the end of the project. Similar to the interview methodology used in New Zealand, the interviews with the Swedish PEH teachers were in-depth and face to face, semi-structured and exploratory in character (Kvale & Brinkman, 2009). The teachers who participated in this yearlong research project, all attended the 2014 annual Physical Education and Health Convention in Stockholm, Sweden. Through purposive sampling (Bryman, 2015), a group of eight PEH teachers working in seventh thru ninth grade (students 13–15 years of age) were selected.

Selection was dependent on their willingness and ability to take part in regularly occurring research activities. Seventh grade is the first year of high school in Sweden. Previous studies (Backman, 2010, Fägerstam, 2012), along with national evaluations of PEH (Quennerstedt et al, 2008; SSI, 2012), suggest that many high school PEH teachers experience difficulties in turning friluftsliv into actual teaching. Another reason for choosing seventh thru ninth grade is that during high school years the amount of time spent on friluftsliv, compared to other learning areas in PEH, seems to decline (Svenskt Friluftsliv/Novus, 2016).

Two members of the research group were women and six men, ranging from five to 25 years work experience. The research group members came from different parts of Sweden, including urban and rural school areas from the north as well as from the south. Of the eight teachers who joined the research project, four teachers completed all four phases. Two teachers moved to a different city and therefore chose not to complete the research project. Two other teachers chose not to complete the project due to the workload that was required of them in terms of producing their own place-responsive projects to be implemented at each of their schools.

An important aspect of this final phase was also to allow for the teachers to meet again and share their thoughts and experiences from working with place-responsive approaches in school-based friluftsliv as well as from participating in this research project. For this purpose, I met with the four remaining members of the project group at the Swedish School of Sport and Health Sciences in Stockholm. In addition to sharing their personal experiences with each other, they also gave an oral presentation at the Physical Education and Health Convention; the same convention they had attended the year before.

In this article, I used Deleuze and Guattari's (1987) concepts of becoming, deterritorialisation and rhizome, to analyse the interviews with the Swedish teachers participating in the yearlong case study. These concepts are described in more detail in the conceptual framework section. Roy (2003) suggests that the use of Deleuzian concepts "is to help pry open reified boundaries that exist not just in thought, but as affective investments that secure those territorialities" (p. 13). In other words, it is through the preset notions of what friluftsliv is and how this notion is performed into everyday educational practice, that friluftsliv is experienced in a certain way. For Deleuze and Guattari (1987), the rhizome is a mode of thought that displaces binary logic, for open pluralistic thinking.

Colebrook (2002) describes the rhizome as an alternative to the traditional arborescent (tree-like and hierarchal) model of structuring knowledge and thought. An alternative Colebrook (2002) describes as a "chaotic root structure: connecting every point to every other point, moving in every direction, branching out to create new directions" (p. 77). Like tubers and mosses, rhizomes grow laterally and are entangled on a plane of immanence (Deleuze & Guattari, 1994). That is, together with everything else on the same level. Whereas tree-like thought involves the logic of a distinct order and direction, rhizomatic thought tend to make nonhierarchical, laterally proliferating and decentered connections.

In this article, I draw on Roy's (2003) notion of seeing the curriculum in more rhizomatic ways. For example, in the Swedish compulsory school curriculum (SNAE 2011), there are four overarching perspectives that should be addressed in all subjects, including PEH in which friluftsliv is embedded. These are the historical, environmental, ethical and international perspectives. The educational potential of a place-responsive pedagogy this article wishes to explore is concerned with the possibilities place-responsiveness might enable for addressing these overarching perspectives in school-based friluftsliv practice.

The aim of the case study was to question taken for granted ways of relating to friluftsliv as a curriculum learning area and to explore the educational potential of a place-responsive pedagogy to teaching and learning in school-based friluftsliv. In the first phase of the analysis, the recordings and transcriptions were simultaneously used

multiple times to become familiar with the empirical materials. This also involved reading my own research journal notes and notes from focus-group discussions and participant-workshop reflections that had been sent to me by email after each of the three workshops.

In the second phase of the analysis, the focus was on reading the empirical materials to search for moments of becoming. Inspired by Roy (2003), this included looking for qualities in which *lines of flight*, expressed as movements of deterritorialization, allowing the teachers to move away from spaces that kept them confined to old patterns in order to make new connections or find alternative ways of imagining friluftsliv as a learning area in the PEH curriculum. For Deleuze and Guattari (1987), a line of flight is the liberating process of opening up to new connectivities and relationalities and the possibilities this offers.

Ethical considerations

The research procedures in each of the four articles in this thesis adhere to the ethical principles proposed by the Swedish Research Council (2002). In the second article conducted in Canada, the research was approved by University of Alberta Research Ethics Board 1. The ethical principles proposed by the Swedish Research Council (2002) consist of two requirements; the research requirement, and the requirement of the protection of the individual.

The research requirement implies that accessible knowledge are developed and deepened, and methods improved. This research requirement has been fulfilled from developing deepened knowledge in friluftsliv as a learning area in the Swedish PEH curriculum, and from exploring new approaches to teaching and learning through practice-based research, in collaboration with a group of PEH teachers.

The ethical principles proposed by the Swedish Research Council (2002) state that the requirement of the protection of the individual is the self-evident starting point for ethical considerations. This requirement comprises four main requirements, each of; information, informed consent, confidentiality, and utilisation.

The requirement regarding information implies that the researcher shall inform whom it may concern about the purpose of the research at hand. In relation to the four main requirements of the protection of the individual, the information requirement as well as the requirement of informed consent has been fulfilled by having all the participants in each of the sub-studies participating at their own free will. Furthermore, the information requirement has been adhered to through informing the participants of the purpose of each project (Swedish Research Council, 2002).

In relation to the first article, this information was shared during the first conversation over the telephone as well as face to face, at the time of the interviews. In the research process for the second and fourth article, each participant was provided a written description of the research project. These written informed consent forms, were signed by each participant and handed back to me prior to the start of each of the sub-studies.

The confidentiality requirement has been adhered to by having no personal information that could be linked to any one particular individual or work place included in any of the articles. Hence, all the names in the articles are pseudonyms. Furthermore, in order to adhere to the confidentiality requirement, the empirical materials have been kept in such a way that no one without authorisation had access to it.

Finally, the utilisation requirement has been adhered to by having all of the empirical materials used exclusively for research purposes only.

Methodological considerations

Reliability and validity are concepts used in research to determine the rigour and quality of the craftsmanship (Bryman, 2015). Guba and Lincoln (1994) propose that reliability and validity in qualitative research can be referred to the consistency and trustworthiness of the research findings. Trustworthiness includes the following four criteria: credibility, transferability, dependability and confirmability. In this thesis, several efforts have been made in order to ensure good research practice.

One of the ways in which credibility or internal validity was established, was the use of respondent validation. This technique was used in the case study with the PEH teachers as a way to 'member check' if my initial findings from the first set of interviews were considered accurate by the participating teachers as members of the research group.

Another way credibility was established was through undertaking research over a prolonged period of time. In the case study together with the PEH teachers, the yearlong project allowed me to ensure a high level of analogy between concepts and observations. Similarly, the commonplace journey methodology (Mullins, 2014) used in the second article, allowed me to establish credibility from being situated alongside the research participants and within ongoing practice, during the month long journey.

One of the more common criticisms of qualitative research is that it is often associated with limited transferability, also referred to as external validity (Bryman, 2015). In other words, the findings from qualitative research are considered limited when it comes to the degree to which findings can be generalised to other contexts or a larger population. However, the ecological validity of the case study (Bryman, 2015; Stake, 1995),

that is whether the findings are applicable to the teachers' everyday life, was enhanced in the following two ways.

Firstly, the teachers developed as well as implemented their own place-responsive school projects. These projects were then put into practice in each of their local and everyday settings. Secondly, the longitudinal design of the case study allowed for different empirical materials to be produced through a variety of research activities during the yearlong project.

In order to establish reliability and trustworthiness in the form of dependability, qualitative researchers are encouraged to adopt an auditing approach (Lincoln & Guba, 1985). One of the ways in which I have enhanced the dependability of this thesis, is to publish the articles in international journals. This way I have reached out to an international scholarly community and encouraged international critique on my ongoing work.

The issue of what is regarded as research quality in relation to qualitative research has become a rather contested topic in recent decades (Lincoln & Guba, 1985; Guba & Lincoln, 1994; Bryman, 2015). Often reliability is treated in relation to the question whether a finding is reproducible by other researchers. In the same sense, validity has been referred to whether a method investigates what it intends to investigate. However, what is regarded as valid knowledge involves asking the philosophical question of what is truth. St. Pierre (2013) suggests that much of the critique offered by the "posts" (e.g. the post-structural, posthuman etc.) focused on the representational logic, which pervades humanist ontological thought. Representational logic assumes that there is an objective reality out there to be found, and that language can accurately represent it.

This brings us to the fourth criteria of trustworthiness, confirmability (Guba and Lincoln, 1994). Confirmability is concerned with ensuring that the researchers' personal values have not affected the conduct of the research and the findings deriving from it (Bryman, 2015). For this reason, I have tried to be self-reflective in relation to my role in this research.

Reflexivity – my role in the research process

While it is recognized that complete objectivity is impossible in qualitative research, it is important to be self-reflective about the implications of personal values and biases for the production of knowledge my research has generated. As an educator with 10 years experience of teaching PEH in compulsory school and who continues to teach friluftsliv at tertiary level since 2001, I understand that I am part of and a performative agent in the becomings of this project. Thus, my readings of the empirical materials produced in the four articles included in this thesis, will always be influenced by my understanding and interpretation of it, no matter how relational and decentered I strive to be. However,

as a researcher, I have tried to be reflexive in relation to the empirical materials produced in the different articles.

Throughout the research process, I have asked myself questions such as, ‘what claims of truth does my research offer’; ‘what categorizations, inclusions, or exclusions does my text produce’; and ‘what relation do I have to the discourses and practices I am analysing’? In working together with the teachers in the yearlong research project, my roles sometimes became messy and blurred between researcher and outdoor educator. In my role as researcher, the goal of this project was to explore the educational potential of a place-responsive pedagogy for teaching and learning in school-based friluftsliv.

The teachers who participated in the research project came with no prior experience of how to work with place-responsive perspectives in school-based friluftsliv. Therefore, I needed to provide them with enough knowledge, understanding, skill and motivation to be able to develop their own place-responsive projects at each of their schools. I wanted to provide them with agency. However, at the same time, I needed to do this without being too prescriptive. This was one of the more challenging tasks for me as a researcher during the project. This is where the workshops and workshop reflections became very useful. Meeting the teachers regularly from February to May enabled me to follow the process more closely, and to learn more of each participant becoming within that process.

Furthermore, the workshop reflections along with my own researcher journal notes also became useful evaluation instruments in between the different workshops. This way they informed me of questions that needed further discussion or if something needed clarification in one way or another. As the project group members questioned their cultural and taken for granted assumptions that underpin their educational practice, I also questioned my own taken for granted assumptions. Therefore, it was a reciprocal process between me and the participating teachers. It was a collaborative process of affecting as well as being affected by one another.

Toward posthuman research practices in education

During the process of working with this thesis, I have become more and more interested in re-inviting questions of ontology into outdoor studies in the context of formal schooling. Consequently, questioning taken for granted assumptions and challenging anthropocentrism through the use of place-responsive perspectives in order to think and do outdoor education and school-based friluftsliv differently, has been of key concern. Research practices in education, operates in a time in which regimes of accountability and evidence-based practice is prioritised, creating dominant ways of thinking which sustain

dualisms and firm distinctions between subject/object as well as between the researcher and the outside world (Taylor, 2016).

Snaza et al (2014) offer a rationale for engaging in posthumanist research, by proposing that posthumanism has the possibility of transforming educational thought, practice, and research in three related ways. Firstly, it forces us to notice the human-centeredness in much of educational philosophy and research. Secondly, it allows us to reframe education to focus on how we as humans are always already interconnected with more-than-human life in as well as outside schools. Thirdly, drawing on these first two posthumanist insights, it enables us to begin exploring new directions in research, curriculum design, and pedagogical practice.

This resonates with St. Pierre (2011), who argues that one of the problems with humanistic qualitative methodology is related to the centring of the human subject. In other words, from the anthropocentric world-view that places the human being and human experience as the obvious starting point and primary focus in research. Consequently, an effect of this anthropocentric approach is that a hierarchy and dualism between a subject and an object is constructed.

Hultman and Lenz Taguchi (2010) suggest that in thinking with Deleuze, the relationship between bodies (human, nonhuman or any kind of matter) needs to be flattened and read horizontally rather than vertically as a hierarchy of being. DeLanda (2002) propose the concept of flat ontology as a critique of anthropocentrism and it offers a visual idea of posthuman ontology. Haraway (1997) suggests that when viewing the world as a flat ontology, no single aspect has primacy over another. Therefore, nature is no more original than culture, and the social aspect is no more important than the material. Rather, as suggested by several authors, there is only *natural~cultural* (Latour, 1993) or *naturecultures* (Haraway, 2003), or *cultureplaces* (Quay, 2016). Hence, from a relational materialist/posthumanist perspective, there are no distinctions between nature and culture as they are already co-existent and enmeshed in one another.

Most of the empirical materials that have been used in the four articles of this thesis are in the form of text. However, the interviews, the workshops, the reflective journals, and the curriculum documents, are all very much part of the materiality of the social practices in which they were produced. Hultman and Lenz Taguchi (2010) suggest that multiple forces are at play as we try to make sense of the world and discourse is only one such force. In other words, our reality cannot be seen as constructed through social interactions involving humans only, since all other nonhuman forces are always already involved in the process.

A pause in between

Posthumanism challenges the people-centred world view of anthropocentrism, and helps us ask the questions that enable us to reveal the shortcomings of what we so far have been taken for granted. By taking nonhuman, or more-than-human perspectives into account, demonstrates how a flower, a river, an animal, and the material are also granted active agency in a relational intra-action. This way something more is added to the story, something that previously may have been missing or overlooked.

Summary of the articles

Article I

In and out of place: exploring the discursive effects of teachers' talk about outdoor education in secondary schools in New Zealand

The purpose of this article was to explore and problematise the discursive effects of teachers' talk about outdoor education in New Zealand. The focus is on what can be said, how it is said and the discursive effects of such ways of speaking. The inquiry draws on Foucauldian theoretical insights to analyse interview transcripts derived from semi-structured interviews with eight outdoor education teachers who work at secondary schools in New Zealand. In this study we use a Foucault-inspired discourse analysis. The analysis is based on the outline suggested by Bolander and Fejes (2009) and is divided into four steps. In the first step, we analyse how outdoor education is spoken of in the interviews. In the second step, we analyse what learning objectives in outdoor education are portrayed as normal or "true". In the third step, we analyse what sort of learning objectives are being excluded. And finally, we analyse what sort of subjectivity is being created through this talk.

The main conclusion from this study is that different discourses co-exist and are intertwined in the participants' talk. Associated with a dominating discourse of adventure are subdiscourses of risk and safety, pursuit-based activities, skill and assessment. Connected to a discourse of learning are subdiscourses of environment, sustainability and social critique. Resistance towards a dominating discourse of adventure with pursuit-based activities can be traced in a discourse of learning in the form of a more place-responsive pedagogy. Our findings suggest that subdiscourses of pursuit-based activities, risk and safety, and skill-based assessment have developed as discursive effects from having outdoor education imbedded within the Health and Physical Education curriculum, in combination with a lack of direct curriculum guidance for outdoor education as a stand-alone subject or learning area.

Our findings also suggest that outdoor education in New Zealand has taken on different shapes and forms, and it has moved in and out of place over time. On the one hand, it has taken the form of a discursive practice which draws from a decontextualised way of learning outdoor activities, where place becomes irrelevant (or not important as an object of learning in itself). On the other, it takes the form of a practice that draws from pedagogy which is responsive to the outdoors in terms of particular places and their local conditions and cultural traditions, rich in local meaning and significance.

Article II

Becoming-crocus, becoming-river, becoming-bear: A relational materialist exploration of place(s)

The focus for this article was exploring modes of relating to place(s) using a relational materialist approach as a way of challenging the anthropocentric gaze when analysing qualitative data. The article is concerned with the stories that are communicated through an embodied engagement with place(s), particularly the Brazeau River and the surrounding regions. Hultman and Lenz Taguchi (2010) argued for, what they call, a *relational materialist* approach as a way of challenging anthropocentrism and for the decentring of humans “to engage with affective physicality, human-nonhuman encounters and a keen interest in what emerges in mutual engagements with matter” (p. 526).

We have used the qualitative methodology of commonplace journey to produce empirical materials in this project. Informed by Mullins (2014) common place journey methodology, six prompts were asked to the participants at three different stages of the journey. The *relational materialist* approach (Hultman and Lenz Taguchi, 2010), combined with a focus on the intertwined elements of skill, place and journey provides a structure for empirical materials production and analysis. To guide the research process, the following question was formulated: What modes of relating to place may emerge from a decentring of humans in favour of mutual and relational engagements with matter and human-nonhuman encounters?

The study was approved by the University of Alberta Human Research Ethics Board. The article’s argument draws on journal entries of a group of university students based on their experiences from an outdoor educational journey in the Canadian Rockies. The empirical materials were produced during a four-week outdoor education journey in May in 2012. The group was composed of 14 students and a leadership team of five who journeyed together and experienced the land by canoe and by foot.

The findings from this study suggest that a decentring of humans in favour of mutual and relational engagements with matter and the more-than-human, in combination with outdoor skill development, engaging in place stories and outdoor skill that involve reading the land from learning with/in its natural, cultural and ecological conditions, opens up new possibilities for connecting to place(s).

Article III

(Re)conceptualising *friluftsliv* in the Swedish curriculum: Is it a case for place?

The purpose of this article was to critically examine how *friluftsliv* as a learning area within physical education and health (PEH) is conceptualised in the Swedish compulsory school curriculum. Empirical materials for this investigation consist of four Swedish compulsory school curriculum documents (SNAE, 2011). These are the Swedish compulsory school curriculum, the PEH syllabus, the PEH assessment support document, and the PEH commentary material document. *Friluftsliv* has in various forms been part of Swedish education for more than a century. With the implementation of the revised Swedish curriculum in 2011, the role of *friluftsliv* was enhanced as it became one of three key learning areas in PEH.

Drawing on the work of Deleuze and Guattari (1987), the concept of *becoming-place* was employed as an analytical tool, through which the curriculum documents were analysed. The following question guided the research process: How can the concept of *becoming-place* be used to critically explore how *friluftsliv* is conceptualised (i.e. understood and expressed) in the statutory texts of the Swedish compulsory school curriculum in a seventh thru ninth grade context?

The Swedish curriculum highlights that historical, environmental, international and ethical perspectives should be addressed in all learning areas, including PEH, in which *friluftsliv* is embedded. This article suggests that there is a need to question taken for granted assumptions underpinning *friluftsliv* as a curriculum learning area. If we want educational practice to address these overarching perspectives, this calls for a need to reconceptualise the current understanding of school-based *friluftsliv*, as expressed in the Swedish curriculum.

Findings suggest that *friluftsliv*, as expressed in the Swedish curriculum documents, is conceptualised as outdoor physical activity and underpinned by recreational perspectives rather than educational. In all four curriculum documents that were included in the analysis, physical activity is emphasized as a core concept. However, for *friluftsliv* as a learning area within PEH, this turns out to be a bit problematic. The problem is not necessarily associated with the intention of physical activity in itself, but rather related to how physical activity is being used and justified in relation to school-based *friluftsliv*.

Article IV

Becoming a place-responsive practitioner: Exploration of an alternative conception of *friluftsliv* in the Swedish physical education and health curriculum

This article explores the educational potential of a place-responsive pedagogy for teaching and learning in *friluftsliv* within the Swedish physical education and health curriculum (SNAE, 2011). In various forms *friluftsliv* has been part of Swedish education for more than a century. In the revised Swedish compulsory school curriculum, *friluftsliv* was enhanced as it became one of three key learning areas in physical education and health (PEH). Despite the relatively long history of *friluftsliv* in Swedish education, it has played a rather marginalized role in educational practice.

Internationally, there is a growing body of literature focusing on place in outdoor studies within schooling contexts (Wattchow & Brown, 2011). This research suggests educating for an environmentally sustainable future as the primary goal for outdoor education and proposes a place-responsive practice that is responsive to cultural, ecological and historical readings of the land. The article draws on qualitative empirical materials from a year-long research project together with a group of seventh thru ninth grade physical education and health teachers. Empirical materials were produced through pre- and post project interviews, workshop reflections and researcher journal. Following Deleuze and Guattari (1987) the concept of *becoming-place* was employed as analytical tool in exploring modes of thinking and doing school-based *friluftsliv* differently.

The article's key argument is that the current understanding of *friluftsliv* as curriculum, perceived as outdoor leisure and recreation, kept these teachers confined to habitual ways that worked to limit the possibilities for what school-based *friluftsliv* might be or become in a schooling context. Findings also suggest that a place-responsive pedagogy enabled these teachers to relate to school-based *friluftsliv* in new and innovative ways and have them engage in cross-curricular learning initiatives more locally.

Findings from the yearlong case study suggest that what legitimises Swedish school-based outdoor education practice for these teachers appear to be underpinned by relating to school-based *friluftsliv* as recreation, rather than education. Therefore, these teachers found it difficult to turn the vision of the curriculum into actual teaching. Findings also suggest that place as a conceptual framework has enabled these teachers to work in different and innovative ways and have them engage more in cross-curricular learning initiatives in and with the local landscape.

Table 1 Overview of the articles

Article	Research Questions	Empirical Materials	Methods	Key Findings
I	How is outdoor education being spoken of? What are the discursive effects of this talk?	Semi-structured interviews with eight outdoor education teachers in secondary schools in New Zealand.	A Foucault inspired discourse analysis of interview transcripts. Literature review of New Zealand curriculum documents.	OE practice in NZ appears to be dominated by an adventure discourse based on risk, skill-as-technique and assessment. There is growing support for a discourse of learning focusing on place perspectives.
II	What modes of relating to place may emerge from a decentring of humans in favour of mutual and relational engagements with matter and human- nonhuman encounters?	Reflective journals, semi-structured group discussions and field observations from a month long journey in the Canadian Rockies.	Analysis of reflective journals using a relational materialist approach.	Place stories; outdoor skill in the form of learning to read the land, the sky and the waters; and embodied experience, are key in enhancing students' relation to place(s).
III	How do taken for granted assumptions regarding friluftsliv as a cultural phenomenon influence friluftsliv as a learning area in the Swedish physical education and health curriculum?	The Swedish compulsory school curriculum (LGR11), assessment support document and the curriculum commentary material document.	Analysis of curriculum documents using place as an analytical lens along with the Deleuzian concept of <i>becoming-minoritarian</i> .	A taken for granted notion of friluftsliv being the same as leisure and recreation affects how friluftsliv is understood in the statutory curriculum documents.
IV	What modes of relating to school-based friluftsliv may emerge from using the concept of place to critically explore friluftsliv as presented in the Swedish compulsory school curriculum?	Pre- and post project interviews with eight PEH teachers involved in a yearlong (action) research project.	Analysis of pre- and post project interviews using Deleuze and Guattari's (1987) concepts of <i>becoming</i> , <i>deteritorialisation</i> and <i>rhizome</i> as analytical tools.	A place-responsive pedagogy has enabled these teachers to relate to school-based friluftsliv in new and innovative ways and have them engage more in cross-curricular learning closer to their schools.

Discussion

The following discussion draws on the findings from the four articles and how they relate to each other as well as to previous research. The overall aim for this thesis was to critically examine taken for granted assumptions underpinning outdoor education and friluftsliv as a curriculum learning area, and to explore the educational potential of a place-responsive pedagogy.

Findings from this PhD thesis suggest that different ontological perspectives affect what we regard as “normal” or “true” learning objectives in outdoor education and school-based friluftsliv as pedagogical practices. Based on my conversations with the teachers in New Zealand and how they were talking about their educational practice, different discourses were constructed. A discourse of adventure was suggested as having a dominant position in the teachers’ talk (e.g. Boyes, 2012). Related to an adventure discourse were subdiscourses of risk and safety; pursuit-based activities; and skill and safety.

These subdiscourses can be understood as communicating what was considered to be “normal” or “true” learning objectives, when drawing from an adventure or activity-based discourse. The words normal and true are put in quotation marks to emphasize their dubiousness. Depending on what is taken for granted, in other words, what is not being questioned but rather simply accepted as common knowledge, will affect the way outdoor education and school-based friluftsliv is conceptualised.

Drawing on the findings from my conversations with the teachers in New Zealand and Sweden, I suggest that there are similarities between how outdoor education functions in the New Zealand national curriculum, and how friluftsliv functions in the Swedish curriculum. Outdoor education and friluftsliv are both part of PE in each of the New Zealand and Swedish curriculum, and has been since the early 1980’s. Findings from this thesis support previous studies (e.g. Cosgriff, 2008; Lynch, 2006; Zink & Boyes, 2006;), which suggest that the subdiscourses of pursuit-based activities and skill-based assessment have developed as effects from having outdoor education imbedded within the PE curriculum in New Zealand. A similar development can also be seen in the Swedish curriculum documents, where friluftsliv has been imbedded in PEH since 1980.

Findings from the pre-workshop interviews with the Swedish teachers involved in the yearlong case study, suggest that the activity discourse dominating PEH practice in Swedish schools, also seems to dominate the practice of school-based friluftsliv. This supports findings from previous studies focusing on friluftsliv within the PEH curriculum (e.g. Backman, 2010; Quennerstedt et al, 2008). A Foucauldian way of reasoning would be that the subdiscourses associated with a discourse of adventure in a New Zea-

land context and a discourse of activity in a Swedish context, produce as well as reproduce what is known as outdoor education and school-based friluftsliv (e.g. Foucault, 1980; Zink & Burrows, 2006).

Another discourse that was constructed based on conversations with the New Zealand teachers' and their talk about outdoor education practice was the discourse of learning. This discourse was different in relation to the dominant adventure discourse, in the sense that a different focus and outlook on teaching and learning was produced. The teachers drawing from a discourse of learning still used outdoor activities such as hiking and climbing in their teaching, but they made use of these activities for different reasons. The teachers drawing from an outdoor-education-as-adventure discourse focused more on learning for the sake of the activity itself. Whereas the teachers drawing from the outdoor-education-as-learning discourse included environmental aspects such as creating relationships with as well as understanding and connecting to place through canoeing or other outdoor activities.

However, as well as there are some similarities between outdoor education in the New Zealand curriculum and friluftsliv as a learning area in the Swedish curriculum, there are also differences. Based on the findings from the interviews with the teachers in New Zealand and Sweden, one major difference in the participants' talk is that among the Swedish teachers, there were no alternative discourses or other ways of relating to friluftsliv as a curriculum learning area. This may be seen as a consequence from having school-based friluftsliv dominated by the understanding of relating to friluftsliv from recreational perspectives. Consequently, this may be seen as an effect of the hegemonic position of the official Swedish definition of friluftsliv (SFS, 2003:133), which supports and underpins friluftsliv as a recreational practice.

The study in New Zealand offered new lines of flight that came to play an important role for the direction this thesis was going to take as well as for the questions I wanted to explore. In article one (Mikaels, Backman & Lundvall, 2016), we pose the question: What can outdoor education become if it is not governed by a hegemonic adventure discourse? Perhaps not so much looking back, but rather ahead, it would be fair to say that this is the overarching question this thesis wishes to explore further.

Based on the findings from the New Zealand study, and the question posed in article one regarding what outdoor education can become if not governed by the dominating discourse, article two picks up on this and challenges the dominant anthropocentric discourse and people-centred practice of personal and social development. This is done by taking on the position of the nondominant and by bringing previously marginalised and subjugated discourses to the fore (e.g. Burr, 1995; Zink, 2013). In this case the concept of place. As a way of exploring modes of relating to place, or rather places, this article employs a relational materialist approach to challenge anthropocentrism and the

people-centred notion of human beings as apart from and having power over the natural world, and therefore entitled to use it and control it (e.g. Nicol, 2014).

The relational materialist approach (Hultman & Lenz Taguchi, 2010) that was used to analyse the reflective journals of the 14 students that took the journey course that year, draws on the work of relational posthumanists, primarily Barad (1998) and Haraway (1997). The relational materialist approach is also informed by the work of Deleuze and Guattari (1987). The word relational means more than one thing within a relational materialist approach. First, the word relational denotes that there is a relation between two or more bodies. For Deleuze (1990), all bodies; human, nonhuman or any kind of matter involved in an event, are understood as causes. Hence, in this way of thinking, not only humans are granted active agency but also more-than-human perspectives are subjectively identified and seen as performative agents.

This brings us to another meaning of the word relational, which plays a key role within a relational materialist approach. According to Deleuze and Guattari (1987, 1994), the relationship between bodies needs to be read horizontally as a flat ontology. Relational in this way of thinking refers to a nonhierarchical relationship between humans and the more-than-human, including matter itself. In other words, following Deleuze and Guattari (1987), everything; animals, humans, rocks, trees, exist on the same immanent plane, completely without hierarchies. This is perhaps the biggest difference between Foucault and Deleuze. While there is flatness Deleuze' philosophy, Foucault's notion of power and the subject positions offered by such power relations remain hierarchical.

The decentred subject is a key concept within poststructural and posthuman ontology. Nearly fifty years ago, Foucault (1979) began to loosen the boundaries between subject and object by announcing the "death of Man." Not only did he take down man from his superior position as the crown of creation, Foucault also began questioning the legitimacy of a human subjectivity and instead offered a more peripheral and decentred position. Despite having the boundaries between subject and object loosened by philosophers such as Foucault and Deleuze, dominant subject/object, human/nonhuman, discourse/matter and nature/culture dichotomies are still present in Western thought today.

So what are the consequences of a decentred subject for outdoor education and school-based friluftsliv practice? Findings from this thesis suggest that a decentring of humans in favour of mutual and relational engagements with matter and the more-than-human opens new possibilities for embodied relations with place(s). In article two (Mikaels & Asfeldt, 2017), this includes outdoor skill development that involves not only skill acquisition of techniques related to any particular activity, but also reading the land and learning from embodied engagements with/in its natural~cultural history. The analysis of the empirical materials using a relational materialist approach, challenges the

taken for granted anthropocentric conceptualisation of a human-centred world, where human beings are seen as apart from and superior to the natural world.

To further explore what outdoor education/school-based friluftsliv can become if not governed by a hegemonic discourse, article three looks at how Deleuze and Guattari's (1987) concepts can be used to critically explore how friluftsliv is conceptualised in the statutory texts of the Swedish compulsory school curriculum. Drawing on the previous two articles, article three explores place as a previously marginalised (i.e. minoritarian) area for teaching and learning in Swedish school-based friluftsliv. In the third article I bring together Deleuze & Guattari's (1987) concept of becoming and the concept of place, to create becoming-place as an analytical tool through which the statutory curriculum documents are analysed.

Findings from the analysis of PEH curriculum documents using the concept of *becoming-place* as an analytical tool, suggest that friluftsliv as a curriculum learning area is conceptualised as outdoor recreational activities. Having school-based friluftsliv framed by human-centred perspectives, and seen through the same physical activity lens dominating PEH, has two major consequences for educational practice. One consequence from having a practice centred on physical activity is that teaching for the sake of the activity itself, becomes the sole purpose of learning.

A second consequence based on the findings from the analysis of the PEH curriculum documents is related to how nature is conceptualised. The notion of friluftsliv-as-outdoor activity, privilege and produce a certain outlook on nature. Throughout the PEH curriculum documents, nature is referred to as either an "outdoor gym", "arena", "resource", or a "location". Article three offers an alternative reading of the Swedish compulsory school curriculum documents, by using *becoming-place* as a critical lens. From viewing nature as a gym, arena, or resource, findings suggest that nature is reduced to and objectified, as other. And as such, reduced to merely a back drop for people-centred practices. Similarly, Nicol (2014) suggests that such an objectification of nature tends to support the people-centred world view of anthropocentrism, rather than challenge it.

Central to the conceptual framework of relational materialism (e.g. Hultman & Lenz Taguchi, 2010) and within posthuman theorising drawing on the work of Deleuze and Guattari (1987, 1994), is the debate regarding how nature is conceptualised. Quinn (2013) suggests that authors such as Barad (2003) and Haraway (1997) has challenged the hegemony of the human-centred cultural perspective by arguing that the matter of nature, rather than the representation of it, needs to be grappled if we are to understand the meanings generated by human/nature *intra-action* (Barad, 2007). In the PEH curriculum commentary material, as well as in the assessment support document, geographical conditions are mentioned. For example, having access to nature and different kinds of nature, variations in climate depending on where in Sweden you live, and how these varying conditions affects the type of activities these shifting environments have

to offer. However, by viewing nature in this way, nature is reduced to what Baker (2005) refers to as a backdrop for people-centred activities.

Based on the findings from the analysis of the Swedish curriculum documents, I propose that if we take the vision stated in the curriculum seriously, and have teaching addressing environmental and sustainability perspectives in school-based friluftsliv, we need to challenge the dominant and taken for granted ways of relating to nature as merely a surface or passive object awaiting human activity, in order to grant it with meaning. Drawing on the findings from the four independent but at the same time connected articles of this thesis, I propose an ontological shift away from an anthropocentric view of seeing nature as an arena for people-centred activities, towards engaging with place(s) in more relational and responsive ways.

Challenging the majoritarian

Poststructural (e.g. Foucault, 1980; Deleuze & Guattari, 1987) as well as posthuman research practices (e.g. Braidotti, 2013; Hultman & Lenz Taguchi, 2010; Taylor & Hughes, 2016) challenges dominant discourses by bringing previously marginalised discourses to the fore. It is argued that what poststructuralism started, posthumanism has taken further. By challenging the notion that everything is discursively constructed, posthumanism is saying that it is rather about a material discursive coproduction.

However, posthumanism is not without its critics. Hein (2016) argues that Deleuze and one of the key posthumanists Karen Barad's conception of matter can never meet. Arguing that while Deleuze's conception of matter is based on immanence and difference, Barad's is based on transcendence and identity, therefore they are incommensurable (Hein, 2016). Braidotti (2016) comments that posthumanist research practices today is receiving the same reactions as poststructural research practices used to.

For Deleuze and Guattari's (1987), their concept of *becoming* means taking on the role of the nondominant. The DeleuzoGuattarian concept of becoming has played a major role in this PhD project. Engaging in their philosophy, and trying to put their concepts to work, has provided opportunities for questioning cultural hierarchies, power, and majoritarian modes of thought. In three of the four articles that are included this thesis, the concept of becoming have been employed as an analytical tool during the research process. In article two, a relational materialist approach, together with the concept of place, enabled me to challenge the anthropocentric gaze and move beyond the dominant subject/object, human/nonhuman, discourse/matter, and nature/culture dichotomies still present in Western thought.

The theories and concepts that I have used to analyse the empirical materials has also informed the design as well as the research questions I have wanted to explore in each

of the articles. Engaging in this dissertation project has been a challenging – yet rewarding, learning process. If I was to highlight one thing in particular in my process towards becoming-researcher, I would say that having the opportunity to engage more deeply with theory and theoretical perspectives, is something I value greatly.

However, this ‘one thing’, is rather a multiplicity of things. For Deleuze and Guattari (1987), becoming is a rhizomatic process. It is about “coming and going, rather than starting and finishing” (p. 27). So is this dissertation project, where the articles or entries build on each other, through the qualitative research process of thinking with theory. A rhizomatic process that has opened up for new lines of flight, thoughts and questions to be explored in the next entry, in relation to the empirical findings provided from the one before.

Consequences for pedagogical practice

This thesis aimed to increase the knowledge and understanding of the taken for granted assumptions underpinning outdoor education/school-based friluftsliv and how these affect educational practice. Furthermore, this thesis aimed at exploring the educational potential of a place-responsive pedagogy as the focal point for teaching and learning in school-based friluftsliv. In the following section, I will elaborate on three consequences I render possible for pedagogical practice, based on the empirical findings from this thesis.

The critical questioning of taken for granted assumptions underpinning school-based friluftsliv along with a place-responsive perspective has opened up for new and previously unthought-of ways of how to relate to friluftsliv as a learning area in the Swedish PEH curriculum. As expressed by the teachers involved in the yearlong case study, the place-responsive pedagogy provided educational potential in different ways. In the section that follows, I will provide three insights that were produced from this research. All of which can have influence on pedagogical practice of school-based friluftsliv in three related ways.

Firstly, a place-responsive pedagogy enabled the teachers to relate to friluftsliv as a learning area in the PEH curriculum in new and innovative ways. The four different place-responsive projects that were developed by each of the teachers are examples of such new and innovative approaches. Place as a focal point for learning also provided a more clear learning objective regarding what the students were actually supposed to learn in relation to school-based friluftsliv. A key finding from the analysis of the Swedish compulsory school curriculum documents as well as from the first set of interviews with the PEH teachers is that Swedish school-based friluftsliv practice appears to be understood as outdoor leisure and recreation rather than education. What I mean by this

is that the concept of friluftsliv, and the legitimacy of this understanding, has not been questioned in terms of what it can be (or become) when taken into the curriculum. This in turn, limits the possibilities for teachers to turn the vision of the curriculum into actual teaching. This resonates with previous research (e.g. Backman, 2010; Lundvall & Meckbach, 2008), as well as with the Swedish official definition and the hegemonic position of friluftsliv as recreation (SFS, 2003:133).

Based on the empirical findings, I suggest that by reconceptualising friluftsliv from place-responsive perspectives, these teachers were able to move away from the majoritarian understanding of school-based friluftsliv. The outdoor recreational activity discourse seemed to produce a practice that kept them confined to traditional ways of teaching friluftsliv. This worked to limit what they regarded as possible learning objectives for school-based friluftsliv. From engaging in a place-responsive pedagogy, that pays particular attention to the empathetic response to the cultural, historical, and ecological conditions of place(s), created possibilities to work with the overarching perspectives in the curriculum as the object for learning.

Secondly, having place as the focal point for learning, resulted in increased cross-curricular engagement with several subjects working together with friluftsliv as a common theme. From seeing the curriculum more like a rhizome (Roy, 2003), that is, in terms of its connectivities and relationalities, a place-responsive pedagogy enabled these teachers and their colleagues in other subjects to work in new and innovative ways and have teachers and students engage more in cross-curricular learning initiatives, closer to the school. Findings from this thesis support previous studies where participants provided examples of how outdoor learning within a place-responsive pedagogy enabled more cross-curricular engagement (e.g. Brown, 2013; Fägerstam, 2014).

The lack of curriculum guidance regarding the educational purpose of friluftsliv that the teachers had experienced prior to working with a place-responsive pedagogy seems to have been replaced with educational potential. Consequently, as part of this educational potential, these teachers were able to include and work with the four overarching perspectives (i.e. the historical-, environmental-, ethical- and international perspective) emphasized in the vision statement of the Swedish curriculum.

Thirdly, a place-responsive pedagogy seems to have affected the teachers' outlook on nature. Drawing on the empirical findings from the yearlong case study, engaging in a place-responsive pedagogy seems to have affected the way these teachers relate to and perceive nature and their surrounding environments. Findings suggest that by moving away from a majoritarian practice of outdoor leisure activity in school-based friluftsliv and making the ontological and empirical turn toward an empathetic response to the cultural, historical, and ecological conditions of place(s), these teachers have developed a different relationship with their local surroundings. The local environment, when drawn from the previous activity-based discourse used to be of little or no interest has

instead become what Wattachow and Brown (2011) refer to as places rich in local meaning and significance.

However, engaging in a place-responsive pedagogy, and making the ontological and epistemological turns needed in order to think and do school-based friluftsliv differently, proved to be rather challenging. Out of the eight teachers involved from the start, four teachers remained all the way through the yearlong research project. Findings suggest that these teachers were able to transform and work with place-responsive perspectives in their educational practice. However, in order to be able to move away from the dominant or majoritarian friluftsliv as leisure and recreational activity discourse, they first had to critically question some of the taken for granted assumptions that produces as well as reproduces what is known to them as friluftsliv. This can be a quite challenging task since you do not know where it will take you. This was also challenging for me as a researcher, since I was not really sure of what was going to come out of the case study, or what the teachers were going to be able to do with it.

By questioning taken for granted assumptions underpinning school-based friluftsliv, the empirical findings from this thesis suggests that a major dilemma for school-based friluftsliv is that it is conceptualised and understood as the same as outdoor leisure and recreation. Consequently, this produces a practice that sees learning skills for various outdoor leisure activities, such as going hiking or canoeing, as the primary educational purpose for school-based friluftsliv. This understanding of friluftsliv resonates with the official Swedish definition of friluftsliv, which generally refers to the cultural phenomenon of spending time in nature for recreational purposes. However, this definition was created for the purpose of limiting the scope of government financial aid for outdoor organisations in Sweden. Consequently, this way of relating to friluftsliv works to produce what is known as friluftsliv as *recreation*. What does this do for friluftsliv as education?

Earlier in this thesis, I referred to the distinction between outdoor recreation and outdoor education, which is often made in the English speaking world. Boyes (2000) suggest that outdoor recreation refers to outdoor leisure activities and spending time in nature for recreational purposes outside of the schooling context, and outdoor education refers to learning related to the outdoors, within the context of the school curriculum. In a Swedish educational context however, I argue that this distinction has yet to be made. Drawing on the empirical findings from this research, I suggest that this works to produce school-based friluftsliv as a practice with educational visions governed by recreational conditions.

The point I wish to make is that in order to move beyond the uncertainty regarding the educational purpose of school-based friluftsliv, I propose a shift away from a leisure activity and personal and social development discourse, towards more critical awareness in school-based friluftsliv, such as focusing on sustainable human-nature relations. In

order to frame friluftsliv as a learning area in the curriculum as something different from recreational friluftsliv, I have used the term school-based friluftsliv throughout this thesis to emphasize this difference. The findings from the yearlong case study with a group of PEH teachers, suggest that these teachers were able to move away from the dominating majoritarian discourse. They were able to do this by critically questioning some of the taken for granted assumptions underpinning school-based friluftsliv.

However, thinking differently about ‘thinking differently’ regarding the educational philosophy underpinning school-based friluftsliv is messy and complex. In the yearlong case study, the concept of place was offered as a tool. Echoing Roy (2003), the concept of place was offered as a crowbar in the willing hands of the teachers, helping them pry open and break free from old patterns in order to make new connections. I also think that if we really want to see a change in pedagogical practice in schools, there is a call for a paradigm shift in the educational philosophy underpinning friluftsliv in PEH teacher education in higher education.

During the last 25 years, there has been a discursive shift in outdoor studies. The discursive shift is a move away from an activity-based personal and social development discourse, in favour of educating for an environmentally sustainable future as the primary goal for outdoor education. However, based on the finding of this thesis, this discursive shift has not yet reached educational practice. Nor has it found its way into the Swedish PEH curriculum.

Limitations and future directions

This thesis makes a productive contribution to the understanding of outdoor education and friluftsliv as a learning area in the Swedish PEH curriculum. In relation to previous studies, this research is less concerned with what friluftsliv *is* – that is its essence or origin, which has often been the case in much of the previous research focusing on friluftsliv within the PEH curriculum in Sweden. Rather, following Deleuze and Guattari (1987), the focus has been on exploring what friluftsliv as a concept *does*, or what it produces, when taken into the Swedish compulsory school curriculum. Furthermore, the focus has also been on exploring the educational potential of a place-responsive pedagogy and what school-based friluftsliv has the possibilities of becoming.

As with all research, this PhD thesis has its advantages as well as its limitations. With this thesis, I have aimed at developing new knowledge and a deeper understanding regarding outdoor education and school-based friluftsliv within the physical education and health curriculum. One potential weakness in the thesis has to do with the sampling process. In two of the studies, selection of participants was done through purposive sampling. This means that the participants who were invited to take part in the study,

had either already signed up for a journey course in outdoor education, as with the case of the students who were willing to participate in the research for the second article. Or as in the case of selection of participants for the yearlong research project, the teachers who were willing to participate had already expressed an interest for issues concerning school-based friluftsliv, by coming to my presentation at the 2014 annual PEH convention.

Another limitation of this thesis has to do with the excerpts taken from interviews were translated from Swedish into English during the process of writing the article. Translation is complex and there is always the risk of not finding the right words or something being lost in translation. Furthermore, in relation to the yearlong research project, one of the most common criticisms of case study research is that it is often associated with limited external validity and generalizability (Bryman, 2015; Stake, 1995). In other words, the findings from the case study are considered limited when it comes to generalize the findings to a larger population.

However, the ecological validity (Bryman, 2015) of this study, that is whether the findings are applicable to the teachers' everyday life, was enhanced in the following two ways. Firstly, the teachers developed as well as implement their own place-responsive school projects, in each of their everyday settings. Secondly, the longitudinal design of the study allowed for different empirical materials to be produced through a variety of research activities during the yearlong project.

Physical education and friluftsliv has traditionally been regarded as masculine-coded fields (e.g. Gurholt, 2008; Olofsson, 2005; Sandell & Sörlin, 2008). Additionally, it is suggested that school-based friluftsliv and outdoor education may offer a gender neutral teaching practice when focusing on something other than performing well in sports (Gurholt, 2014; Öhman & Sundberg, 2004). Based on the findings from this thesis, a place-responsive pedagogy provides opportunities for a discursive shift away from a people-centred practice towards a practice that takes more than human perspectives into account.

In a Swedish schooling context, this includes opportunities for working with the four overarching perspectives stated in the curriculum. An ontological turn towards more relational perspectives in education can be understood as a more ethical teaching practice in that it challenges anthropocentrism and actively engages us in what has previously been considered as minor. From a place-responsive and relational materialist perspective, humans as well as nonhuman and matter itself, are granted the same active agency.

Mindful of the rather limited scale of the study, there is a call for more practice-based research focusing on place-responsive pedagogy as a focal point for teaching and learning in school-based friluftsliv in Sweden and perhaps beyond. This study explored teachers' perspectives in seventh thru ninth grade contexts. An area for future research is to further explore the educational potential of a place-responsive pedagogy from

students' perspectives, in order to gain an understanding of how such an approach is perceived by students and what a place-responsive pedagogy might enable in terms of student learning within school-based friluftsliv.

Concluding thoughts

In the discussion, I have reflected on the findings from the four articles, the theoretical framework and the concepts that have been used in this thesis. I have also discussed how these findings relate to previous research. This in turn, raises a number of questions such as, 'Why are post-anthropocentric perspectives necessary to embrace? Why should schools be teaching about sustainability in the twenty-first century? Why do we need pluralistic thinking in relation to friluftsliv as a learning area in the PEH curriculum?' Based on the findings from this PhD thesis, I suggest that there are several reasons why PEH teachers and researchers in outdoor studies should attend to more than human ontologies. In the following section, I will try to illustrate what a shift in thinking towards more than human ontologies has to offer researchers and practitioners in outdoor studies. And as such, contribute to outdoor education and friluftsliv scholarship and practice.

The dominant focus of educational research has been on issues of epistemology, primarily concerning how we as humans come to know, relate to and interpret knowledge (St. Pierre, 2011). One of the most widespread criticisms towards this human-centred and anthropocentric notion in educational research is that it, in a hierarchal manner, places humans above matter and the more than human (e.g. Johansson, 2016; Hultman & Lenz Taguchi, 2010; Snaza et al, 2014). This way of placing humans as the center and the origin of all knowing also has implications for educational practice.

Findings from this thesis suggest that for school-based friluftsliv and outdoor education, this human-centred notion produces a practice which primary focus is on personal and social development outcomes. Another consequence of such a human-centred anthropocentric notion, that I have discussed earlier, is that the natural world is reduced to merely a backdrop. In other words, nature is only interesting from the perspective of what it can do for us, or provide for us in terms of various locations for our people-centred activities.

Within a human-centred epistemology, the dichotomy between the subject (the learner) and the object (what is learned) is being maintained. Posthumanism calls into question the status of human subjectivity. To decentre the human subject on a plane of immanence, where everything coexists equally and on the same nonhierarchal level is an emancipation of the subject. However, this liberation of the human subject does not mean that it is liberated from responsibility. On the contrary, this means an emphasis of

responsibility (Johansson, 2017). From perspective of the people-centred world view of anthropocentrism, human beings are seen as superior to the natural world and therefore entitled to use it and control it.

What could be considered a position that required taking responsibility for the world has instead made it possible, and to a certain extent legitimized an escape from responsibility. The global warning in the form of climate change and polluted oceans are effects of not taking this responsibility seriously. Johansson (2017) suggests that the closeness to animals, plants and matter on a plane of immanence, makes hiding impossible and instead forces us to take responsibility.

Thinking immanence in school-based friluftsliv indicates that it is the fate of the human to assume a new responsibility for everything that is around us. Interweaving and holding it all together is the concept of place. As place-responsive practitioners, it is our 'response-ability' towards students, societies, and ecosystems to better meet the changing needs and ethical relations that may be worthy the complexity of our changing world.

Sammanfattning på svenska

Bakgrund

Olika former har friluftsliv har varit en del av svensk utbildning i mer än hundra år. I den reviderade svenska läroplanen från 2011, förstärktes friluftslivets roll i skolan, då det skrevs fram som ett av tre kunskapsområden i ämnet idrott och hälsa. Trots att friluftsliv har en lång tradition som del av svensk utbildning, har det som kunskapsområde spelat en tämligen marginaliserad roll i den pedagogiska praktiken. Internationell forskning visar att det under de senaste 25 åren skett en diskursiv förändring bort från en aktivitetsbaserad diskurs med fokus på personlig- och social utveckling. Den diskursiva förändring som åsyftas, är en ökad kritisk medvetenhet inom internationell friluftsforskning.

Denna diskursiva förändring innefattar exempelvis ett växande intresse för platspedagogik och att utbilda för en miljömässigt hållbar framtid som det primära målet för friluftsliv i skolan. Pedagogiskt handlar det om en praktik som tar utgångspunkt i platserns kulturella, ekologiska och historiska förutsättningar. Här finns det likheter med intentionerna i den svenska läroplanen, inom vilken det betonas att historiska, miljömässiga, internationella och etiska perspektiv ska behandlas inom alla ämnen, däribland även idrott och hälsa, där friluftsliv är inbäddat.

Trots en betoning på att dessa fyra övergripande perspektiv ska genomsyra alla ämnen i den svenska läroplanen verkar det pedagogiska arbetet med att omsätta dessa till faktisk undervisning inom ramen för ämnet idrott och hälsa i allmänhet, och friluftsliv som kunskapsområde i synnerhet, vara underutvecklat.

Syfte och frågeställningar

Syftet med denna avhandling är att kritiskt undersöka vad som tas för givet, respektive osynliggörs, genom de sätt som friluftsliv som kunskapsområde inom ämnet idrott och hälsa beskrivs i läroplanstext samt i idrottslärares sätt att tala om friluftsliv som pedagogisk praktik. Vidare så utforskas i avhandlingen en platsresponsiv pedagogik och den pedagogiska potentialen detta erbjuder för undervisning och lärande i friluftsliv i skolan.

Följande forskningsfrågor har guidat forskningsprocessen i var och en av de fyra artiklarna i avhandlingen: 1. Hur talas det om outdoor education av Nya Zeeländska lärare och vilka är de diskursiva effekterna av detta tal? 2. Vilka sätt att relatera till plats framträder genom en decentring av människan med fokus på jämbördiga och relationella

möten mellan människa och det materiella och mer-än-mänskliga? 3. Hur påverkar det som tas för givet beträffande friluftsliv som kulturellt samhällsfenomen synen på friluftsliv som kunskapsområde inom idrott och hälsa i den svenska läroplanen? 4. Vilka sätt att se på friluftsliv som kunskapsområde inom idrott och hälsa i den svenska läroplanen framträder genom att omvärdera förståelsen av friluftsliv utifrån platspedagogiska perspektiv i en årskurs 7-9 kontext?

Metodologi

Avhandlingen består av fyra självständiga men samtidigt sammanflätade artiklar. Empiriskt baseras avhandlingen på intervjuer med idrottslärare i Nya Zeeland, studenters reflektionsböcker från en månadslång tur i Klippiga bergen i Kanada samt läroplansdokument, intervjuer och workshopreflektioner från en ettårig fallstudie med en grupp idrottslärare i Sverige. Inspirerad av Michel Foucault och i synnerhet av Gilles Deleuzes och Félix Guattaris filosofi, har relationell materialism och posthumanistiska perspektiv tillämpats i analysen.

Syftet med avhandlingens första delstudie var att utforska och problematisera de diskursiva effekterna av lärares sätt att tala om *outdoor education* i Nya Zeeland. Fokus låg på vad som kan sägas, hur det sägs och de effekter sådana sätt att tala får för den pedagogiska praktiken. I denna studie används en Foucault-inspirerad diskursanalys för att analysera intervjuer med åtta gymnasielärare i Nya Zeeland. Analysen var uppdelad i fyra steg (Bolander och Fejes, 2009). I det första steget analyserades hur *outdoor education* talas om i intervjuerna. I det andra steget analyserades vilka lärandemål som anses ”normala” eller ”sanna.” I det tredje steget analyserades vilka slags lärandemål som utesluts. Slutligen analyserades vilken typ av subjektivitet som skapas genom det här sättet att tala.

I den andra delstudien var syftet att utforska relationer mellan människa och natur samt olika sätt att relatera till plats. Empiriskt består denna studie av material i form av reflektionsböcker från en grupp universitetsstudenter under en månadslång kanotpaddling och vandringstur i de Kanadensiska klippiga bergen. För att analysera det empiriska materialet tillämpades ett relationell materialistiskt perspektiv (Hultman & Lenz Taguchi, 2010). Ontologiskt utmanar detta perspektiv den människocentrerade antropocentriska synen där människan ses som överordnad allt annat. Genom att även ta det icke mänskliga i beaktande, ges djur, natur och det materiella samma agentiska kraft och möjlighet till påverkan i ett relationellt samspel.

I avhandlingens tredje delstudie var syftet att kritiskt undersöka vad som tas för givet, respektive osynliggörs, genom de sätt som friluftsliv som kunskapsområde inom ämnet idrott och hälsa beskrivs i svensk läroplanstext. Platsbegreppet, tillsammans med Dele-

uze och Guattari(1987) och deras koncept *becoming* (tillblivelse), användes för att skapa *becoming-place* som analytiskt verktyg genom vilka läroplanstexterna analyserades. Enligt Deleuze och Guattari ska fokus läggas på vad en text gör istället för vad en är. Med andra ord, fokus för analysen var på vad som möjliggörs, respektive utesluts, genom det sätt som friluftsliv som kunskapsområde beskrivs i läroplanstexterna.

Den fjärde delstudien i avhandlingen undersöker den pedagogiska potentialen som en platsresponsiv pedagogik erbjuder för undervisning och lärande i friluftsliv inom idrott och hälsa. Den fjärde artikeln bygger på kvalitativa empiriska material från ett ettårigt forskningsprojekt tillsammans med en grupp idrottslärare som undervisar på högstadiet (åk 7-9). Studiens empiriska material baseras i huvudsak på intervjuer före och efter projektet samt deltagarnas reflektioner från de tre workshops som genomfördes under våren 2015. *Becoming-place* (Deleuze och Guattari, 1987) användes som analytiskt verktyg för att utforska nya tankesätt och sätt att undervisa i friluftsliv i skolan.

Resultat

Resultaten från avhandlingen visar att olika ontologiska utgångspunkter påverkar vad som anses ”normalt” eller ”sant” beträffande lärande i outdoor education och friluftsliv i skolan. I intervjuerna med lärarna i Nya Zeeland i delstudie ett och de svenska idrottslärarna i delstudie fyra, finns det vissa likheter men också skillnader i hur de talar om sin pedagogiska praktik. I både Nya Zeeland och Sverige, har outdoor education och friluftsliv varit en del av skolidrottsämnet sedan 1980.

En av likheterna ligger i att lärarna i Nya Zeeland, såväl som i Sverige, talar om en praktik med fokus på att lära eleverna olika friluftsansktiviteter som mål och innehåll i ämnet. Många gånger beskrivs detta som ett instrumentellt och dekontextualiserat lärande. Instrumentellt i den meningen att lärandet handlar om att lära för aktiviteten i sig som det enda syftet med undervisningen. Dekontextualiserat är det i den meningen att var vi befinner oss, dvs. på vilken plats, eller i vilket sammanhang lärandet sker är av underordnad betydelse.

Samtidigt visar också resultaten av lärarnas sätt att tala om outdoor education i Nya Zeeland även antagit formen av en praktik som bygger på en platsresponsiv pedagogik. Pedagogiskt handlar det om en praktik som ser lärande om plats utifrån hållbarhetsperspektiv som mål och innehåll för outdoor education i den Nya Zeeländska gymnasieskolan. Till skillnad från lärarna i Nya Zeeland talar inte de svenska lärarna om någon alternativt lärandediskurs till den annars dominerande aktivitetsdiskursen.

Resultaten från avhandlingen visar att det finns pedagogisk potential i en platsresponsiv pedagogik. Platsresponsiv pedagogik utmanar den förgivet tagna människocent-

rerade praktik med fokus personlig- och social utveckling som mål och innehåll. En praktik som traditionellt dominerat outdoor education och skolbaserat friluftsliv. Pedagogiskt handlar det om en praktik som tar utgångspunkt i platserns kulturella, ekologiska och historiska förutsättningar. Resultaten från den ettåriga fallstudien med de svenska idrottslärarna visar att en platsresponsiv pedagogik som utgångspunkt för friluftsliv i skolan skapar möjligheter för att arbeta med läroplanens övergripande historiska, miljömässiga, internationella och etiska perspektiv. En platsresponsiv pedagogik gjorde det möjligt för lärarna, att tillsammans med eleverna, arbeta med de övergripande perspektiven i läroplanen. Genom en platsresponsiv pedagogik skapades även möjligheter för att engagera eleverna i ämnesövergripande arbete med skolans närområde i fokus för lärande i friluftsliv i skolan.

Slutsatser

Sammanfattningsvis visar resultaten från avhandlingen att en decentrering av människan öppnar upp för jämbördiga och relationella engagemang i möten med det materiella och mer än mänskliga. I kombination med en platsresponsiv pedagogik samt friluftsfärdighet som innefattar förmåga att läsa landskapet genom att engagera sig i dess miljömässiga, kulturella och ekologiska förutsättningar, öppnas nya möjligheter för relationer mellan människa och natur. Denna decentrering av människan, till förmån för jämbördiga relationer och möten med det materiella och mer-än-mänskliga, öppnar även upp för nya möjligheter för lärande i friluftsliv i skolan. Som platsresponsiva pedagoger är det vårt gemensamma ansvar gentemot elever, studenter, samhällen och ekosystem att bättre möta vår tids förändrade behov och de etiska relationer som är mer värdiga komplexiteten i vår föränderliga värld.

Sammanfattning av artiklarna

Artikel I

In and out of place: exploring the discursive effects of teachers' talk about outdoor education in secondary schools in New Zealand

Syftet med denna artikel var att utforska och problematisera de diskursiva effekterna av lärares sätt att tala om *outdoor education* i Nya Zeeland. Fokus ligger på vad som kan sägas, hur det sägs och de effekter sådana sätt att tala får för den pedagogiska praktiken. I denna studie används en Foucault-inspirerad diskursanalys för att analysera intervjuer med åtta gymnasielärare i Nya Zeeland. Analysen är uppdelad i fyra steg (Bolander och Fejes, 2009). I det första steget analyseras hur outdoor education talas om i intervjuerna. I det andra steget analyseras vilka lärandemål som anses ”normala” eller ”sanna.” I det tredje steget analyseras vilka slags lärandemål som utesluts. Och slutligen analyseras vilken typ av subjektivitet som skapas genom det här sättet att tala.

Slutsatsen från denna studie är att olika diskurser existerar och är sammanflätade i lärarnas sätt att tala. Förknippade med en dominerande äventyrsdiskurs är även ett antal subdiskurser, såsom risk och säkerhet, personlig färdighet och bedömning. Kopplat till en lärandediskurs är subdiskurserna miljö och hållbarhet samt samhällskritik. Motstånd mot en dominerande äventyrsdiskurs med fokus på friluftaktiviteter som t.ex. paddling och klättring, kan spåras i en lärandediskurs med fokus på en platsresponsiv pedagogik som utgångspunkt för lärande. Resultat från studien tyder på att fokus på risk och säkerhet samt bedömning baserad på färdigheter i olika friluftaktiviteter har utvecklats som diskursiva effekter av att ha outdoor education inplacerat inom ramen för ämnet *physical education* (PE) i den Nya Zeeländska läroplanen. Detta i kombination med brist på tydlighet vad gäller mål och innehåll för outdoor education som kunskapsområde.

Resultat från studien visar också på att outdoor education i Nya Zeeland har antagit olika former och skiftat plats i läroplanen över de mer än hundra åren som outdoor education funnits med i läroplanen. Sedan outdoor education blev ett kunskapsområde inom ämnet *physical education* (PE) under tidigt 1980-tal, har det antagit formen en praktik som bygger på ett instrumentellt och dekontextualiserat sätt att lära sig friluftaktiviteter. Samtidigt visar också resultaten av lärarnas sätt att tala att outdoor education i Nya Zeeland även antagit formen av en praktik som bygger på en platsresponsiv pedagogik som ser lärande om plats utifrån hållbarhetsperspektiv, som mål och innehåll för outdoor education i den Nya zeeländska gymnasieskolan.

Artikel II

Becoming-crocus, becoming-river, becoming-bear: A relational materialist exploration of place(s)

Fokus för den här artikeln var att utforska relationer mellan människa och natur samt olika sätt att relatera till plats. Ett relationell materialistiskt perspektiv användes för att utmana en antropocentrisk världsåskådning samt vid analys av det kvalitativt empiriska materialet som studien bygger på. Särskilt intresse riktas mot de berättelser som kommuniceras genom kroppsliga möten med platser, i synnerhet Brazeau River i de Kanadensiska Klippiga Bergen och intilliggande områden.

Hultman och Lenz Taguchi (2010) argumenterar för vad de kallar ett relationellt materialistiskt perspektiv för att utmana antropocentrism och för en decentrering av människan. Att ta ner människan från sin överordnande och centrerade position, innebär att bjuda in mer än mänskliga samt materialistiska perspektiv i hur vi tolkar och förstår samt relaterar till vår omvärld. I vår mer perifera position befinner vi oss på samma immanenta plan tillsammans med allt annat, helt utan inbördes hierarkier.

Empiriskt består denna studie av material i form av reflektionsböcker från en grupp universitetsstudenter under en månadslång kanotpaddling och vandringstur i de Kanadensiska klippiga bergen. Kursen inom vilken turen ingår genomfördes i maj 2012. Gruppen bestod av 14 studenter (10 kvinnor och 4 män) och ett ledarteam bestående av två kvinnor och tre män. Studien är beviljad av etiknämnden vid University of Alberta, Kanada.

Forskningsdesignen för projektet är inspirerad av Mullins (2014) *commonplace journey methodology* och bestod i att deltagarna ombads att vid tre olika tillfällen under turen reflektera kring särskilda frågor. Frågorna var indelade i tre tematiska områden; förmåga, plats och färd. Dessa tre tematiska områden bildade struktur för datainsamling samt analys. Följande övergripande fråga formulerades för att guida forskningsprocessen: Vilka sätt att relatera till plats(er) framträder genom en decentrering av människan till förmån för jämbördiga och relationella engagemang i möten med det materiella och mer än mänskliga?

Sammanfattningsvis visar resultaten från studien att en decentrering av människan öppnar upp för jämbördiga och relationella engagemang i möten med det materiella och mer än mänskliga. I kombination med fokus på platshistoria samt friluftsfärdighet som innefattar förmåga att läsa landskapet genom att engagera sig för dess miljömässiga, kulturella och ekologiska förutsättningar, öppnas nya möjligheter för relationer mellan människa och natur.

Artikel III

(Re)conceptualising *friluftsliv* in the Swedish curriculum: Is it a case for place?

Syftet med denna artikel var att kritiskt undersöka vad som tas för givet, respektive osynliggörs, genom de sätt som friluftsliv som kunskapsområde inom ämnet idrott och hälsa beskrivs i läroplanstext i årskurserna 7-9. Empiriska material för denna undersökning består av fyra dokument tillhörande den svenska läroplanen för grundskolan (SNAE, 2011). Dessa är a) Läroplan för grundskolan, förskoleklassen och fritidshemmet 2011, b) Kursplanen för ämnet idrott och hälsa, c) Bedömningsstöd för idrott och hälsa samt d) Kommentarmaterial till kursplanen i idrott och hälsa. Friluftsliv har i olika former varit en del av svensk utbildning i mer än ett sekel. I den reviderade svenska läroplanen från 2011 förstärktes friluftslivets roll i skolan då det tillsammans med rörelse samt hälsa och livsstil, skrevs fram som ett av tre kunskapsområden i idrott och hälsa.

Platsbegreppet, tillsammans med Deleuze och Guattari (1987) och deras koncept *becoming* (tillblivelse), användes för att skapa *becoming-place* som analytiskt verktyg genom vilka läroplanstexterna analyserades. Följande fråga ledde forskningsprocessen: Hur påverkar antaganden som är tagna för givet gällande friluftsliv som kulturellt samhällsfenomen synen på friluftsliv som kunskapsområde i den svenska skolan? I den svenska läroplanen framhålls att historiska, miljömässiga, internationella och etiska perspektiv bör behandlas inom alla ämnen, däribland idrott och hälsa, där friluftsliv är inbäddat. Resultat från analysen visar att det finns ett behov av att ifrågasätta några av de för givet tagna antaganden som underbygger friluftsliv som kunskapsområde inom idrott och hälsa. För att möjliggöra för en pedagogisk praktik som beaktar de fyra övergripande perspektiven i läroplanen, krävs ett omtag kring den nuvarande synen på vad som anses vara målet för friluftsliv som kunskapsområde inom idrott och hälsa.

Sammanfattningsvis visar resultaten att friluftsliv begreppsliggörs och ses som fysisk aktivitet utomhus och är underbyggt av rekreativa snarare än pedagogiska perspektiv. I samtliga läroplanstexter som inkluderades i analysen, betonas fysisk aktivitet som ett kärnbegrepp. För friluftsliv som kunskapsområde, visar sig detta aningen problematiskt. Problemet är inte nödvändigtvis förenat med fysisk aktivitet i sig, utan snarare relaterat till hur fysisk aktivitet används och legitimeras i relation till skolbaserat friluftsliv. Enligt Deleuze och Guattari (1987) ska fokus läggas på vad en text gör, istället för vad en är. Den pedagogiska praktik som skapas genom det sätt på vilket friluftsliv framställs i läroplanstexterna, är aktivitetsbaserad och där färdighet i olika friluftaktiviteter är det lärande som premieras. Detta på bekostnad av beaktande av de fyra övergripande perspektiven genom en exempelvis platspedagogisk praktik.

Artikel IV

Becoming a place-responsive practitioner: Exploration of an alternative conception of *friluftsliv* in the Swedish physical education and health curriculum

Denna artikel undersöker den pedagogiska potentialen för en platsresponsiv pedagogik för undervisning och lärande i friluftsliv inom den svenska läroplanen för ämnet idrott och hälsa (SNAE, 2011). I olika former har friluftsliv varit en del av svensk utbildning i mer än ett sekel. I den reviderade svenska läroplanen från 2011 förstärktes friluftslivets roll i skolan då det skrevs fram som ett av tre kunskapsområden i ämnet idrott och hälsa. Trots att friluftsliv varit en del av svensk utbildning i mer än hundra år har det som kunskapsområde spelat en tämligen marginaliserad roll i den pedagogiska praktiken.

Internationellt är det ett växande intresse för forskning med inriktning på plats (Wattchow & Brown, 2011). Denna forskning ser utbildning för en miljömässigt hållbar framtid som det primära målet för friluftsliv i skolan. Pedagogiskt handlar det om en praktik som tar utgångspunkt i platsers kulturella, ekologiska och historiska förutsättningar. Detta överensstämmer med den svenska läroplanen som framhåller att historiska, miljömässiga, internationella och etiska perspektiv ska behandlas inom alla ämnen, däribland även idrott och hälsa, där friluftsliv är inbäddat.

Artikeln bygger på kvalitativa empiriska material från ett ettårigt forskningsprojekt tillsammans med en grupp idrottslärare som undervisar på högstadiet (åk 7-9). Studiens empiriska material baseras i huvudsak på intervjuer före och efter projektet samt deltagarnas reflektioner från de tre workshops som genomfördes under våren 2015. Deleuze och Guattari (1987) och deras koncept *becoming* användes i kombination med platsbegreppet för att tillsammans skapa *becoming-place* som analytiskt verktyg för att utforska nya tankesätt och sätt att undervisa i friluftsliv.

Sammanfattningsvis visar resultaten att den nuvarande förståelsen av friluftsliv som kunskapsområde inom idrott och hälsa är underbyggt av rekreativa snarare än pedagogiska perspektiv. Med andra ord, friluftsliv ses som en rekreativ aktivitet, t.ex. paddling eller vandring, gärna i natursköna områden långt från stadens larm och stress. Denna syn begränsar lärarnas syn på vad som är möjligt att göra inom ramen för friluftsliv i skolan. Resultaten visar också på att en platsresponsiv pedagogik gjorde det möjligt för lärarna att relatera till skolbaserat friluftsliv på nya och innovativa sätt. En platsresponsiv pedagogik gjorde det även möjligt att arbeta med de övergripande perspektiven i läroplanen samt att engagera eleverna i ämnesövergripande arbete med skolans närområde i fokus.

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PhD thesis by publication – The articles

- I Mikael, J., Backman, E., & Lundvall, S. (2016). In and out of place: exploring the discursive effects of teachers' talk about outdoor education in secondary schools in New Zealand. *Journal of Adventure Education and Outdoor Learning*, 16(2), 91-104. <http://dx.doi.org/10.1080/14729679.2015.1086660>
- II Mikael, J., & Asfeldt, M. (2017). Becoming-crocus, becoming-river, becoming-bear: A relational materialist exploration of place(s). *Journal of Outdoor and Environmental Education*, 20(2)
- III Mikael, J. (unpublished manuscript). (Re)conceptualising *friluftsliv* in the Swedish physical education and health curriculum: Is it a case for place?
- IV Mikael, J. (In press). Becoming a place-responsive practitioner: Exploration of an alternative conception of *friluftsliv* in the Swedish physical education and health curriculum. *Journal of Outdoor Recreation, Education and Leadership*.