Master Thesis

Exploring Wellbeing in Small and Unconventional Dwellings

Understanding living in small and unconventional dwellings through a multi-dimensional perspective of space.
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Abstract

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**Title:** Exploring Wellbeing in Small and Unconventional Dwellings

**Subtitle:** Understanding living in small and unconventional dwellings through a multi-dimensional perspective of space.

**Background:** Urbanization and densification is happening in practically all parts of the world. Cities are becoming bigger, and questions about accessibility to the urban areas is a concern. Difficulties in finding affordable accommodation is one, and another one is wellbeing in homes. With the recent interests in the increasing tiny house movement, living solutions that are affordable, simple, and small are gaining in popularity. This is happening partly as a reaction to that the average home size in many parts of the western world have been increasing dramatically in the last decades. Both building regulation institutions and research are often connecting small space living with negative effects on wellbeing. But the tiny house movement seem to show that people can live well also in small dwellings outside of such regulations. The question of what brings wellbeing to a homes has never been more relevant, and the area of small and unconventional housing is lacking research.

**Research question:** What is wellbeing living in small and unconventional homes?

**Purpose:** The purpose of this study is to increase the understanding of wellbeing in small and unconventional homes. The objective of this research is to provide a holistic understanding of wellbeing in such homes, by going beyond firstspace and secondspace dimensions, into a thirdspace perspective.

**Method:** Semi-structured, face-to-face interviews and observations of people chosing to live in small and unconventional dwellings. A thematical analysis strategy suitable for new concept development was adopted. An abductive approach was applied in order to frame the study being multi disciplinary, and in order to obtain increased understandings of the study phenomenon. However, the study focused heavily on the empirical data from my study

**Conclusion:** This study found that the wellbeing is experienced as a totality of different dimensions: not only does the physical dwelling in itself provide for wellbeing, but also dimensions relating to thoughts, meanings and lived experiences they associate to their dwellings. A holistic perspective is what best can provide an understanding of their experienced wellbeing, where physical, mental and lived dimensions are combined. Furthermore was found that the dwellings can work as facilitators to achieve wellbeing on several levels both relating to their inner space in their dwellings, bringing in other spatialities, and for their lives as a whole.

**Keywords:** Small space living, tiny house movement, experienced wellbeing at home, housing beyond traditions and conventions, influences of spatialities, spatial theory.
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1. Introduction

This chapter introduces the research area of the study, both the current empirical world, the setting for the study, as well as how research has dealt with unconventional small space living, and wellbeing. Also the space theory is introduced, and shows how it can facilitate for the exploration of this untapped study area. At the end, purpose, research question, limitation and delimitations to this thesis is provided.

1.1 Background

Urbanization and densification is happening in many parts of the world at a drastic rate. Today 54% of the world's population live in urbanized areas, by 2050, the estimation is 66%. Not only is the division between who lives in rural versus urbanized areas are changing, but the actual numbers are increasing as well, in practically all parts of the world. Megacities which refer to cities with more than ten million people have been developing at an unprecedented rate. In 1990 the number of megacities in the world was ten. In 2014, twenty-eight megacities were identified, and by 2050 the estimation is forty-one megacities. This means many challenges as densification won't stop for the foreseeable future (United Nations, 2014).

Urbanisation is fundamental for economic development; without it there would be just poverty. It is due to desification that prosperity is created through different people and ideas being present in the same area. Concentration of people also mean concentration of needs, and the urbanized areas more than other incentivate to solve those needs in innovative ways (Soja, 2000).

Urbanization is not a new phenomenon, and can be seen to be the general ongoing phenomenon around the world, leading to concentration of people in urban areas (Harvey 2012, UN 2014). Already in the 1960's Lefebvre (1982) discussed many issues of the ever globalized, urbanized cities, where an ugly image of the city is portrayed, filled with problems and injustice. Some of these relate to what he means the right to live an urban life, to have access to the possibilities and opportunities the city can give, but also to have the right to the city center, and acknowledges the everyday struggles and the immense problem of people having to live in slums and ghettos in dispersed areas, often in small and bad quality
dwellings. The injustice he mentions include the difficulty to have a decent accommodation, as lack of resources and bad structures. Also Yates et al, (2006) acknowledges the difficulty in urbanized areas in finding decent and affordable accommodation. Castells (1989) argues that the economic and social pressures of the city is forcing people to find living solutions that might not be ideal; both the surge of slums and people living in small or in unconventional dwellings. Many urbanized big cities such as Singapore, Hong Kong, Tokyo and Shanghai are famous for their high density and compactness in the living solutions, with a big question about living quality in such living spaces (Chan et al, 2002). Also Harvey (2012) questions whether this urbanization with all what it implies have in fact increased the wellbeing at home of people living in cities.

Many concerns regarding wellbeing at home can be raised when discussing densification in the living solutions when people live in a very small space. Out of the confined living conditions in urban areas in Sweden in the 20th century, where many people lived in very small dwellings with low standards, the Swedish authority for urban planning, building and living; Boverket, started to raise concerns about wellbeing at home, in particular when living in small spaces. Boverket has for a long time connected confined living with social problems, and has been viewed as having negative effect on wellbeing with physical, social and psychological concerns, and as a result setting standards for minimum required space for living (Boverket, 2016). With Boverket's three main definitions/ limits for confined living, the space required to live "acceptably" or "well" has increased through definition one in 1946, definition two in 1967 and definition three in 1986. With definition three, even a single person living in a studio apartment would be regarded to live in a confined space (Boverket 2016). In the field of building and accommodation planning, many frameworks for standards have been put into practice to regulate how dwellings should look like in terms of size and other aspects (UK greenbuilding council 2016, Boverket 2016, Wilson & Boeland 2005). Many small space solutions of today don't have the support of architectural rules and standards, but still people seem to be able to live well in such spaces (Brown, 2016).

Also some regulatory frameworks in the United States have strict limits on how small a house actually can be, ranging from between 79 and 167 square meters, meaning that building a smaller dwelling wouldn't comply with the building code, and hence are illegal. Home size in the United states has been increasing, promoting a quantity rather than quality mind-set,
where the average house size has more than doubled since the 1950, at the same time as the average inhabitants per home has been decreasing (Wilson & Boehland, 2005). Also in Australia, Dowlings and Power (2012) confirm that house sizes have been increasing drastically from the average of 162 square meters in 1984/1985 to the average of 239 in 2006/2007. Most people living alone prefer and can manage to live in a 3 bedroom detached house, meaning that the mindset of dwellers favour big space rather than small space (Reynolds et al, 2004). Gleson (2006) argues that the increased dwelling sizes is seen as problematic from a policy perspective, as it has several impacts on the environment and use of resources such as energy, water, land, and it is also seen negatively for the social sustainability with sedentary privatised lifestyles.

The functions that a house should provide and how the home is viewed upon is taking up more debate: According to Magnusson (2017) many people have started to think differently on what a home actually means, IKEA, being one of the biggest companies worldwide to provide solutions for living spaces, and seeking to make everyday life at home better, have been conducting several studies and home visits, on how people around the world live (IKEA, 2017). One interesting study conducted by the research team at IKEA is the life at home report ”what makes a home a home”, which broaden perspectives and views on what a home actually means to the people. For example, it has been stated that home could be seen as the place where it smells and feels like home, or where you can connect automatically to the wifi without login details. Understanding how homes are changing and what we actually need for health and wellbeing is crucial for the future; in particular related to small space living that might have an even greater importance in the future (Magnusson, 2017, IKEA 2017).

Expanding the view of what home is and how people can live well by different means even when living small, Leivestad (2015) has conducted a study of people living in caravans in Sweden and Spain as a way of withdrawal to the ”good life”, and aspects of freedom being a central aspect, both freedom to and freedom from. She means that common conceptualizations of what is meant by home is being challenged by the caravan's material qualities. Further findings from her study revealed that a sense of freedom of possibile mobility is one contributing factor for the ”good life”, even if this freedom seldom is taken.

Mobility is also for the Tiny house movement a common occurence. According to Mutter
(2013) and Brown (2012), people are being more and more interested in living small and do often build on chassises for increased mobility. This is a counter trend from the notion of ever growing houses and growing material consumption. Leivestad (2015) states:

"The past few years have seen an extensive design and architectural interest in mini-homes, container living and compact homes. What in the US has become known as The Tiny House Movement has grown extensively as a social movement advocating downsizing to ‘the simple life’. Tiny houses can come in a wide range of shapes, many of them are self-built on wheels and some converted RVs or trucks. Downsizing to a tiny house is related to a wide range of concerns, including environmental and financial, but is by its enthusiasts also fronted with reference to notions of ‘adventure’ and ‘freedom’" - (Leivestad, 2015, p. 218).

Also Media companies such as faircompanies and living big have showed examples of extremely small and different living solutions among their thousands of reviews of home visits, with many examples of small space living solutions. The majority of these show how even extremely small spaces possibly can bring great wellbeing and living quality. (Faircompanies, 2017; Living big, 2017). One example of these spaces is the Nagakin capsule building from 1972 which according to Sveiven (2011), is a statement for how future housing would look like in the cities, as densification and urbanization force people to live smaller. This was seen as a solution to urban living. This was the first capsule architecture design, Each unit measures 4x2,5 meters, and complete with TV, telephone, stereo, bathroom, bed, desk, storage space. Today Japan has endless of capsule living solutions (Sveiven, 2011). Another example are the more than 11000 people in England alone that are living in houseboats, many of which small narrowboats. People living like this has increased exponentially in the last couple of years, suggesting there is a big interest in this way of living. At the same time, London house prices have been sky rocketing, making boat living seemingly affordable as a comparison (Mike & Maynard, 2014). Another example is the "Diogene", by Architect Renzo Piano is the result of many years work to try to put together the bare necessities for living in a small unit. It is intended as a voluntary place of retreat, offering all the main functions of a house, presented with aesthetical considerations. The unit measures 3x2,5 meters, outside cladded in aluminium, and has a bright and simple interior that includes a kitchen and bathroom. (Domus, 2017).
As seen in this background, urbanization is still increasing in practically all parts of the world. As a result people are pushed to live more concentrated and with more restrictions of space and materiality. Concerns have been raised regarding wellbeing under many of these living conditions. But also, new questions of what a home is and how wellbeing can be achieved in different dwellings are rising. The context in which small and unconventional dwellings are gaining ground is characterized on one hand by the pressures that the concentration of people bring, making people rethinking use of resources and what they actually need to live well, and as an alternative to conventional housing, providing for a different lifestyle as well. Many examples of how these dwellings can look like can be found in popular media, which also have been exemplified here for an increased understanding of the empirical field this study is relating to.

1.2 Problem discussion

Living small and unconventional has gained a lot of interest in the last couple of years, to the extent that anthropologist Leivestad (2015), Mutter (2013), and others, argue that it is a movement, often referred to as the tiny house movement. Leivestad (2015) argues that people have started to question traditional ways of living, looking for other solutions that provide a better lifestyle. The gained interest in living small and finding new ways of making home beyond conventions is partly a critique towards the excess materiality, excess use of resources and the weight big traditional housing imply. For many of the people that chose to live smaller it becomes a way to simplify life, and get enriched by the things in life that really make them happy. Leivestad (2015) further states that the tiny house movement to a large extent is a middle class phenomenon, where it is an active choice to make life better with more wellbeing through these different living solutions.

However, the interests of living small and unconventional is a counter trend to the ever increasing dwelling sizes where bigger has been equal to better, and thus also equal to increased wellbeing. Wilson and Boeland (2005) show that the average house size in United States has more than doubled in the past fifty years, even if the number of occupants have been decreasing. Also Dowlings and Power (2012) suggest that home sizes have been increasing extensively in the past decades, both in Australia and many other parts of the world. Also Reynolds et al (2012) argues that even single occupancy dwellers favour big
housing rather than small even when they have to pay for it. The increased dwelling sizes in the western world has "become a significant issue across popular culture, academic and policy domains" (Dowling & Power 2012, p. 605).

Wilson and Boeland (2005) indicate that there are regulatory limits to how small a dwelling actually can be. Also the Swedish institution for planning, building and living regulations, Boverket, (2016) has minimum standards for dwellings, that in the past 50 years has increased its minimum acceptable amount of square meters required. According to Boverket (2016) amount of physical space is a determinant for wellbeing to take place in dwellings; with too little physical space wellbeing will be hard to achieve due to functional, social and mental concerns. Also Burton, (2015); Evans, (2003) suggest that small dwellings often leads to decreased wellbeing for its occupants. So there seems to be a contradiction when many of the dwellings that are commonly seen in the tiny house movement stand outside of planning regulations and below minimum standards of space set by regulatory bodies (Boverket 2016; Wilson&Boeland 2005), and hence according to practice and research shouldn't be worthy dwellings for health and wellbeing.

So when people choose small and unconventional living solutions for increased wellbeing, more research needs to look deeper into how wellbeing can be achieved in such dwellings. Leivestad (2015) argues that small and unconventional dwellings have to a large extent been overlooked by researchers, and that more insights into how people can make homes and wellbeing outside of set standards is needed. Magnusson (2017) suggests that we need to look further than traditional housing to understand what home and wellbeing at home means. Chan et al (2002) who have conducted a study of micro apartments in Hong Kong, also suggest that it is a critical question to look into wellbeing when living solutions are pushed to be smaller. Harvey (2012) has also raised concerns regarding confined and deprived living conditions that urbanized living can imply.

Wellbeing in and by a dwelling solution is an example of how the built environment affect us. Porteous (1996) states that the built environment has a big impact on us, as we through several sensory dimensions are very receptive of the built environment and how that influence our experiences and feelings. In fact, the relationship between the built environment and wellbeing seem to gain more ground, as Steemers (2015), Smith et al (2012) advocate for the
inclusion of the notions of wellbeing in the field of architecture to create better built environments that promote health and wellbeing. Also Burton (2015) suggests that the interest in wellbeing at homes is gaining interest both in research and in practice.

However, studies on wellbeing at home have not come a far way, and hold several limitations. For instance do many studies look at wellbeing with a quantifiable 'objective' perspective (Evans 2003; Burton 2015; Smith 2012) and many of these studies do also isolate specific factors of wellbeing such as studying the impact of proximity to green areas (Stigsdotter et al 2012), or noise (Gee & Takeuchi 2004; Haines et al 2001). Looking at wellbeing aspects in isolation does only provide a limited view on wellbeing. Also it becomes problematic with causalities as many things can affect the experienced wellbeing outside of the specifically studied factor. When quantifying wellbeing at home, as is the main paradigm within this research field, only a limited view of the experienced wellbeing can be achieved. A qualitative approach showing openness to subjective wellbeing is lacking, and would contribute to the understanding of wellbeing as actually experienced rather than pre set to fit.

Many of the existing studies on wellbeing in homes do also seem to focus on physical parameters such as size, temperature, noise etc., and suggest that these physical parameters have the main influence to affect the wellbeing at home (Boverket 2016; Evans 2003). But Hage (1997) however, argues that it is the feeling of a home that makes a home, not it's physical structure, and that it's building blocks are made out of affect, and do not necessarily result in a house or domestic dwelling. This calls for a more holistic view on wellbeing in homes, in order to increase the understanding of wellbeing in and as a result of these dwellings, beyond the physical dimensions (Leivestad, 2015).

In order to understand the experienced wellbeing in small space housing more holistically, and beyond physicalities, spatial theory can give insightful contributions. Spatial theory as Soja (1996) defines it consist of perceived, conceived and lived dimensions, also referred to firstspace, secondspace and thirdspace, which all give a layer of understanding of spatialities. To simplify, firstspace relates to physicalities, materialities and what can be measured. Secondspace relates to the planned and ideational. And thirdspace relates to the lived experienced dimension where everything we know and don't know come together. Only firstspace has a strong link to the physical space. This suggests that other dimensions than the
physical are of importance to understand spatialities and in turn wellbeing. Soja build his theory on Lefebvre (1991) who according to Zhang (2006) has been very influential in organizational studies, where new understandings of the relationship between humans and spatialities have been gained. However, in the field of organizational studies, the approach has often been to divide the three different dimensions of space as a cutting of a cake. This is seen by Hernes (2003) where even if providing insightful contributions, misses perspectives that could have been gained if looking at the three dimensions holistically (Watkins 2005). The main benefit with using spatial theory is to expand the view and understanding of wellbeing in small and unconventional dwellings through a multi dimensional perspective, which this study aims at doing.

To summarize this discussion, living in small and unconventional dwellings is gaining interest, in a context where house sizes have been increasing a lot in the last decades. The mindset has been that bigger is better (Wilson & Boeland, 2005), and so have also regulatory institutions such as Boverket (2016) been approaching wellbeing in homes; setting minimum standards of physical space that is needed to achieve wellbeing in dwellings. But when people chose to live in small and unconventional dwellings for increased wellbeing, research has to go deeper to understand how this can be achieved. The field of small and unconventional dwellings is according to Leivestad (2015) lacking research. Wellbeing at home is also an emerging research field (Smith et al, 2012), but holds many limitations. It has mainly been quantitative studies focusing on physical and planned dimensions, which if seen in a spatial perspective by Soja (1996), would take a firstspace and secondspace perspective. Even if valuable insights, it does not capture the whole picture. This study offers an alternative which through the use of thirdspace perspective (Soja, 1996), can expand the horizon and understanding of wellbeing beyond established views, into the lived and aspirational dimensions.

1.3 Purpose

The purpose of this study is to increase the understanding of wellbeing in small and unconventional homes. The objective of this research is to provide a holistic understanding of wellbeing in such homes, by going beyond firstspace and secondspace dimensions, into a thirdspace perspective.
1.4 Research Question

What is wellbeing living in small and unconventional homes?

1.5 Limitations

In this study I interviewed seven different dwellers living in different small and unconventional homes. None of the dwellers are living with children, and all are based in Sweden. All of the people that were interviewed have actively chosen to live like they do, not as a result of not having other options. This means there are limitations to the applicability of the results in other contexts than outlined here. And even so, there is no guarantee that the results of this study is generalizable further, even if there is a likelihood that many insights can be drawn from my study.

1.6 Delimitations

Due to the time limit of four months, only certain dwelling types and locations have been studied. Also, the wellbeing experienced by the dwellers have not been studied over time.

1.7 Disposition

Chapter 1 Introduction:
The first chapter described the research area of the study, both the current empirical world, the setting for this study, as well as how research has dealt with unconventional small space living, and wellbeing. Also the space theory is introduced as how it can facilitate for the exploration of this untapped study area. At the end, purpose, research question, limitation and delimitations to this thesis are provided.

Chapter 2 Review and Theoretical framework:
This chapter presents the theory relevant for this thesis; previous research and practical applications of wellbeing at home, how wellbeing can be defined, and my use of wellbeing in this study. Then spatial theory will be introduced through how it has been used in
organisational studies and how it can add value to understand spatial relationships also in homes and relating it to wellbeing. Finally, Space theory will be covered more in depth for a greater understanding of what then will be the base for the analysis.

Chapter 3 Methodology:
This chapter presents the methodological choices and their implications. The process of how the study was conducted is described and discussed in detail. The chapter motivates the qualitative abductive approach chosen, the ontological and epistemological positions, the data collection methods with interviews and observations, and the thematical analysis inspired by qualitative rigor and new concept development methodology. Finally, quality criteras and ethical considerations are presented.

Chapter 4 Empirical analysis:
This chapter presents, analyses and discusses the data collected during the research. First, the dwellers and their spaces are introduced, then the different themes found are presented and discussed.

Chapter 5 Discussion:
This chapter discusses the main results of this study in relation to previous research in the different relevant fields for my study.

Chapter 6 Conclusion:
This chapter concludes the study, summarises the main findings that answer the research question, and give room for some general concluding reflections.

References:
Harvard referencing system has been applied consistently with all citations in this study. Reference list can be found in the end of the thesis.
2 Review and Theoretical Framework

This chapter presents a review of the field of wellbeing at home and the theoretical framework of space theory relevant to this study. It starts by discussing different takes on wellbeing; definitions and approaches, the practical field of wellbeing at home, and then research which to a large extent quantify wellbeing and look at physical and planned (regulatory) parameters. This is where the importance of space theory can contribute with a wider understanding, as the physical and planned parameters would take first and secondspace perspectives. The additional thirddspace perspective present in space theory brings in a dimension of lived space, which goes beyond the current understanding of wellbeing at home as first and secondspace perspectives, and hence expands the understanding of wellbeing at home.

2.1 Views of wellbeing

In this section different views on wellbeing and wellbeing at home is presented. The field of wellbeing at home is largely influenced by institutions often related to building and planning regulations, including Boverket and UK green building council. What these organisations decide and propose, influence a lot on what people believe, think and do regarding wellbeing in homes. As the field is lacking of research, insights from these organisations will be presented as well, even if it is not research. Also the impact of World Health Organisation when it comes to defining and adopting how to work with wellbeing, has had a big impact to the field, including influencing companies such as IKEA. So for that reason, these non-academic sources are included in this section. Then will also be presented research on wellbeing at home, even if relevant studies are hard to find. The studies do also often show limitations with limited quantified views.

2.1.1 Defining wellbeing

Wellbeing research is growing, but yet there are many possible ways of defining wellbeing. It is used in different ways by different scholars and professions, belonging to many different
fields; both qualitative and quantitative studies, and related to other concepts such as happiness and health for instance, makes wellbeing hard to define (Dodge et al, 2012). Different definitions and uses of wellbeing can also have different implications to the study.

Not clearly defining wellbeing is according to Dodge et al (2012) common; it is instead often approximately described with its different dimensions. And as Thomas (2009) argues that wellbeing is "intangible, difficult to define and even harder to measure"(Thomas, 2009, p. 11), can further explain the nature of the term wellbeing. The fact that wellbeing is hard to measure also critiques the studies of wellbeing at home that quantify and measure wellbeing. Below are some understandings of the term.

Seligman (2012) argues that wellbeing is closely related to health, happiness and positivity. More specifically he regards wellbeing having the elements of; positive emotions, engagement, relationships, meaning and accomplishment. This suggest that there are certain requirements that should exist in order to achieve wellbeing; but it seems that allowing for personal differences and dynamics are missing. Wellbeing becomes quantified and seen as different building blocks. This dividing of wellbeing also becomes clear in the definition by World Health Organization, who in 1948 defined health, and so also wellbeing as: "...a state of complete physical, mental and social wellbeing and not merely the absence of disease and infirmity." (WHO, 2017) In practice, the use of this definition from WHO, or an interpretation thereof, is proven useful by organizations and companies that have a large impact on wellbeing at home (UK green building council, 2016, IKEA 2017). UK green building council (2016) has chosen to define wellbeing as; mental, social and physical, and they urge for that all three parts should be given as high of importance for wellbeing at home; but at the same time it is common that industries and research consider the physical dimension of wellbeing as more important. But in order to allow people to flourish all three dimensions need to be considered (Saligman, 2012). It is also easy to see the definition by WHO having relevance through its contents for living and wellbeing at home, as both physical, mental and social aspects are considered. However, this definition hinders a holistic qualitative understanding of experienced wellbeing as it is divided and quantified.

In order to increase the understanding of experienced wellbeing, subjective wellbeing could be a suitable approach. Some of the main names in positive psychology, Diener and Biswas
-Diener (2008) use a main approximation and understanding of wellbeing as *subjective wellbeing*, used in a variety of ways; physical wellbeing, emotional wellbeing etc. and without a clear definition, but approximated as something holding a positive feeling, a positive impact on us. This suggests that wellbeing may intentionally be left without restricting it, allowing for the different subjectivities to take place. Even if Diener and Biswas-Diener (2008) do not provide an exact definition of wellbeing, Organisation for Economic Co-operation and Development (OECD) do. They state that 'subjective wellbeing’ refers to ”the various evaluations, positive and negative, that people make of their lives, and the affective reactions of people to their experiences”(OECD, 2013: 29). This definition is also used in organizational research by Bryson et al (2017), finding it effective in order to understand employees wellbeing related to the spatialities at work. This definition has the advantage of being broad for the inclusion of people’s subjectivities and dimensions, at the same time as it gives the reader the understanding of what wellbeing is. This is the definition of wellbeing that will be used in this study as it fits with my study being explorative and looking at the experienced wellbeing of people in and by their spaces.

The strength with this definition of wellbeing is that it is an open, non isolated definition, allowing for the different subjectivities by the participants in my study to take place. Another advantage is that it does not hold prescriptions of what you need in order to feel wellbeing. This is an important point to make as wellbeing seem more accurate when acknowledging what actually is felt by the person, no matter if it fits the outlined description of wellbeing or not. If adopting the definition of wellbeing by WHO, it would have the disadvantage to divide and quantify the content of wellbeing. Its portrayal and usage is oftentimes unfortunate as being quantified and divided, but the actual content can be valuable if only looked at more holistically, and by allowing for the different parts not to be divided. This is being done in this study by adopting subjective wellbeing that will capture what is experienced no matter where it would fit in quantified definitions. Furthermore, including spatial theory will explore and widen the understanding further.

2.1.2 Wellbeing in the built environments and homes

Diener and Biswas-Diener (2008) argue that wellbeing is affected by the environmental factors around a person, and the feelings, impressions and perspectives people hold of this
As a result, they suggest that happiness and wellbeing is partly determined by ourselves with our perspective and interpretations of the world around us, suggesting an internal processing of our surrounding, both on the physical dimension as well as other dimensions. This internal process takes into consideration the spatialities of the surrounding world, and hence implying there is a connection between space and wellbeing which is important for this study. Adopting space theory of Soja (1996) in this study, the three dimensions of spatialities can all be related to wellbeing. The Spatial theory by Soja (1996) shows a relationship between people and spaces, in a socio – spatial dialectics. This means that space is a social construct which make internal processes of people important in order to understand wellbeing in and by spatialities. Hence, an approach to wellbeing as subjective wellbeing is better suited for this study, as it draws from the person and his/her's relationship to the world, rather than fitting in to set parameters or descriptions of what wellbeing should entail.

Burton (2015) suggests that our environment around us can have a big impact on how we feel; it could be a place or a detail that lift us up, make us feel great, such as somewhere you go on holiday, or a place that might have a negative impact, such as a depressive or claustrophobic environment. Evans (2003) states that the built environment has a big impact on our health and wellbeing, both directly and indirectly. For example he suggests that high rise buildings can have negative effect on our wellbeing, especially for women with young children, as it can be an actual or perceived barrier to leave the house. He also states that poor quality houses can lead to psychological stress. The built environment affects our wellbeing also on an indirect level, where psychosocial processes might be altered. Factors such as social relationships, personal control, our ability to relax from stress and fatigue, are all influenced by factors from the built environment (Evans 2003). The mix of direct and indirect factors makes it hard both to isolate which factors that affect our wellbeing, how, and to study the wellbeing of the built environment as a whole.

The design of our surrounding built environment, can favour or inhibit certain behaviours. Even if we learn and reason how to use space when in contact with our physical surrounding, the automatic responses to what a design, object or space communicate is still stronger. This means that designers of the built environment have a tremendous possibility to guide people for certain behaviours through what the space/object/design is communicating. This can
ultimately be used to create better spaces for increased wellbeing; not only for the spaces but for the implications those spaces have to the end user, for example how a well designed kitchen can stimulate the occupant to cook better meals (Thaler & Sunstein 2008).

UK green building council (2016) suggest that there are different layers when talking about wellbeing at home. The first level would feature the minimum standards often outlined in building codes and building guidelines. These can include comfort aspects such as a certain temperature, ventilation, amount of natural light and so on. The second level refer to more individual choices of preference in a home and can include non physical aspects such as cost, or a specific dimension being extra important or reasoned by the occupant. The third level refer to aspects that can give a sparkle or a wow sensation by the occupant. These can include a nice view from the window, nicely planned natural light, contact with nature etc. successful aspects from this layer can make the occupant feel in better mood and directly providing a happier spirit when in contact with these aspects of the built environment. It is often in this layer that aspects with nature, greenness and biophilic design take its place (UK green building council, 2016).

This section has showed how the built environment in general and dwellings in particular can have a big influence on our wellbeing, and also how our own interpretation can influence our sensation of our surrounding. It has also further connected wellbeing to spatialities, and expanded that there are different dimensions in which wellbeing is affected by spatialities. More detail into these dimensions will be covered under the theoretical framework with spatial theory, however, has been noted that many regulatory bodies, organizations and researchers tend to focus more on the first and secondspace perspectives by Soja (1996), which to simplify would mean the physical and the planned dimensions, and misses out on the thirddspace/ lived dimension which simplified can be called experienced dimension. Also in the next section will be highlighted how the studies on wellbeing at home often take a physical and quantitative approach.
2.1.3 Study parameters of wellbeing at home

In this section are described and discussed some parameters for wellbeing at home that are commonly studied and commonly considered by relevant organizations. It is not only interesting for its content but also for its way to approach wellbeing at home. It says something about where research and practice are today when it comes to understanding what brings or not wellbeing at home.

**Nature and natural light**

In the research of influencing factors for wellbeing at home, the proximity to nature and green areas has been one main contributing factor. People that live closer to green areas perceive higher wellbeing, more quality of life and less stress (Stigsdotter et al, 2010). Also Evans (2003) states that one of the main problems with lack of wellbeing in high rise buildings is the detachment and distance from the green. (Evans, 2003) further suggests that natural light in a dwelling is very important for wellbeing, and that dark environments more easily can lead to depression. Burton (2015) adds that large windows don't only have the value of giving natural light, but can be very important for the contact with the outside; the views and the possibility to follow the seasons and the time of the day, even when not being outside can have an important influence on wellbeing. So, previous research has acknowledged the link between nature, natural light, and wellbeing.

**Temperature and air quality**

UK green building council (2016) argues that the internal air quality is of high importance for the wellbeing of the occupants. If air quality isn't satisfactory, there are health risks and also focus and concentration levels among occupants can decrease. World Health Organization (2010) list the health effects of some of the most common problematics with air quality in buildings; benzene, carbon monoxide, formaldehyde, naphthalene, nitrogen dioxide, nitrogen dioxide, polycyclic aromatic hydrocarbons, radon, trichloroethylene and tetrachloroethylene. These chemical substances are the most commonly found in buildings and can derive from materials, glues etc. (WHO, 2010). Evans (2003) suggests that air pollution of some of these
toxins can other than disturb by smell, also lead to behavioural disturbances such as aggression, self regulatory ability etc. UK green building council (2016) also cover mould and damp as common problems in houses, and urges for the increased importance of adequate ventilation systems now that dwellings are becoming more and more air tight. Evans (2003) states that bad quality housing with problems such as damp and mould have a negative impact on the occupant's health and wellbeing. When discussing air quality, it is clear that health has a link to wellbeing, and that the border between what is health and what is wellbeing can be blurry or even non existent. Physical aspects of the built environment are mentioned affecting our bodies physically, that in turn also can affect us mentally. It suggests not to neglect health aspects even when wellbeing is studied, and with the subjective wellbeing as a definition, it is of high importance to also consider health as the subjective interpretation can evaluate a possible health problem negatively and hence reduce the wellbeing.

UK green building council (2016) also acknowledges the importance of temperature in homes. Burton (2015) suggests that when the indoor temperature is too low, people become irritable as a result, and when it is warm, more relaxed. He therefore means that insulation is important in order to facilitate to heat the home. However, there are also risks with mould problems in highly insulated homes where there isn't an adequate ventilation system. This view of Burton (2015) provides a generalizations of how people feel when in cold or warm homes, but it seems full of limitations as levels for different people are different, and reactions alike. Also Lidell and Guiney (2014) state that living in cold and damp leads to thermal discomfort for its occupants, and can further contribute to other different mental health stress factors, including the worry about health implications of living in cold and damp houses. The authors also imply that related to the temperature at home is also the financial worry that heating a house can be expensive and have negative impacts with debts and affordability. Consequently, keeping a low temperature at home can contribute to reduced stress and worry about heating costs, and hence affect wellbeing also positively (Lidell & Guiney, 2014). This perspective seem to take into consideration also aspects of wellbeing beyond physicalities.

**Noise**

Noise and the impact of noise for residents is a growing area of research as it is acknowledged to affect our wellbeing. Gidlöf-Gunnarson and Öhrnström (2014); Evans (2003) state that
loud noise disturbances from the outside of the building cause psychological distress, however not serious mental illness. Gidlöf-Gunnarson and Öhrnström (2014) suggest that when residents have accessibility to green recreational areas close to their dwellings, the negative influence of noise becomes lessened, both temporal and steady noise problems. This suggest that wellbeing also is affected beyond the inside of the dwelling. Burton (2015) also stresses that noise problems can have negative effect on health and wellbeing; privacy is a factor that is highly influenced by noise, both internal and external. Gee and Takeuchi (2004); Haines et al (2001) s that people that live with extensive noise from over flying planes and outside traffic, have poorer health and high levels of stress.

As seen in this section, the parameters just covered are all quantifiable and measurable, and belong to how wellbeing at home to a high extent is approached both by research and in practice today. It also focuses on wellbeing at home in relation to physical parameters, and not social or internal processes for example. Even if valuable insights from their studies, the disadvantage however, is that these studies are quantitatively oriented, suggesting a lack of understanding in the how it affects the wellbeing, and often studied in isolation, thus providing a one sided view. It strengthens the call for understanding wellbeing qualitatively, going beyond the surface and beyond sweeping simplifications of for instance 'low temperature at home reduces wellbeing' and like. Wellbeing at home tends to be portrayed as 'objective' truths' that should be considered for all. Much of this research is then also in practice taken as proven facts which further resonate and strengthen the mainstream paradigm of wellbeing at home. In the next section will be covered further how planning and building regulatory bodies have norms and limits for wellbeing at home which further shows a belief of 'objective' knowledge about how wellbeing can or should be achieved and when it can't.

2.1.4 Wellbeing effects of small space living

There seem to be a prescriptive orientation towards what you need in order to feel wellbeing at home, with organizations such as UK green building council (2016), and Boverket (2016) outlining acceptable levels, measures, standards that should be followed for an acceptable housing standard and for wellbeing at home. According to Wilson and Boeland (2005) there are also building codes that set limits for how small a house can be, and many of the small dwellings existing today stand outside of those building codes. When building codes don't
accommodate for the existence of all kinds of small dwellings because wellbeing according to
them can't be achieved in such spaces, there is an incoherence to the reality when people
actually feel wellbeing in those dwellings. This suggests that perspectives on how wellbeing
is experienced are missing and could be studied and understood further.

According to (Boverket, 2016), there are a few different definitions of what is regarded as
"confined" living. Understanding the context, this organization has intended to improve the
extreme living conditions in Sweden since the first half of the 20 century, and improve
wellbeing related to the dwelling. Their definition from 1946 states that when more than 2
people live in 1 room plus kitchen they would be regarded as living in a confined space. Their
definition 1967 stated that confined space would be regarded when more than 2 people per
room plus kitchen and living room. Their definition from 1986 states that all members in the
dwelling should have their own room, except partners that can share room. Then there should
be a kitchen and a living room as well. This definition would also imply that a single person
living in a studio flat would be regarded as living in a confined space. The EU definition of
confined living space allow maximum two kids under twelve years in the same room. Kids
between twelve and eighteen with the same sex can share the same room, but if different sex
or a person from outside of the household, should have their own proper room. Partners can
share. Apart from this, there should be a kitchen and a living room (Boverket, 2016).

Beyond the exact definition by boverket, confined living has been seen as a problem with
different effects on health and wellbeing throughout the existence of the organization.
Confined living has been associated with social problems, incest, prostitution and alcoholism.
(Boverket, 2016). Many other negative effects have been studied an opinionated about;
among others are psychological wellbeing, health issues, and opportunities to have what
needed to be able to for example do homework (Boverket, 2016).

Boverket (2016) imply that the physical aspects of a dwelling, it's amount of space and it's
amount of rooms are factors that would determine personal and social wellbeing. The
political aim has been to reduce the amount of people living in confined homes as this has
been viewed negatively for the people living like that. Today, the amount of people living in a
confined space in the bigger urban areas in Sweden is 18% of the population with the
definition from 1967, and much more with the third definition from 1986 (Boverket, 2016).
Burton (2015) states that there are many studies from the 1960's and onwards that have studied the impact on living small, where negative effects on wellbeing have been found. Evans et al (2003) suggest that insufficient space in homes easily can lead to depression, stress, anxiety, bad behaviour, and lack of academic performance. This according to Burton (2015) can have its explanation in the thought that there isn't enough space for certain activities to take place such as doing homework. And also the fact that in a small dwelling conflicts and tensions between the occupants can suffer negatively. But he also indicates that through clever design, living small can to some extent be ameliorated (Burton, 2015). If there wouldn't be enough space for certain activities to take place, the question is then how much space actually is needed, and which if all activities need to be done at home. Through the study by Leivestad (2015), the traditional view on housing in the western world is questioned. In her study she has looked at how people make their homes in caravans, and how the life in these campsites in Sweden and Spain have contributed to the good life and wellbeing for the people in her study. This suggests that wellbeing in a home does not necessarily need to be big or with characteristics of a traditional house to provide wellbeing. Hage (1997) as well, reminds us that home making does not need any physical building stones, but is instead built by the affective construct including feelings of familiarity, community, security and a sense of hope or possibility. Hage's view on homes challenges the traditional view of houses, that according to Leivestad (2015) entail certain characteristics of materiality and size. She also argues that with the growing tiny house movement, more people are interested in living small for several reasons; including simplification of one's life, use of less resources and more. But she also suggests that research is lacking in this field.

In this section has been seen that the main view on small space living have raised several concerns for wellbeing when living small. Planning and building regulations, as well as a large portion of research consider that wellbeing is dependent on amount of physical space in the dwelling, where many of the dwellings visited in my study would stand outside of those limits. The perceived lack of wellbeing of this perspective relates to several aspects from functionalities, to how it affects the occupants mentally living small. What they have in common is that they focus on the physical attributes when talking about wellbeing at home. Interestingly, this does not need to be the only way to approach wellbeing at home, as both Hage (1997) and Leivestad (2015) acknowledges the feelings of home and wellbeing beyond
the physical attributes of the dwelling. The different perspectives just presented, can be related to spatial theory where planning and regulatory bodies, and a large portion of research are taking a firstspace and possibly secondspace orientation, whereas a minority such as Leivestad (2015) and Hage (1997) go beyond that into a thirdspace perspective as well. This further illustrates how the different dimensions of spatial theory can expand the understanding of wellbeing at home, and provide for different perspectives. So wellbeing at home has a strong link to both firstspace, secondspace and thirdspace dimensions, that in the next section will be covered more thoroughly.

2.2 Theoretical Framework

One way to understand human practices, feelings and wellbeing is through spatial theories. They have been used in organisational studies for a long time, and provide for multi-dimensional insights to the understanding of humans in space, and as a result also their actions, feelings and wellbeing. Not only is the organisational workplace organised, but also the home is, where we spend most of our time. As this study is looking at wellbeing in small and unconventional dwellings, it is of high relevance to this study to understand the spatial relationships further. Therefore, in this section first will be presented how space theory has been used by organisational scholars to provide for more insights, and then further down the chapter going more into depth of the spatial theory adopted in this study.

2.2.1 Space in organisation / home

As seen in the previous section, there is a strong link between wellbeing and spatialities. Bjerke (2010) advocates for the need to look at concepts such as space and place in order to understand social conditions and human activity. Some of it is unavoidable as humans live in time and space, so our activities take space and place. But the idea is to look deeper than that; acknowledging the importance of ”space” can provide perspectives that offer greater explanation and understanding of the social phenomenon being studied. To actually acknowledge space as an active factor that can be analysed to understand outcomes, in the sense that without the consideration of space, the situation wouldn't be the same. (Bjerke, 2010)
Also in the field of organisational studies, the concept of space is well used. (Hernes, 2003; Watkins, 2005; Zhang, 2006). Henri Lefebvre, being one of the most influential space theorist and thinker, with his famous *Production of Space* from 1974/1991, has influenced the field of organisational studies decisively (Zhang, 2006). Organisational studies have gained insights of the understanding of space, that has provided new perspectives for how to look at the social world within and related to organisational studies. For example has Lefebvre's contributions been to look at space as the producing factor of social actions and interactions rather than space as a result of social actions and interactions (Soja 2000). This means that there is a lot to gain in understandings of human actions, evaluations and feelings by considering space in organisational studies (Zhang, 2006). This in turn implies that an increased understanding of wellbeing can be achieved through involvement of spatial theory. Also Watkins (2005) states that space theory can bring new understandings and insights to organisational studies of it's people and their relationships to their surroundings. He states: "...Lefebvre's considerations of space have the potential to provide rich and insightful exploration of organisational space, which is not afforded by many of the current approaches taken in this field" (Watkins, 2005, p 209).

Lefebvre's space theory (Lefebvre 1991) has according to Zhang (2006) provided for the field of organisational studies an analytical tool allowing for the understanding of spatial and social processes, where the three elements in the model each provide a layer of different kind of content. Lefebvre's spatial triad constitutes of three perspectives: *Spatial practice*, which focuses on the physical materialized dimensions. *Representations of space*, with imagined dimensions, and *Spaces of Representation* as a combination of them both, bridging the gap, but still not being neither spatial practice nor representations of space, but rather as a balancing integrating element (Lefebvre 1991). Soja (1996) clarifies that Lefebvre's trialectivs of spatiality also can be referred to as perceived space, conceived space and lived space, which then avoid some of the common misinterpretations when reading Lefebvre. Lefebvre did not see these three elements as a spatial fragmentation, but rather as integrated model where the elements are in need of another for full understanding (Zhang, 2006).

However, Hernes (2003) uses the three elements of Lefebvre separately, dividing the space concept as slicing of a pie, where he goes through the three different space fragmentations one after another, and even if valuable insights and contributions to the understanding of
organisational space, it provides a limited view as the elements have been looked at in isolation without feeding each other. Zhang (2006) argues that this type of dividing of the elements seem positivist to some extent, and is quantifying space. Also Watkins (2005) argues that current discussions of organisational space often take just a singular dimension of space as focus, and hence limiting the analysis and understandings. He calls for an integrated, multi-dimensional view of organisational space, something that Zhang (2006) argues provide room for further attentions to the *lived* life, with its subjective experiences of spatial engagements.

### 2.2.2 Spatial theory

Urban planners have great advantage of understanding spatialities on a broad level as they have to take into consideration many aspects when analyzing and constructing new spaces. They are used to the multidisciplinary nature, and so to connect space theory with other aspects important for a society, such as wellbeing as a result of the built environment (Soja 2000). For this study, it is the built environment of small and unconventional dwellings that is of focus, and the wellbeing by occupants in those dwellings. Soja (2000) argues that the understanding of spatialities is more holistic in urban planning, in contrast to architecture and design for example that often have a more isolated view on the spatialities, focusing more on first and second space perspectives, such as physical aspects, functionalities, and the planned usage, rather than the lived and experienced.

The spatial theory contributions of the work of Henri Lefebvre and Edward Soja, can give a great understanding of spatialities well away from it's original birthplace according to Hernes (2003) and Watkins (2005) who are using the spatial theories to understand organizations, and to add more dimensions and open up for new understandings within their specific fields of study. So this gives the opportunity also in this study to amplify, look wider, and understand more of the how; as the spatial framework give such an all encompassing tool to understand and analyse spatialities and its effects.

There are several factors that affect our experiences of space. The first and strongest encounter is the visual experience, and it is the main channel through which we experience space. However, Porteous (1996) argues that understanding space properly goes beyond just what we see with out vision, beyond appearances, and beyond shapes. These
other inputs of space can give a major contribution to how we experience space. When acknowledging that space goes beyond the physical appearances, we can then start to experience space and how it affects us in a three dimensional way. There is also a strong relationship between social processes and space; they affect each other (Madanipour, 1997). Harvey (1989) suggests that how our physical surrounding looks like and is organized forms a base for sensations on how we can perceive and feel that space, and how the social practices can be thought about as a result. But Madanipour (1997) argues that looking at space outside of the social practices which it is part of would only be a limited view of understanding spaces.

Lefebvre (1991) introduces the spatial triad with it's contents which Soja (1996) calls perceived, conceived and lived space, or alternatively first, second, and thirdspace. Much of Lefebvre's theorizing derives from a duality in explaining space as this was the tradition for the past 2 centuries. Objective- subjective, natural-social, mental-material, real-imagined, etc in a paradigm of a closed logic of "either -or" or somewhere in between position of these categories. However, Lefebvre always tried to break these dualities by introducing a third alternative, also seen as "othering", providing a "both -and" possibility. This was meant to expand the discussion and understanding of space to go beyond and not stay single-dimensional, and not just move on a scale between real and imagined let's say. Soja argues that this thirding as otherness is the first step to provide a better and more holistic understanding of space. Lefebvre's work, has to a high extent influenced Edward Soja, who draws upon the extensive work of Lefebvre in his theory: Trialectics of spatiality (Soja, 1996).

Soja develops further what Lefebvre started and focuses even more on the importance of the thirdspace as otherness, where he sees it as a critical strategy to radical openness that Soja indicates Lefebvre only partially succeeded to portray in his works. Soja see's thirdspace beyond the combined first and secondspace perspectives. The otherness further provides critique and speak with a dialectical possibility of disordering, breaking and reconstructing of the knowledge of space, and which is fundamentally always open for additional otherness in the understanding and expansion of the subject (Soja, 1996).

In order to properly understand the spatiality of human living, the trialectics of spatiality provides a solid framework, and here I will go more into detail of the different components of
the theory. Soja (1996) states that spatiality is perceived, conceived and lived. It is also referred to as firstspace, secondspace and thirdspace. Perceived and conceived space can also be referred to as real and imagined, or physical and mental spaces; both exist and both contribute to understanding and feeling the space around us. This means that human living in space is not just the actual objective physical space which used to be the paradigm, but also the subjective interpretation or mapping if you wish of the space (Soja, 2000).

To go deeper into what firstspace constitutes of, Soja (1996) argues that it relates to our understanding of space as our physical surrounding where it can be quantified and measured; it is concrete and objective; it is the material and the materialization of our surrounding. Examples are physical dimensions of room or artifacts, tactile feelings of materials. Other examples relevant for this study are the measured wellbeing of isolated parameters as the main paradigm on wellbeing and practice of wellbeing at home. Soja (1996) states that even emotional/cultural space of privacy, it is not visible, but it is concrete as we can measure at which point, at which distance someone coming close to us make us feel intruded. Firstspace epistemologies can be understood as a formal science of space where objectivity and materializations are privileged. (Soja, 1996) Firstspace epistemologies build on a ”real” material world, which has a long tradition in geography through mappings and measurements of the world which in the exploration age collected “factual” knowledge and much quantitative data. Even if firstspace epistemologies can accumulate broad and valuable accurate spatial knowledge, they are still partial and incomplete (Soja, 1996). The same can be said about the practice and research of wellbeing at home that take on a firstspace orientation.

To give an example; a house can be fully measured and quantified on a floor plan for instance, mapped out through a firstspace perspective, with accurate angles and dimensions, accurate representations of all the objects in the house etc. But then if you ask the person living there to draw the floor plan of the house, apart from the imperfections in drawing capabilities, other views can be portrayed in this floor plan from the mind of who lives there. This would be a secondspace perspective. For example certain aspects of the house might be acknowledged, given other proportions, receive higher importance or other dimensions; for example that a room is bigger than the other even if the opposite would be the quantifiable truth, but for the dweller, that image remains his or her truth, showing that the view of the physical space is
processed through the mind and can show more than what just the firstspace perspective can. In this example highlighted there are some blurring and overlapping between them two which according to Soja (1996) can occur. He also argues that when the conceived/mental space perspective defines the material and social world better than exact empirical descriptions, firstspace falls suddenly into secondspace, without difference between them (Soja, 1996).

Even if the difference between first and secondspace sometimes is blurred, or with overlappings, Soja states that:

” Secondspace epistemologies are immediately distinguishable by their explanatory concentration on conceived rather than perceived space and their implicit assumption that spatial knowledge is primarily produced through discursively devised representations of space, through the spatial workings of the mind. In its purest form, Secondspace is entirely ideational, made up of projections into the empirical world from conceived or imagined geographies. This does not mean that there is no material reality, no Firstspace, but rather that the knowledge of this material reality is comprehended essentially through thought, as res cogito, literally ’thought things’. In so empowering the mind, explanation becomes more reflexive, subjective, introspective, philosophical, and individualized.” - (Soja, 1996 p. 78-79).

So as seen from the quote above, there are fundamental differences between firstspace and secondspace, and sometimes they can overlap each other, for example when the conceived space is the same or more accurate than the perceived space. In many cases the secondspace is built on firstspace, for example when talking about the processed thoughts or mental images of the concrete physical world. But secondspace can also be purely imagined; non concrete, non material spatialities. Soja (1996) argues that the physical world has throughout the history of geography been seen as a consequence, or a product of human activity, and only little attention has been given to how material geographies and its practices have formed and changed our subjectivity, rationality, consciousness, historicality and our sociality.

In the field of wellbeing at home, institutions such as Boverket (2016) other than a firstspace perspective, can also be seen adopting secondspace perspectives if seen in the light of planning and imagining how housing and living conditions should be like, but not in the way
of allowing the actual dwellers to dream and imagine themselves their standards they want to live after, or showing openness to what they need in order to feel wellbeing at home. This kind of subjective evaluation is on the other hand enhanced by the approach of wellbeing by OECD who adopt a a definition of wellbeing as 'subjective wellbeing' (OECD, 2013). This allows for the subjectivities often related to a secondspace perspective to take place, but does also have the possibility to extend into a thirdspace perspective, as the subjective wellbeing becomes what is lived and experienced. This occurs through the evaluations and reactions that people make of their lives and experiences, as is part of the definition. Hence, it is open for the totality that a thirdspace perspective implies, and can include content from all three spatial dimensions; firstspace, secondspace and thirdspace.

Thirdspace is the totality of spatialities, as where everything comes together. He uses the analogy of thirdspace is to space what eternity is for time. Thirdspace is not just simply firstspace with addition of secondspace; it is the combination and the outcome of them two where they are dismantled and reconfigured. Not only do real and imagined space (perceived and conceived space) come together, it goes beyond that, to become an extension of first and secondspace, that both constitutes of them and other dimensions (Soja, 1996).

Soja states: ”...Thirdspace: the space where all places are, capable of being seen from every angle, each standing clear; but also a secret and conjectured object, filled with illusions and allusions, a space that is common to all of us yet never able to be completely seen and understood, an 'unimaginable universe'.... Everything comes together in Thirdspace: subjectivity and objectivity, the abstract and the concrete, the real and the imagined, the knowable and the unimaginable, the repetitive and the differential, structure and agency, mind and body, consciousness and the uncounscious, the disciplined and the transdisciplinary, everyday life and unending history.” - (Soja, 1996, pp 56-57).

This section above present clearly how thirdspace is where all spatialities come together, and where also the unknoweable dimensions exist. It is what we know and what we don't know. It is the different layers of first and secondspace, but beyond a simple addition. Firstspace and secondspace together in a new configuration, that might add new meanings. Thirdspace is a
different entity than first and secondspace, even though it holds the totality of it all. A thirdspace perspective always help to get closer to expanded spatial knowledge as it questions, adds, can see things in different angles, and ultimately contain every possible perspective of space (Soja, 1996). This holds true also in my study, as first and secondspace perspectives common in the field of wellbeing at home are being questioned, and so my study is giving room for a deeper understanding of wellbeing as a result of the spatial relationships between the occupants and their dwellings which can be expanded further through adopting a thirdspace perspective.

To envision thirdspace further, Soja (1996) uses the story of the Aleph written by Jorge Luis Borges to portray content of what is difficult as a writer to chose the right words for.

”….What my eyes beheld was simultaneous, but what I shall now write down will be successive, because language is successive. Nonetheless, I'll try to recollect what I can.....I saw a small iridescent sphere of almost unbearable brilliance. At first I thought it was revolving; then I realized that this movement was an illusion created by the dissyng world it bounded. The Aleph's diameter was probably little more than an inch, but all space was there, actual and undiminished. Each thing (a mirror's face let us say) was infinite things, since I distinctly saw it from every angle of the universe. I saw the teeming sea; I saw daybreak and nightfall; I saw the multitude of America; I saw a silvery cobweb in the center of a black pyramid….I saw the coupling of love and the modification of death; I saw the Aleph from every point and angle, and in the Aleph I saw the earth and in the earth the Aleph and in the Aleph the earth; I saw my own face and my own bowels; I saw your face; and I felt dizzy and wept, for my eyes had seen that secret and conjectured object whose name is common to all men but which no man has looked upon- the unimaginable universe.” - (Borges, 1971 pp.10-14)

Through the Aleph, Soja perhaps succeeds to explain better how he envisions thirdspace being powerful, all encompassing truth about spatialities, in many cases an utopia, that when being aware and with radical openness, and through thirding as othering, we can get closer to create better understandings and better knowledge about space and spatialities.
"Thirdspace as I have been defining it, retains the multiple meanings Lefebvre persistently ascribed to social space. It is both a space that is distinguishable from other spaces (physical and mental, or First and Second) and a transcending composite of all spaces (Thirdspace as aleph)" - (Soja, 1996, p.62).

Thirdspace is not only a totality, but also a critique or an otherness that exist simultaneously. It is meant to continuously expand the knowledge of space, and Soja puts a big focus on this view of thirdspace. Thirdspace is not thought of as a third as in a trinity where it all stops, but as a continuous thirding.

The trialectics of spatiality

Soja (1996) indicates that each term in spatiality; perceived, conceived and lived space also contain a bit of the other two, even if they can be studied in isolation as well. All three terms have the same value, no one is given more importance in terms of knowledge about space. But then strategically, thirdspace has a priori in order to open up further the knowledge of space, and to break free from the dualities that long has been in the history and practice of spatial theory with firstspace and secondspace epistemologies. (Soja, 1996)

To conclude I want to cite what Soja said in a University lecture recording in 2012: "Spatial thinking can not only enrich our understanding of nearly any subject, but also having the potential to extend our practical knowledge into more effective actions aimed at changing the world for the better.” (Soja, 2012, presentation, minute 19.08)
2.3. How wellbeing and space theory is used in my study

Throughout the section of wellbeing, (2.1), and space theory (2.2) I have in the specific sections outlined the approach this study is taking in contrast to much of existing research and practice, and in accordance to some research. I have also been doing links between wellbeing and spatial theory. I have also been establishing that wellbeing at home has a strong link to both firstspace, secondspace and thirddspace dimensions.

There are many definitions of wellbeing, and different approaches taken. Even if inspired by the definition of WHO with physical, mental and social parts, I am not adopting it due to the quantification within that definition. Much of the field of wellbeing at home is quantifying wellbeing, and studying different factors in isolation, lacking of both deep and holistic understanding of wellbeing at home. This quantification and measurement would take a firstspace perspective if seen through a spatial perspective according to Soja (1996), favouring 'objective' facts and exact measurements that are provable. This approach is taken by Evans (2003), Stigsdotter et al (2010), Gee and Takeuchi (2004) to name a few.

My study is taking a step beyond physicality and materiality usually common within the field of wellbeing in dwellings. Even if spatialities and wellbeing can be dependent on physical attributes (firstspace perspective), it is only one out of more dimensions. This study is also going beyond the rules of the imagined and planned dimensions (secondspace perspective), such as what planning and building regulatory bodies such as Boverket (2016) suggest. This again is only giving one perspective of knowledge, lacking the insights a multi dimensional approach could give.

Including all spatial dimensions is acknowledged in organisational studies where space theory is adopted extensively. But even if engaging in all three spatial dimensions, it is according to Watkins (2005), Zang (2006) common to divide the three different space dimensions as a cutting of a cake, which further is exemplified through the work of Hernes (2003). This again means that only a limited view is obtained. When the spatial framework is applied holistically, with the consideration of how each dimension (perceived, conceived, lived) help the understanding of the other dimensions within the trialectics of spatiality, it is a powerful tool allowing for new explorations and insights. Soja (1996) states that each dimension carries a
bit of the other two dimensions, so studying them in isolation, as the result of dividing them, means that only a simplified picture will be seen.

In my study, I am adopting a holistic approach to the spatial framework. This means that I will not be dividing it into three sections. Instead I will be engaging all three dimensions into a thirdspace perspective. Thirdspace as aleph, or as a totality of everything we know and everything we don't know, as Soja (1996) advocate for is the aim for this study. This does also go in line with the study being explorative, aiming to reach what we yet don't know. It is also aimed at breaking of first and secondspace perspectives mentioned about the wellbeing at home, providing for a critique and an alternative where a more holistic thirdspace perspective is adopted. This can also be seen is accordance to how Soja (1996) see's thirdspace bringing new insights as the breaking of first and secondspace dimensions, to then build it up again in a new constellation, with an increased understanding, providing for much more than just first and secondspace added together.

Also the definition of wellbeing that I am adopting in this study is highly compatible with a thirdspace perspective as discussed earlier. The definition by OECD that I adopt in my study states that wellbeing is; "the various evaluations, positive and negative, that people make of their lives, and the affective reactions of people to their experiences"(OECD, 2013, p.29). This definition is also of qualitative nature, showing openness to subjective accounts, and providing for in depth understandings of how wellbeing is experienced living in small and unconventional dwellings. As the the spatial theory by Soja (1996) consist of such a radical openness, through thirding as otherness, it is good that also the definition for wellbeing do the same, especially as this is an explorative study.

My study focuses heavily on the rich data from the dwellers that have been interviewed and observed, so adopting the trialectics of spatiality framework for the analysis works as a facilitating tool in order to expand the understanding of the experienced wellbeing beyond single dimensional perspectives.
3. Methodology

This chapter presents the methodological choices and their implications. The process of how the study was conducted is described and discussed in detail. The chapter motivates the qualitative abductive approach chosen, the ontological and epistemological position, the data collection methods with interviews and observations, and the thematical analysis inspired by qualitative rigor and new concept development methodology. Finally, quality criterias and ethical considerations are presented.

3.1 Introduction

This study arises as a combination of different interest areas, and by my passion for the small space living field. Throughout education and professional life I have stayed close to entrepreneurship as a field, with a mantra of often trying to think differently about things. It has been part of my studies and part of my professional and personal life. I have also had a close relationship to the small space living field where I have taken part of what has been going on in the different markets relating to small space living and small untraditional and often movable homes. Of course I have a big interest for architecture and have been researching, designing and developing small space living solutions in the past few years. The design of this study came also to reflect the interdisciplinary orientation of the masters degree this thesis belongs to. Having a collaboration with IKEA also helped to center the study into homes. It is a field full of untapped territories, much innovation potential and my topic in particular seem to have very little research to it, at the same time as a big importance due to urbanization where understanding how to live well on a small space can create better homes even with constraints of resources. Wellbeing comes into the study as an approach to explore what we need to live well in a dwelling, and the links to spatial theories comes into the study as to understand humanity in space beyond how the space affect us. One of the most important reason for bringing in the spatial theories are becasue they open up for a multi dimensional view on the space, where new territories can be reached. It goes beyond the physical dimensions of space, so it is beneficial in explorative research looking for increased understanding of a field, allowing for new themes/concepts to arise in areas overlooked by researchers. The methodology used by Gioia et al (2012) who are doing new concept
development through grounded theory, in a systematic qualitative study, has been an inspiration and role model in this research, even if my study is not doing grounded theory. What I have adopted is the close to inductive reasoning in the early stages of the research where I have been avoiding to go too deep into theory in order to keep openness to the field. However, as a whole, my study is rather of abductive nature due to the involvement and interaction of theory in later stages of the research. There has been a big focus on empirical data to make a thematical analysis of in depth semi structure interviews of people living in small and unconventional homes, where new concepts have emerged from, and then analyzed further with spatial theory.

Spatial theory has helped to expand the knowledge of small space living and to look beyond what has been established as bringing wellbeing at home. More specifically, the second and thirdspace perspectives of Soja's theory trialectics of spatiality (Soja, 1996), have helped retrieve other themes that would not have been encountered if only based on a firstspace perspective, that focuses on the physical material world.

3.2 A qualitative study

As the study aims to understand in depth the experienced wellbeing living in a small space, a qualitative approach has been chosen. It allows for more flexibility to understand the subjective experiences by the people living in small and unconventional spaces, and allow for richer clarifications; Alvesson and Sköldberg (2009) argue that qualitative research allows for richer accountings from the people in the study, where depth rather than other factors are important. A quantitative study would not be able to capture the richness of the understanding of the how, and would require a much larger sample size, where the input from the informants need to be more standardized, rigid and can't allow for the deviations, flexibility, depth and understandings a qualitative study can accommodate for, - not focusing on numbers, proving points or other quantitative aspects (Bryman & Bell, 2015).

As the study holds complexity in being inter disciplinary with aspects from Entrepreneurship, Architecture, Psychology and Urban Planning, the study needed to be more open ended than a quantitative study would have been, to allow different perspectives and fields to add more real life and non isolated conclusions that this study was intented to do. Having a more open ended
research approach is according to Bryman and Bell (2015) essential when the study aims to be explorative and when a broader deeper understanding of the interrelationships for the specific study topic. Also Alvesson and Sandberg (2013) stresses the importance of having an open research question in qualitative explorative research.

Tapping in to different disciplines of study allow to look at the study subject from different angles, something that according to Thomas (2011) enable us to see the phenomena in completeness and get closer to the "how” and "why” that are fundamental in a qualitative study, and essential for good science. This is done by including literature both about wellbeing, organisational theory and space. It is also done by performing face to face in depth semi structured interviews with seven different dwellers living in small and unconventional homes, in combination with participatory observations. So this setup help looking at the "how's” and the "why's” from different angles.

3.3 Ontology and Epistemology

In order to make sure a high research quality is obtained, more methodological decisions needed to be addressed. According to Alvesson and Sköldberg (2009) it is Ontology and Epistemology that influence quality and criticality of the study. Creswell (2013) states that the philosophical assumptions that ontology and epistemology imply form the basis for how the study should be constructed.

3.3.1 Constructionism orientation

"Ontology is the study of being” (Crotty, 1998, p.10) This concerns with the nature of reality and exisstance. Or as Blaikie (2010) suggests, it relates to the surrounding social reality, what exists or what can exist, under which circumstances and relationships. Cresswell and Poth (2007) also adds that it relates to the researcher perception of reality. Bryman and Bell (2015) state that there are two main ways to look at the reality; objectivism, which means that reality is objective and given, and constructionism, which means reality is subjective and constructed. Constructionism is also stated as “producing reconstructed understandings of the social world” (Denzin & Lincoln, 2011, p.92). Alvesson and Sköldberg (2009) suggest that when understanding socially constructed realities, a constructivist orientation is fundamental.
Also Edward Soja, who's theory of spatiality has been highly influential in this study, takes a constructivist standpoint. Soja (1996) presents in his trialectics of being, how the world must be like for us to have knowledge about it; how human existence is influenced by sociality, historicality and spatiality. This also shows how spatiality which is in the heart of this study, is one of the factors that affect our being, and our well being.

The trialectics of being

Figure 2: Trialectics of being (Soja, 1996 figure 2a, p. 71). Illustrated by Gentili

For this study, a constructionist standpoint has been taken, as the interpretations of values and opinions relating to small space living are subjective, and presuming there is no objective truth in this field taking over all the subjectiveness. Also, the realities of what has been studied is socially constructed. Data has been interpreted coloured by this approach, trying to understand the different perspectives and individual opinions/truths about the research area; focus has been on what they have said, expressed and meant rather than looking for a quantifiable or objective truth.

3.3.2 Interpretative orientation

*Epistemology* relates to which kinds of knowledge that can be created and how we can be sure that we know something (Blaikie, 2010). The philosophical standpoint of which knowledge can exist is essential in order to understand which kind of knowledge is being produced through a study, and hence making sure they are both adequate and legitimate (Crotty, 1998).
The knowledge outcome of the study is not intended to be generalizeable. According to Thomas (2011) only with exactly outlining the basis for a possible generalization that creating a generalizeable knowledge could be possible, and often with larger sampling that represent a population or the field where the knowledge is intended to be generalizeable to. This has not been done in this study as the focus has been on a small, non representative sample and with the focus to dig deeper and understand the how and why rather than to which extent this is occurring, or how many that this could apply to.

Space and place existed before our existence on earth, but just because of that it is not something to take for granted (Bjerke, 2010). But Mahanipour (1997) argues that space also can be socially constructed. This means that the objective and real exists, but also the interpreted. As this study focuses on the social reality of people in relation to their spaces, an interpretative approach has been chosen. In the end what is of greatest interest in the study is what is felt and experienced, which means that the objective truth about the space is less important if the subjective and interpreted truth is what actually affect the people living in such spaces. So for this study, an interpretative approach has been chosen.

Rowlands (2005) states that in interpretative research, being close to what is being studied, and understanding the phenomenon through that context in practice, is fundamental to gain knowledge of the phenomenon. This mindset has been deployed through my study. Reality is understood through participants subjective experiences. Even if I have some background and experiences myself relevant to this field, I was clear about not predefining variables for this study. It is in the heart of the methodology chosen for this study to be open, without hypothesis or predefined concepts. This has been assured further by avoiding to base data gatherings from previous studies or theory.

3.4 Abductive reasoning

In academic studies, the research approach is usually either deductive, inductive or abductive. What characterizes deductive research is the starting point in the theory, for example to develop concepts, assumptions and hypotheses, that then would be tested; rejected or confirmed by empirical data. Inductive research has its starting point in the empirical data and aims to develop theory out of that. (Alvesson & Sköldberg, 2009) The inductive research
process would look like this: Gather data → look for patterns → develop theoretical framework (Blackstone, 2012). According to Blaike (2010) an inductive approach is suitable when the purpose is to explore and describe. Blackstone (2012) argues that the inductive approach is suitable when patterns are mapped as the research is being carried out, allowing more flexibility and adjustment with the theory as the concepts, patterns and understandings appear. Alvesson and Sköldberg (2009) argue that abduction also starts with empirical data as a base, but with the main difference to inductive research that theory isn't rejected during the empirical data collection. This means that the researcher can jump between theory and empirical findings throughout the process, which both can help the pre understanding of the topic as well as the actual empirical data. With an abductive approach, theory may be elaborated before empirical gathering, or simultaneously in order to understand the subject better. It can also be seen as an iterative process where theory feeds understanding of the empirical data, and the empirical data feed the direction of theory. For the analysis, the abductive approach has the advantage of allowing understanding of the topic through previous research and theory. The abductive research could be seen as a more realistic approach, as purely inductive or deductive research sets many limitations and restrictions if followed strictly, which could force the researcher to end up appearing one-sided. Abduction is not just simply a combination of induction and deduction, but has its own specific elements related to what an iterative process going between data and theory can mean for the process of theory formation, and interpretation and understanding of the empirical data (Alvesson & Sköldberg, 2009).

Many parts of the inductive research approach is applicable to my research, in particular the openness, flexibility and exploration it allows for. But by performing my research with as a multi disciplinary approach, a pre understanding of some concepts, theories and previous research has not been totally avoided for the reason to be able to have a focused study, and in order to better understand the empirical data gathered. For this reason, my study is more abductive than inductive. A main abductive approach has been chosen for this study, as it fits better with the study being explorative in nature, in how wellbeing is experienced living in small and unconventional dwellings, where understanding and refinement is needed in the process due to the width and multi dimensional approach. But also needs to be noted that taking too much part of previous studies have been avoided in accordance with Gioia et al (2012) in order to keep an openness for the data, and to be able to collect original data, not
basing the preparations of the data gatherings too much in theory as this risk to angle and limit which data that can actually be obtained from the interviews. This is especially important when doing an explorative study looking for new concepts to expand the understanding of the field. So for this reason, input from previous research has been deliberately limited, with the exception of building an overall understanding of the field in order to be able to keep some focus in the data gathering, and going into understanding spatial theory that also can work as a framework or tool to keep a more open mind.

Furthermore, Alvesson and Sköldberg (2009) argue that both deductive and inductive reasoning have their shortcomings as being more shallow, and can also seem one sided, with the main disadvantage of not having an iterative process, and allowing for less understanding of what is being studied. In my study, understanding is key, due to the depth and exploration in the study. Also, this is enhanced further by the iterations between theory and empirical gatherings.

### 3.5 Sampling

Thomas (2011) argues that sampling depend very much on the purpose of the research, for example if it is intended to be representative or not. Representative sampling mean that the sample chosen for a study represent a group or a population in a way that the data would have higher chances to become generalizable to the bigger group or population. Also, having a bigger sample would be preferrable for the representation of a group or a population. (Thomas, 2011) In my study, the focus has been on gaining in depth insights on the specific study topic, to understand it's dynamics and its different perspectives. This means that I don't need a big or representative sample. Instead I invest more in the actual understanding and exploration within the samples chosen for this study.

Vickers (1989) suggest that there can be a lot to benefit when rejecting objectivity and random sampling. Mies (1993) who has done a study relating to entrepreneuship as self creation, and part of the everyday entrepreneurship, or business of living if you wish, has chosen who to include in her study that would add contributions to the specific field in her study, through three women with their stories highlighting different aspects relevant to the study. Further more, she has opted for a stance of what she calls: "Concious partiality … partial
identification with the research objects” (Mies, 1993 p.38). Due to my interests and history related to small space living, I feel a partial identification with the people in the study. I have also lived in a very small space and can relate to the field by knowledge, experience and enthusiasm. I do not think that this is a problem to the study, rather opposite; a stronger rapport and feeling of common ground with the interviewees pave the road for more genuine and deep data that I am after. It also gives me a preparation in understanding of how different aspects relate to each other which can facilitate in managing the direction of the interviews.

The sampling of the interviewees/study subjects has been done through a purposive sampling method. Bryman and Bell (2015) state that purposively sampling focuses on sampling the research participants on the basis for what would be most valuable for the research and the research questions, rather than for probability or representational sampling.

The essence in purposive sampling is to get in depth into the field of research through the chosen samples. An example highlighted two case studies of babies living in in absolute isolation for several years, which other than horrifying, said a lot about their inability to after some time absorb human habits- culture. They are extreme examples and extreme stories, that give unique insights to the field (Patton, 2002). The clarity in these insights wouldn't be able to be reached with a more normative or random sample. It was chosen for its extreme uniqueness. In my choice of samples I have also chosen to look at more extreme living solutions, meaning very small dwellings, in order to make "small" more clear, - as the extremeness in that field can give us unique insights and learnings about wellbeing at home, and in particular, in small spaces. As the study is explorative, the examples of the living solutions being somewhat ”extreme” fits with what Patton (2002) indicate that purposful sampling with unique stories give deep, unique insights and learnings also feeding further research into the subject, and not with the aim to give generalizations.

Patton (1990) and Palys (2008) state that there are several types of purposive sampling approaches. Some of these are: “Extreme or deviant case sampling”, meaning cases that in different ends of a dimension of interest or in someway unusual or extreme. Another one is: “Typical case sampling” meaning cases that exemplifies a perspective relevant to the study. Another one is: “Critical case sampling” meaning cases that would allow for a logical
connection and testing of theory or a particular dimension. Another one is: "Maximum variation sampling" meaning cases that would allow for a large spectrum of variance related to the dimensions of interest. Another one is: "Opportunistic sampling" meaning capitalizing on opportunities unforeseen or presented by chance, that would have interesting contribution to the research (Patton, 1990; Palys, 2008).

My sampling method fits fairly well with what Patton (2002) describes as intensity sampling. He means that the samples aren't as extreme and unique as in "extreme case sampling" but they still intensively adress the core of the study, and with the relation to the purpose. This is exactly the case for the interviews I have conducted with people living in small spaces; I have deliberately chosen people living very small and unconventional dwellings such as motorhomes, huts, wagons and in boats. This can be seen as extreme, in the sense of amount of space in contrast to traditional homes, and also as the solution of the structures of the dwellings themselves. See it as pushing small space living to its extreme. But still, the people I have interviewed have not been that extreme in the sense of having a reality that only they possess; - there are many people living in motorhomes and boats, so for that reason, it is not "extreme or deviant," instead it is chosen for the intensity in the content being closely related to the purpose and the research question.

The research has focused on some different small and unconventional dwelling types for the purpose of exploring and understanding further the experienced wellbeing living in small and unconventional homes. The "extremeness" or unconventionality in their living situations have the potential for discovery of new themes relevant for wellbeing at home. For the study I have 7 People that I have interviewed, with a total of 8 dwellings, as one of the interviewees has experience from 2 relevant dwelling situations, that both have been incorporated into my study. No-one of the participants to this study are living with children; something that might affect their view on their living situation to a high extent. In the table below can be found some simple data on the participants to this study:
I have chosen these particular dwellings because they have seemed promising in being both small and unconventional, with a mix of backgrounds and ages of the interviewees. The spectrum of the living solutions and people studied are intended to add different dimensions and viewpoints within the field of study, without going to wide due to time contraints. I was also unable to interview people living in japanese capsule apartments that I initially intended. But at the same time, the main focus hasn't been to find a quantity of different examples from different type of solutions and societies, but rather the depth in the content, in order to understand the space and its relations to the occupant's experienced wellbeing. The depth of the interviews was favoured, and therefore I preferred to have face to face interviews, in their dwellings, with an added dimension of participatory observations from my side; therefore going to Japan to visit people in their homes was out of the time constraints for this study. This means that the samples don't need to be connected to one solution or one society, but understood in a more generative way, all adding with their own perspectives. Some are more similar, others more diviant.

### Table 1: Interview information

<table>
<thead>
<tr>
<th>Name, age</th>
<th>Dwelling situation</th>
<th>Interview length</th>
<th>Place and time for interview</th>
<th>Seen the place</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kristian 38</td>
<td>Motorhome</td>
<td>80 min</td>
<td>Stockholm, April, 2017</td>
<td>Via photos</td>
</tr>
<tr>
<td>----II----</td>
<td>Hut</td>
<td>70 min</td>
<td>------II------</td>
<td>There at time of interview</td>
</tr>
<tr>
<td>Janek 22</td>
<td>Motorhome</td>
<td>75 min</td>
<td>Video skype, April, 2017</td>
<td>There previous to interview</td>
</tr>
<tr>
<td>Erik 76</td>
<td>Boat</td>
<td>100 min</td>
<td>Stockholm, April, 2017</td>
<td>There at time of interview</td>
</tr>
<tr>
<td>Hans 65</td>
<td>Boat</td>
<td>75 min</td>
<td>Stockholm, April, 2017</td>
<td>There at time of interview</td>
</tr>
<tr>
<td>Anna 26</td>
<td>Small house on wheels</td>
<td>15 min</td>
<td>Alvesta, April, 2017</td>
<td>No</td>
</tr>
<tr>
<td>Jana 28</td>
<td>Motorhome</td>
<td>110 min</td>
<td>Växjö, April, 2017</td>
<td>There at time of interview</td>
</tr>
<tr>
<td>Johan 25</td>
<td>Wagon on wheels</td>
<td>70 min</td>
<td>Alvesta, April, 2017</td>
<td>There at time of interview</td>
</tr>
</tbody>
</table>
In my study I have deliberately chosen to study people that are living in small and unconventional dwellings voluntarily, by choice. This is an important point to make as it highly affects the results of this study. The reason for this choice has been to explore and gain insights on how these types of living situations can accommodate for wellbeing.

Even if the size of the sample for this study can seem small, its content has been abundant for this study. The interviews have been lengthy and with extensive rich data, and for the time limit of this thesis it would have been hard to handle more material.

3.6 Data collection Methods

In this study, in depth face-to-face interviews mixed with observations have been carried out with seven relevant interviewees that have different experiences and contexts relating to their small space living. With a qualitative approach, data collection methods such as in depth interviews and observations go well together (Bryman & Bell, 2015). Going deeply into understanding the opinions, values and feelings of the single interviewees, the interviews follow a semi structured method. The focus is on the subjective opinions, feelings and reasoning, meaning that the study becomes specific to the relevant interview subjects. Additionally, to incorporate observations also contribute to a deeper understanding of the individual interviewees and their situation (Bryman & Bell, 2015).

3.6.1 Semi structured interviews

Interviews have become increasingly popular in social sciences, and more specifically in qualitative studies. Interviews provide deeper understanding of phenomena than questionnaires as an example, and can give rich explanations to what we are studying, making the researcher access the experiences, feelings and values of who we are studying and it's surrounding. However, it is important to be aware of it's limitations and drawbacks as well (Alvesson, 2011).

The data accessed through interviews and observations do not only reveal the absolute truth about the experiences and social surrounding of the interviewees, but the interaction with the study subjects also produces a representation of reality. Taking this data/representation as
reality can be risky. The fact that it is “representing” reality means that it is hard to mirror the content from the interviews or representations in an exact way. Language is one distortion, interpretations another. This goes both ways as the interviewee need to interpret the questions and meanings of the conversation and purpose, and the interviewer need to understand the messages and meanings by the interviewee. For this part is is crucial to understand what is mood/language/ways of speaking, and what is stable real thought out values and opinions. By approaching the research topic through different angles and ingress perspectives in the interview, it is easier to establish the stability of the content by the interviewee. If the answers are stable through different ingress points it is to a higher extent possible to extract the data as real (Alvesson, 2011).

Fontana and Frey (2000) argue that more researchers are realising that you cannot lift the information obtained from interviews as objective data without connecting them to the context in which they are gathered from. This is an important and maybe obvious consideration, but as Alvesson (2011) state that interviews in research usually are viewed as a tool to pipeline the research with facts, and that interviews many times are being used in order to support the researchers claims without analyzing what the interviewees really are saying; it is important to keep the context in the analysis for the information to be fully usable.

Even the interviewee might not be the exact representant for what is being studied; could have political interests, be unsure about the content/feelings/opinions, inablities to reach the core of the truth even by the interviewee herself/himself (Alvesson, 2011). In these cases the sensitivity of language discussed earlier is even more crucial. And also to keep a critical mind if the interviewee might have specific interests or agenda's. Bryman and Bell (2015) argue that it is important not to influence and guide the participants in the study to a specific expression or opinion. This would be even riskier when interviewees need to make up their minds throughout the interview, as the setting, mood, phrasing and dynamics can change a lot. Alvesson (2011) indicates that there are several tecniques of minimizing these risks; one is to approach the topic from different angles and with different load/opinion and see if the result is still the same from the interviewee. Another tecnique is to ask control questions, and even opposite statements and see if it is agreed or not by the interviewees (Kylén, 2004).
In my study, great attention has been paid to understand the realities of my interviewees. In order to avoid many of the aspects mentioned above about the distortion of messages and meanings, and about the stability in the representations of reality, extensive care has been taken to approach the different topics from different angles. The interviews are lengthy also for that reason: By approaching what is studied through different ingress points, different phrasings and moods, a more complete picture is obtained. This has been done through having many similar questions to the various topics for the interviews, as new or different information then more easily can surge. It can also be that some questions engage better than others with some of the interviewees. As seen in my interview guide in appendix I, many questions are very similar to one another.

Another strategy to obtain rich and non distorted representations of their realities was to show enthusiasm and create a safe environment where they would feel and know that they can say and express themselves and their realities without needs to hide or cover things. This was done through showing my genuine interest to the field, and by creating some common ground putting myself closer to them mentioning that I too have experience in living similar to them, and that they don't have to feel different, uncomfortable or judged. This approach also required some flexibility with regards to the interview guide, in order to encourage deep and rich accountings.

The interview guide was created envisioning the interview and what would be natural directions of how the interview would unfold. Also great care was taken to incorporate a natural environment with trust where the interviewees would feel comfortable to open up, and to adapt my phrasings to the different situations in order to create rapport. That is why I don't only have questions in my interview guide, but also notes for myself for different parts of the interview. Another central aspect in the creation of the interview guide was to have very open, generic questions in the beginning, and more specific in the end. This has been done because it minimizes the risk of guiding in the interviewee into different types of answers. If a specific question is put in the beginning, it might limit a more holistic view further down in the interview.

The interview guide was constructed in the best of my ability to capture contents relevant to my study. In order to both capture what would be relevant, and in order not to drift off to
much, the interview guide did have some influence from theory. But important to note, it was mainly done as a framework of content and different perspectives to be covered as an eye opener, than anything else. It was not in any way meant to test previous research, but rather conveying and adopting radical openness to the vast possibilities of viewpoints and feelings related to their experienced wellbeing living as they do. This was done keeping in mind the explorative nature of the research, and the methodological strategies to find relevant themes and concepts relating to wellbeing as a result of their dwelling solution. Gioia et al (2012) stresses the importance of neglecting previous research at the time of the data collection, in order to be open and allowing for new themes to surge; that acknowledging previous research at the time of data collection might put the researcher in a restricted, biased position. Therefore, digging too deep into previous research was avoided prior to the data collection, and what I already had read was only kept with large distance during the interviews in order to accommodate for the openness. The openness in combination with previously mentioned points regarding process of the interviews, meant that much flexibility was adopted with regards to following the interview guide.

3.6.2 Observations

Observations in research mean to monitor and absorb the surrounding with senses, where related to the research, and report for the purpose of the scientific research (Creswell, 2013). Alvesson and Sköldberg (2009) argue that observations allow for the researcher first hand experiences which adds another perspective than what only interviews can give. Ghauri and Grønhaug (2010), suggest that observations are beneficial in order to collect original data, and allows for doing this in a natural, and for the research relevant setting. Observations are especially useful when the research aims to obtain a wider understanding of who are being interviewed and their situations, as it adds a layer of information that Interviews might struggle to reach with accuracy (Ghauri & Grønhaug, 2010).

Observations have been carried out when doing the interviews with the people living in small spaces to capture unspoken content and to understand actions and feelings related to their space. The observations have served to provide contextualization; for a better understanding of what they are speaking about in the interviews, and for me to get an impression, bringing me closer to the study subject; the interviewee, and study object; their dwelling. The
observations do not only serve me as the present interviewer to understand the interviewee better, but also for the study as a whole. Being clear and transparent with the observations captured, the reader of this study have better chances to understand what is being discussed, how it has been interpreted and therefore also how it might have influenced the results. The observations help to root what is being studied to a context which thus add another dimension of data beyond just the spoken word.

**Observations have been carried out as following:**

<table>
<thead>
<tr>
<th>What has been observed</th>
<th>Implication</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Looking at their spaces, taking in sensory experiences of dimensions, colours, shapes, light, smells, vibrations, movements, tactile feelings etc.</td>
<td>This has mainly fed different new or situation related questions for the interview which is based on something that is actually happening and that might be affecting the dweller.</td>
<td>For example when interviewing the boat dweller, the different sudden movements and sounds by the water that I felt, contributed then to asking some questions about that, and hence providing a greater understanding of the living conditions.</td>
</tr>
</tbody>
</table>

**Table 2: Observations**

<table>
<thead>
<tr>
<th>What has been observed</th>
<th>Implication</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Looking at the dweller and his/her habits, movements, bodily and communicatively expressions etc.</td>
<td>This was done being present in the spaces of the dwellers, and helped understanding better the reality from the interviewee's point of view.</td>
<td>For example when visiting one of the dwellers on a cold day, we sat outside preparing food and then eating, and he seemed to enjoy so much being outside in nature and didn't seem to mind the cold much at all.</td>
</tr>
</tbody>
</table>

**Table 3: Observations**

3.6.3 Critically assessing my own influence to the study

In my study, my own background has been influencing the study. Doing research it is not possible to be fully objective, so I outline here how my subjectivity has affected the study. To start with, all people have their learnings, their opinions, and their perceptions of reality. So do I. To understand where I come from, I have for a long time had a big interest in architecture and design, especially related to small buildings. I have been following the
market on solutions that have been shown in blogs, websites, youtube channels, design projects, company initiatives, leisure vehicle market development etc. I have also done some design work, where project managing and developing concepts. I have also experienced living small and unconventional myself for a greater understanding of how concepts can be developed further. So my pre understanding of what exist on the market, and what is going on as trends and solutions in the small space dwellings field is fairly high. The same goes with the actual understanding of how it can feel like living small. And I underline can as I am fully aware that my experiences can be far away from experiences from others. All these pre understanding of the field certainly can be seen as a strength in my study as it gives me higher odds of understading where and how to get information that in some way is new, and explorative. It also allow to get deeper into the subject as it builds on existing knowledge; for example how a heating system works on a motorhome, which then allow me to ask relevant questions related to experienced temperatures for example. Due to passion in the field, the study has of course been influenced by my positivity regarding small and different dwelling solutions. The genuine curiosity and openness to learn more about this field however, has probably helped me gaining even more rich data through the interviews.

3.7 Analysis of data

The findings from the interviews have been organized, interpreted, and then analysed with the spatial theory as a framework, and in discussion contrasted with the litterature review putting it in a wider context as well.

3.7.1 Inspiration from grounded theory and Gioia methodology

For the analysis of data, I have been highly influenced of the methodology used by Gioia et al (2012). Their methodological approach aim at bringing rigor to qualitative studies, and focuses on new concept development through grounded theory. I am not doing grounded theory, but I am to a high extent adopting their analytical strategy and their way of structuring and analysing the data. To have a good strategy for the analysis has been important to establish in my study, as I am relying heavily on the collected data, and hence giving it high importance as by Gioia et al (2012).
Where Gioia et al (2012) are done with the conceptual work, they build a model out of it. I on the other hand do not create a model, but instead go into a deeper analysis of the different concepts that have been created. In that part of the analysis, the concepts are analysed through the theoretical framework; trialectics of spatiality by Soja (1996).

Goia et al. (2012) argue that using their methodology brings rigour and credibility to the study, where even if purely qualitative is well structured and trustworthy. This approach has been chosen because research is lacking in the field, and explorations from the actual lived experiences of the dwellers will expand the knowledge of the field more than existing theory would.

3.7.2 Organization and analysis of data from interviews

Performing in depth and lengthy semi structured interviews with observations means that a large amount of data has been generated. Bryman and Bell (2015) suggest that there are several approaches in dealing with large amount of data, and it is crucial in order to perform a good analysis. As the study is of qualitative nature and with much rich data, it can be hard to fully make sense of the material and to find analytical paths. One strategy is to organize the data into different themes (Bryman & Bell, 2015). This in turn can set limitations as to which data belongs to which theme; some information might belong to different themes, so in order to organize the material as logically and transparently as possible, time and effort is required to find the themes, and analyze which data belongs to which theme.

For the thematic analysis I have used the analytical strategy from Gioia et al (2012), where the thematic analysis is built up by structured organization and analysis of the data, I have organised and analysed the data into 3 different categories, where the first one is very similar to the raw data from the interviews, and then it becomes more conceptualized in the second and third categories. In the first order concepts, the terms and phrases from interviewees are being used. Here it is fine to keep many categories to keep a strong connection to the informants, with little needs of distilling them. You look at similarities and differences between these categories. Then the second order themes you group them into themes; here you try to look at what they actually are saying in the grouping of the different 1st order concepts. The second order themes, possess a higher theoretical possibility: Here we can start
thinking of how the emerging themes might lead to concepts that can help in the 
understanding and explanation of what we are studying. As a third step, aggregate 
dimensions grouping of the second order themes is a distillation of the second order themes 
into concepts that further help us to take a step back and look at what we are studying from an 
even higher view. Having done this organization and analysis of the data, we have the 
groundwork to build a data structure. This data structure can visually show the steps from raw 
data into concepts, themes, and aggregate dimensions in the analysis (Gioia et al, 2012). This 
is according to Pratt (2008) and Tracy (2010) a key point when demonstrating rigor in 
qualitative research. By following this approach the links are clear and transparent, and 
contribute to rigor and credibility.

So in order to properly do this thematic analysis, all the interviews with the dwellers have 
been transcribed. According to Gioia et al (2012) transcribing is not just a methodological 
matter, but actually crucial in order to think about the data theoretically. In my study it has 
been done word by word when talking about to the study relevant topics, and just summaries 
when side topics or non related content has been appearing. To make sure that no relevant 
information has been missed, the recordings have been listened to several times, both in the 
beginning of the transcribing, and later on in the process when gathering of the data into tables 
have been done. In any doubt if information has been relevant or not, the choice has been to 
transcribe it anyways. This has resulted in a large amount of pages which have been helpful to 
to find different things in the data.

3.7.3 Analytical framework

The wellbeing aspects within the concepts from the coding, have been analysed in the 
framwork of trialectics of spatiality, where the different wellbeing themes and concepts were 
analysed ending up in a thridspace perspective, acknowledging both firstspace perspectives, 
secondspace perspectives and othernesses and combinations/totalities that the thirdspace 
perspective allows for. Important to note that it is more than just a simple addition of the three 
perspectives, but that when adopting a thirdspace perspective constitute of dismantling the 
first and secondspace contents, to then create a new constellation with an incresead 
understanding.
Contents from the interviews about their opinions, feelings and evaluations of how it is living in their dwellings is analysed through trialetics of spatiality for increased understanding of their experienced wellbeing. Analysing through trialetics of spatiality means acknowledging which kind of spatial dimension that has dominance in the specifics they are talking about, let's say a secondspace perspective. From there more insights can be obtained as we might understand what is of relevance for a secondspace perspective in the account's spatial relationships. But at the same time, it allows for trying to understand what interviewees are saying through the other dimensions as well. This trialectical thinking that Soja (1996) argues can give new understandings and new knowledge, is adopted in my analysis. Ultimately with the trialectical thinking and capturing many accounts for how the dwellers in my study experience their wellbeing in and by their dwellings, a thirdspace perspective can be obtained. My final five concepts carry many pieces from previous first and second- order categories, which in the final concepts are grouped together make it a thirdspace account. This is also where increased understandings can occur as different content is seen and analysed holistically in each concept. In the thirdspace perspective, the totality and the lived experiences take place, and the contents help extend the knowledge the final concepts contribute with.

3.8 Quality Criteria: Rigor & Credibility

For this study being highly inspired and having followed much of the Gioia et al (2012) methodology, rigourness has been an important quality criteria for this study. According to Gioia et al (2012) the idea behind the rigor in their study, and in qualitative studies in general, have been to show that they can show where the results have come from; which raw data they have had from the beginning, the process of thematising it and then later their results. By being very clear and transparent in these steps, they make sure the reader can see that it is not just made up, and that they have actual base for what they are arguing. Another background for why researchers want to show rigor in qualitative studies, is the critique from quantitative scholars, arguing that qualitative researchers don't have much substance to base their conclusions on; Quantitative research has a long tradition on showing and proving their findings in a concrete, hard facts- way (Gioia et al, 2012).
In my study, I have been very transparent and clear with how I have obtained the information from my interviews, how they were constructed, executed, and analysed. I have also clear tables on details about the interviews; amount of minutes, location, if I saw the place as well or not etc. My interviews were lengthy, often with 1,5 hours of time, so there were plenty of time to go through things. As the interviews were done in their places and combined with participatory observations, a further level of knowledge was produced, making me see more of the world that I was studying. Then assessing my own influence and interpretations are of course important, which I have done.

With the transcribing and organisation of data, the interviews were transcribed at length, and from there all the first order themes are coming. So this process also shows rigour; that the material from the interviews aren't just cherry picked, but that I can show in the first order themes what my informants have said, and then in the second level themes a grouping/narrowing down, and again for the third order category that I call concepts. And these concepts being the base for my analysis, has then been clearly shown where and how it derives from. This other than bringing rigour to the study, also bring credibility. Patton (2014) argue that for a qualitative analysis to be credible, it is important to make sure there is a strong link between the data and the themes. In my case the link is both strong and clear, as it shows exactly from which data the themes derive from.

3.9 Ethics

According to Bogdan and Tailor (1998) ethics is the notion of what is right and wrong, and is a central aspect in qualitative research. Ragin and Amaroso (2011) suggest that ethical dilemmas can happen when there is tension between more than one ethical principle between people, organizations etc. This means that ethics could be problematic as right and wrong could be different for different people and organizations, and that different ethical principles might get in conflict with each other.

For this thesis several ethical considerations have been made. To start with, the topic of "homes", "dwellings" and like are very private concepts, - a reason to be extra attentive when entering those spaces, physically and with the spoken word. Caring about the participants in this study has been a high priority. Attention has been taken to make them feel safe and
protect their interests. This has been done through showing them my genuine interest to this topic, and how I also have been living similar to them, - making them feel less judged and also allowing for more content, less cagey behaviour that Gerring (2012) states is common by respondents. I have also always made sure to ask if I can record the interviews, and informing them on how i'm planning to use the data in the study, being open for their reactions and possible objections. I have always made sure to treat the data with care for the respondents, and I have also always asked informants if they want to see and approve quotes and in which context their data has been presented, and if they care about being anonymous or not.

Another important point to make is that misrepresentation of interview accounts and reporting has been carefully considered in my study; to the best of my judgement, and have also chosen an analysis method that avoid presenting the data inaccurately, both with the transcribing of the interviews, and with the first, second and third categories in organising, presenting and analysing the data. All of the participants have been treated fairly with regards to the content of their data, as well as with them personally. I have taken extra care as I have been entering in such private spheres as their homes.
4 Analysis

First will be presented an introduction to the dwellers and their spaces to get an introductory feeling and understanding of their living situation and their dwellings; there, photos are provided and also my observations approaching their homes. Then, the five different concepts that are the results of the coding, are analysed and discussed further through the theoretical framework providing a thirddspace analysis. In order to get an overview of the five final concepts and their contents, I recommend taking a look at the data structure in Appendix II.

4.1 Introduction to the interviewees and their spaces

This section introduces the dwellers and their spaces; first with a selected quote, then with my observations.

Kristian, 38: - Motorhome 9m2 and small house cabin 15m2

Figure 3, 4, 5: Kristian's motorhome (Photos by author)
”I lived in a motorhome for 4 years throughout my PhD in Karolinska Institutet, Stockholm. I was then living totally on my own means, no private land, no connections to electricity, water. I was parked mainly in the green areas by ekhagen, close to the university which is very central locations for being in Stockholm. I then had the opportunity to take over a small cabin in the forest, also ridiculously close to the city (walking distance to central parts) for a very low price, so for me it was an offer I couldn’t refuse.” Kristian (personal interview 7 April 2017.)

He was referring to the place I was now visiting. He welcomed me on the outside. A dark building with a nice front deck and colourful hanging lights outside. Approaching the place he is standing outside on the deck with a thick jumper while stirring the food being prepared, steam from the pans in a chilly spring evening. The amount of green around is astonishing, and the views as well. Approaching the inside of the cabin, it seems quite basic, with a big bed and storage underneath, an office desk in front of the only window, and a kitchen along one of the walls. He seemed to even have some "unused" space in one of the corners even if the space is quite small (15 square meters).
”When I was going to start my education in Sweden I needed to start to look for a place to stay, and I looked at some different options. Then I started to think of the possibility to live in a motorhome. After some weeks, I found a flat, but couldn't get the idea of the motorhome out of my head, and even if my family thought I was crazy, I went to buy one. And I felt so adventurous!” - Janek (personal skype conversation april 7th, 2017.)

I was visiting his place before the thesis work, and I remember the look of a cute compact motorhome. Parked with a nice view of a like, but still very close close to campus. Entering his place, it seems at first a little dark and old. But then after a few seconds after closing the door, the space seem really functional and cozy with a bit old motorhome intrerior to the darker side, adding some character. Big spatious seating area with table. A big bed over the drivers cab, some storage on the sides, a compact bathroom, and a small L-kitchen with some fruit butch laying on top from his last meal.
"I have lived in this boat in central Stockholm for 20 years. My wife also really liked to live here, she passed away 2 years ago. Now I'm spending part of my time here in Stockholm and the other part in Florida, United States. I am brought up in the archipelago in Stockholm so boats and water has been a central part of my life. When I met my wife I was happy that she too appreciated boats, so we bought one (this one). This boat is from 1932 and is built all in..."
oak. Really sturdy strong design as it needs to carry the weight of the diesel engine, which only that weights 10 tonnes, plus 40 extra possible cargo.”  - Johan (Personal communication April 20th, 2017.)

It is a contrast paradox approaching the boat. Situated on one of the most expensive and luxerious streets in stockholm, strandvägen, lay all these old boats. Just along side with a busy and touristic walkway. Stepping on to the boat there is a big deck on the outside that now in this intensively cloudy and rainy day seemed deserted. Entering the inside of the boat there is a very low door, about 1.40m in height, which then follows on to a steep staircase going down. You can feel the smell from old boat, oak, and some oils. Coming down from the staircase you are straight in the hallway/kitchen/living room. Some dark wood and many old artifacts hanging on the walls remind you of old british pubs. It seems to be a very cozy place, and especially coming in to the warmth on such a cold day. Both the floor and the sealing are in different levels, meaning that you need to step up/down to move around, and sometimes bending your head so you don't hit low sections of the sealing. The man living there was both taller and older than me, but didn't show any problems in moving around in the space even though he had a bad leg.

\textit{Hans 65 – Boat in Södermalm, Stockholm. 25m²}

![Figure 11: Hans' boat (Photo by author)](image)

"31 years I have lived here, and I don't regret it for a second. I am a company owner in the
carpenter business, and I was before living in a big villa that I built myself in Bålsta outside of Stockholm. I then sold my house, and then I bought this boat, and I remember how excited I was in the beginning when I started spending my first nights here. I felt like so young and free again. It was important to me to get a boat that was easy to manoeuvre and in good driving conditions because I really like to get away with it when the weather is good. Even if I have a million dollar view of the most iconic and central parts of Stockholm here, I still like to be out in the archipelago. I also wanted it to be small so it wouldn't need too much of work to it, because boats need continuous maintenance. So this space is perfect for me. It is cozy and it has everything I need. Would it be bigger and I would lose coziness and resources in maintaining it and running it.” Hans (Personal communication April 20th 2017.)

Approaching the boat it is sunset over Stockholm, with some amazing views over the water. I had to step on to another boat in order to reach his boat that was parked on the outside. The water is moving, sounding and it smells like sea. Hard to believe to be in such central parts of Stockholm. His boat looked tidy and with a clear entrance door, where it was easy to understand that this is the way in, as the upper floor is built over the deck and with many decent sized windows. He had a really big smile on his face and he seemed much younger than the 65 years that he actually has. Moving into the place it is warm and there is a cozy seating area with several windows overlooking the waterways and central Stockholm. And it is quiet, only some occasional noises from the water moving outside could be heard.

\textit{Jana 28 – Motorhome 12m2}

Figure 12: Jana's motorhome (Photo by author)
I wanted to start living more minimalistic, to really see what can make me happy instead of focusing on all the materialistic things that I don’t think works out for your happiness. In this way I can focus more on what really make me happy I think. I like to be outdoors, I like to climb, be with friends, and also this space allow me to do that at the same time as I can live alone. And I was a bit fed up sharing my space with others that I have done in the past few years in Stockholm, because it was cheaper and in this way I could save a lot of money that I now could buy a motorhome with. I didn’t want to buy a flat because I wouldn’t like the fact to be bound to anything like that now in my life. And I would need to take a loan, and I would need to work full time in order to repay the loan. And I didn’t want that for my life. Also I wouldn’t want to pay like half of my salary on the place I live. I have always wanted to have a motorhome, but only recently I started to consider it as a way to live. I wanted a change in my life. And also my contract as a nurse where before I had to be in one specific workplace, now can give me more freedom to work in more different places if I want, so now I thought I had more freedom and thought it was a good time to try this dream. Otherwise I would regret not doing it in the future.” – Jana (Personal communication April 21st 2017)

I was approaching the place that Jana was staying at for a few days for a course in tiny house building in a rural area in south of Sweden. All green and quiet, and plenty of natural light reaching the motorhome. It is a compact, fairly new by age and usage. Clean and neat. It looks
quite small from the inside, but stepping in it feels surprisingly airy, open, light and spacious. There was also a big skylight in the middle of the motorhome to give plenty of extra natural light. The motorhome has a double flooring meaning it is more insulated and also you come a bit higher. This means that the bed over the drivers cab is more visible and easier to reach, so it contributes more to including it in the overall felt space. It smelled new and clean, and the furniture reflected back a warm and bright light. Big windows all around make you connected to the surrounding.

Anna 26 – Tiny house (on wheels) 8m2

“...I wanted to see how it would be to live on very little resources, that was my main motivation in living small. I was also eager to see if this would be possible to build on my own with very little previous experience. And I decided then to build my own little house on wheels measuring 8 square meters in order to grow my own confidence about building and to try the concept. It gave me a strong satisfaction to build my space with my own hands. I then started to build my own furniture for the space. I didn't have kitchen and toilet in the space which I used in another building close by. In the space I had a big bed with a massive window in the front overlooking the nice plot I had it on in the north of Sweden, and a table and a chair, and a fireplace. Even if I sometimes was in the other building close by, it became very clear to me that I loved being in my own built 8 square meter house. I slept so good in there!”

- Anna (Personal interview 22 April, 2017.)

I have not seen the space.
"I started to work a lot in this event-park and so I realized the need of living closer in order to save on time and energies. In the beginning it was purely a practical reason to live closer to both work and social activities in that place. So I decided to build my own place to live in. Then I stayed living like that much longer than I previously thought because I felt very good with that life. My dwelling situation gave me a lot of happiness, through the economic freedom it allowed me to have, through the piece and quiet inside my own space, and mainly through connecting me to people and nature. Thinking of my house here what mainly comes to my mind are the rich social life I had here.” Johan (Personal interview 25th of April 2017)
Entering the main gate to the park where the wagon is situated, there are some old buses from the 50's parked outside, and a very colourful fence with old posters welcome you. While inside, there are many buildings in different shapes, forms and colours. It seems like a really creative space where many thoughts go back to old tivolis. There are also many old vehicles around, some old truck wagons for some creative projects and so on. Approaching the area where Johan's wagon is situated it is a bit more green around. Close by there are also other 10 or so wagons where other people live sometimes. Entering his place there is an instant piecefulness and the space has a lot of character. Maybe all the old things, the colours, I don't know, but you really feel that someone has thought about how it should look like in here.

4.2 Thematic Analysis

This section presents and analyses each final concept as the result of the coding. These are: Expansion of space, unfolding of outside/inside, adventurous experiences, redefining comfort/closer to life, and free/rich. Some example quotes are being provided in each section. Each final concept is analysed with a thirdspace perspective aiming at provide expanded understandings of wellbeing in these dwellings. As each final concepts derive from second order themes, and first order concepts, the appendix II provide for an overview of the final concepts which clarifies the links to the first and second order categories as well. Having a look at this help to understand the contents in each final concepts presented and analysed here.

Expansion of space

It has been found that much of the wellbeing expressed through the interviews have been related to themes under this conceptualization:

Not reduced to one location has been brought up especially by the ones that continuously move their dwellings. With positive emotions have they expressed how they can sleep where they want to, have different views from their windows every day or every week, or whenever they get bored. This also contributes to the notion of not feeling limited to what living is like
inside. It also gives the opportunity to find a nice spot by a lake, being totally alone without neighbours that you don't have to pay consideration to, or you can decide to be close to where your friends or other activities are. This notion shows how the realization of being in different places adds to the practical value of living like this, but also your perspective of where you are. As Janek said:

"When I wake up, sometimes I don't know where I am straight away, so it takes a moment to realize where I am parked, and many times just looking through the window reminds me of where I am, and many times also about the activities I have planned for the day as I park where it is convenient, be it the university building, a lake, or a party." -Janek.

In this quote, it is becomes clear that the dwelling and the chosen location of the dwelling for particular days become closely related to the life Janek is doing; his space becomes connected to the activities he is doing, be it a party or University lectures. Contrasting this to the spatial theory by Soja (1996), this would initially take a firstspace dimension, as it relates to the actual concrete and physical movement that is allowed through his dwelling choice. It also relates to the practices in his environment. But then asking him about how he feels inside of his space, he quickly moves from describing the feeling caused by its physical aspects of the inside of his space, to the emotional connection he has to the space.

"It has allowed me to be in so many places, and it is really convenient which is good for me because I'm a bit lazy. So I have become really attached to my motorhome. My dad calls me snail because I always bring my home with me wherever I go." -Janek.

This quote further extends the meaning Janek put to his home; what his home has given him in terms of movement and facilitating for his life has created a relational emotional connection, and move us from the physical aspects the motorhome provide to the representation it holds. With this last quote, the expansion of the spatial dimensions by Soja (1996) would go from a firstspace perspective into a second and thirdspace perspective: The inside of the motorhome connects to the images and thoughts (secondspace) that Janek holds about his dwelling in terms of what it can do for him, and the meanings it holds. But also a thirdspace perspective can be seen as the motorhome becomes a representation of the
experienced life Janek can have, both in practice and the meanings he adds to it. It then becomes the experienced and the lived, the relational, with complexities of what can and cannot be expressed.

Also Jana mentions how her choice of different location adds value to her life:

“...Moving my space is a great thing, and I do it quite a lot. When I work for example, I can park there, so even if I have a night shift I just have a few meters to my bed, instead of having to take public transports or cycle tired in the middle of the night. So this is a great thing. And then I love being out in nature hiking, climbing or doing other physical activities. And my motorhome help me do all those things” - Jana.

In this quote, Jana's way of changing the location of her home doesn't only extend her perceived space, but it also provide her other dimensions such as safety and convenience not needing to spend a lot of time alone in the night in order to get home. This if seen in Soja (1996) trialectics of spatiality would move from a firstspace perspective of physically moving the dwelling with it's practices it has, to entering second and thirdspace perspectives by the introduction of concepts such as safety. Safety in this case can both be real and imagines, physical and abstract, and thus a thirdspace outcome seing both the dimensions in combination with each other. It becomes the lived and the experienced, that might be hard to express fully through simple first and secondspace perspectives. Many people would think that living in a motorhome is unsafe, but with this example it might just be the opposite, at the concept of safety goes well beyond both physical and imagined attributes.

As seen from the above examples, there is a constant practice to be moving around, and not being stuck. But going to the next theme within this concept illustrates how the thought of another place adds to the opinions and feelins about living in a certain way. For the second theme: Live through the mental dream places the mental thoughts and dreams are of relevance. For example we have Kristian who connected his childhood dreams and experiences of being in the outdoors with his new life in the motorhome:

“Already as a child I remember thinking a lot about the outdoors, to the extent that I decided to save up for a tent! When I bought it I had saved up for it and dreamed
about it for a long time. I then finally got it and I adored to be in my tent. I still keep it today and it gives me so much joy... To be in contact with the nature... When I started to live in a motorhome that was the connection I made; the closer to the tent, the better, and the vision of the tent was lived also in the motorhome when I could hear and feel the nature outside.” - Kristian.

This quote shows how his life in the motorhome brought him closer to one of his strongest childhood dreams. Even if the physical space between a tent and a motorhome is different, there are still similarities, that together with the imagination and thought processes of the brain can bridge the gap and create a connection, a relational space, thirdspace, if seen in the framework of Soja (1996), where the lived space is hard to grasp but somewhere between the physical properties of the motorhome, his thoughts and dreams about the tent, creating something totally different for him; his lived reality extended from the walls of the motorhome to an even smaller tent which however is a big space of emotional value, representing a lot, extended into a lived space through the physical and imagined.

Also Hans talked a lot about his mental spaces:

”...In short time you can be out in proper nature, you find a good spot, you relax, then you get some wild birds coming closer to you. And being out in the untouched nature you can see things that you otherwise not would be able to see. So this boat really connects me to nature. Which is number 1 for me.” - Hans.

He mentions that he only uses the boat a few times each season now that fuel prices are higher, but still his enthusiasm and feeling about happily living in a boat is strongly related to the possibility to leave out to those spectacular places he mentions, even if it only happens sometimes. This means that it becomes a mental (Secondspace by Soja) aspect contributing to his wellbeing. He keeps mentioning his experiences out in the archipelago, because that is what his boat means to him. Without that possibility he said he wouldn't be so interested to live in a boat. And so the experiences and feelings about being out in the archipelago become incorporated into the physical boat for him, as a representation for memories, possibilities and dreams. To analyse this section through the trialectics of spatiality by Soja (1996), the thirdspace perspective becomes clear when the experienced feelings of wellbeing through his
thoughts, become materialised, remembered and felt through the physicality of the dwelling. It can further be understood through the relational configuration between Hans and his boat.

Also Johan experiences an expansion of space when he is inside of his dwelling:

"It was a really sociable time, and that is also what I mostly feel when I am in this space; everything inside of here represent those social fun times, and it makes me feel really good." - Johan.

This quote shows how the dwelling for Johan becomes representational for the experiences and for the life that it has been holding for him. The space expands from the physical dimensions (Firstspace Soja) of the inside of the dwelling to memories, symbols and meanings (Secondspace Soja) that have an impact on him and brings him to a social space that expands the lived space (Thirdspace Soja).

Analyzing this concept through the theoretical framework, we can see how the totality of the lived experience, as thirdspace by Soja (1996), both are the factual possibility and practice of changing the place of the dwelling, as a firstspace perspective, physical and measurable, but what is actually experienced by the dwellers is to a high extent also the secondspace perspective; the imagined, the idealistic. These two do not stand in conflict to each other analyzing this first concept, they are actually both present, and they together create the lived expansion of space; the connection to their spaces is how this thirdspace helps to illustrate how both the firstspace perspective of actually moving the physical space, and the secondspace perspective of thinking and dreaming about these other spaces, contribute and create something different: the lived space where the combination is their subjective experiences of expansion of space. Both the first and the secondspace dimensions have a hard time existing without each other. A little bit of firstspace exist in secondspace, and in thirdspace and vice versa; The dream about going out in the archipelago has a relationship to the physical possibility. And the physical possibility does not become as interesting without the opinions and images about changing location. Furhermore, the relational aspects, the lived space, which is key in this conceptualization becomes clear through what the physical dimensions in combination with the strong imagined space perspectives create together; the deconstruction of both the physical (Firstspace) and imagined (Secondspace) dimensions to
create the lived dimension (Thirdspace), the totality and the experienced wellbeing of expansion of space.

Unfolding of outside/inside

The respondents in my study all live in different small space solutions. All of them have liked living like that. And starting with the physical interiors of their homes, under the theme life inside they have mentioned a positive attitude towards their interior space. To exemplify, Jana said:

"I feel like this is a very bright space; lots of windows, a huge skylight, nice wooden furniture, earthy colours on the couches, and everything I need in a space. I also have a lot of storage, a nice bathroom, a really big bed; I have never had such big bed before so that feels really luxurious for me. And at the same time, I have never been living this small before either. But I like that it is small; I don't need more, and I can relax more with my brain." - Jana.

Even if Jana's space is only 12 square meters, this quote is showing how she likes her space; that she values the brightness and the windows, and other things. She also introduces how the smallness in her space allows her to relax. The small space reduces all the impressions the brain usually have to pay attention to. In her space she can feel control. Her space then keeps her in, with a positive connotation, as to protect from exterior or unnecessary informations or thoughts. Also Hans said:

"I think this is a really cozy space. Sometimes we sat 10-12 people around the table. Its a bit tight and all that, but you had so much fun always. My neighbour for example who lives in a bigger boat, we never have as much fun in there. There you can really miss that kind of cozyness. Its the same if you are in a small bar and everyone need to squeeze in, its cosy and it make the situation quite nice. So the social interactions here become a bit better." - Hans

In this quote it becomes clear that the physical aspects of the space open up for other things: Bringing people together to one space, cozyness and closeness. As a result the social interactions and the experienced social situation become more favourable. This is an example
of how the physical dimension of space, together with the thoughts on the situation create a social space; a lived space.

Seen from all of the interviews, it is quick that you see that they leave the physical dimension and start to talk about other spatial dimensions. It seems what actually affect them and their wellbeing in the end is their total experience of the space, where the physical dimension only takes one part.

Life inside however, is not only life inside; it is also the life inside in contact with the surrounding nature, where the nature form the outside enters the space. Janek talks about how he can hear the birds picking and singing on his roof, how his house becomes bright and warm by the sun. Johan mentions how he likes to hear the rain on his metal roof, and Jana how she can feel her motorhome move by the wind while the rain smatters agains her roof, and there inside is she observing it all, dry and secure, being able to see out in all directions and become part of nature. Also when I was in the boat of Hans, it started to move a bit by the waves, so I asked how he felt about that, whereby he replies:

"You get used to it. This is like nothing. Sometimes you get strong wind and big waves, then sometimes you have a bad night sleep becasue of that. You are very exposed to nature here. But that is also nice. Too feel the nature in your home. Nature for me is number 1. I love to be outside so it's really important to me. That's also medicine to me. Maybe thats also one of the reasons why i liked to live on a boat. " - Hans.

These examples show how the connection to the nature goes on different levels, and how it engages the senses; movement, sound, vision, smell etc. In this way the nature practically comes in to their dwellings; it moves and affects the structure itself, even if only outside, it is felt inside too. The wellbeing they feel because of this is perhaps unconventional; most houses are built to protect from the elements, not to be part of it as exemplified in this theme.

Another theme within this concept is living off the outside, where several of the dwellers have mentioned a close relationship to their outside, that in a way becomes their space as well. For example Janek who feels that where he is parked also becomes his garden. He mentions how he considers the territory around the parking on campus where he usually is situated, as his
home. It is familiar, and when his motorhome isn't parked there he feels something is missing. He likes to take long walks around where he is parked, so he uses the space a lot. Kristian as well uses the outside to a large extent as part of his lived space. For example I asked him what he thinks about living small, he mentions how he usually tell his friends:

"My space might be very small, but I don't know many people who have as big bathroom as I have; the whole forest! And it is a great toilet, it smells good and it is even better by night when I can see the stars, it really brings me joy" - Kristian.

He also cooks a lot outside, including the cold spring day I came to visit his place. His kitchen was big; out on the deck just in front of his hut, with a lot of green around, and a simple electric hob connected from the inside. And he mentioned to me how much he enjoys to be cooking outside, and even if it was a cold day, he was enjoying a lot the arrival of the early spring as he was stirring the stew.

This concept has showed the actual lived space go beyond the inside of their dwellings. They stay very short time with the physical interior of the space (Firstspace), and becomes quickly something else. In this concept, nature is a key element to bring wellbeing. And their dwellings allow them to bring in nature much more than in conventional homes; by sensing all the outside elements that get engaged, sometimes even dramatically when the whole home might move a lot by wind or water. It is as being somewhere between the wild nature and in a house at the same time. Physical aspects of their dwellings allow for this connection to nature, which is a firstspace perspective. But then the lived experienced of wellbeing of feeling the elements and feeling the nature so closely is engaged by second and thirdspace perspectives; the fact that the dwellers in my study, and maybe humans in general, seem to enjoy nature so much, is a combination of active thought processes, images and meanings (Secondspace perspective) that nature hold. But then there are also dimensions we know less about why nature become so healing, or as Hans said "like medicine". These other dimensions (Thirdspace) are the othernesses within the lived space; hard to grasp but it seems to be more than just the physical nature in combination with out thoughts and opinions about it.
Adventurous experiences

Many of the participants mentioned adventure as a substantial part of why they like to live as they do. Kristian Said:

"So I was living in a student corridor during my studies. I was living here in Stockholm and in Umeå, I really loved that, to live in a small student flat of 20 square meteres... quite big actually.. and then have a shared kitchen. But I was growing old, and these corridors keep the same age, with new students being all around 21, and I was turning 27, 28, and I started to work so I didn't really take part of the social life in the corridor.. I wanted to go somewhere else, I wanted to do something else. Me and some friends had talked about buying a boat together, as a continuation of the social student life, only different and better, but then in the end that didn't happen because my friends got girlriends and bought houses, but I still wanted to do something. Buying a flat was really not an option, not because of economical reasons, because I had a good economy, but because it just didn't give me any excitement; you just feel confined within prefabricated walls distanciated from things. The boat idea however did give me excitement, but then I don't know nothing about boats, that's where the motorhome came in as a realistic option. " -Kristian.

In this section, we can see how Kristian's choice to live in motorhome was a means of fulfilling himself through living a more adventurous life. Also Hans told me how he first was living in Bålsta in a villa that he had built himself, but that he then sold it and wanted a change in his life. Getting the boat made him feel so alive, like being young again, and he even related it to a dreamy picture of what he had seen in movies of a young single guy living on a boat, living the great life. Janek also had a strong adventurous relationship to his dwelling situation:

"Other than the realisation of actually buying the motorhome, which was a great thing, maybe especially as my family thought I was crazy, living like this has allowed for so much adventure in my life; I have been travelling with friends, I have been living in a really free way moving around a lot during the semesters on campus, and I have had great social moments inside the motorhome. There are so many great
experiences, and I think maybe the motorhome worked as an attraction a bit, I often invited people, they really liked it because of the cozyness and all, and we always had such a good time. They loved being there, especially in the winter when it was a bit cold outside. And now thinking of all these unforgettable experiences make me realize how attached I am to this motorhome. I could not change it to another one I think.” - Janek.

As seen in the answers, what is adventurous or not is a personal question, meaning that it can differ a lot. And also, there are very similar takes on it as well with words such as change, freedom, trying another lifestyle, live different experiences each day etc. When talking about the adventure it is not purely related to a specific and narrowly defined activity, nor something tangible, but it is rather their own relationship to it. Their views upon it, their activities and what the totality create. In this sense the major perspective in the trialectics of spatiality by Soja (1996), is secondspace, as the first and physical dimension take a lower role in the impact of the participants. Without the intervention of brain reasoning and thought processes, there wouldn’t be any adventure. There might exist impressions such as fear, danger, surprise, but adventure is rather thoughts, opinions about an activity, than a physical or non physical factor influencing you in your surrounding that a firstspace perspective would suggest. Even though the secondspace is clearly dominant for the existance of adventure, the materiality of the physical world that the firstspace perspective would imply is in this sense crucial for allowing the thoughts, meanings symbols of adventure to occur. The physical firstspace of the motorhome becomes a symbol and representation (secondspace) for its ability to lead to an adventurous lifestyle. However, hence the existance of the dualities of first and secondspace dimensions, the thirdsace dimension is very present in this concept. We are talking about activities, social relationships, feelings that occur that are to some extent unexplainable, emotional attachment, a lifestyle. With that, adventure becomes that thirdsace perspective deeply rooted in human happenings and experiences, purely lived arenas, and all those other things that might influence how and why we think and do adventure.

Redefining comfort /closer to life

A lot can be said about comfort, or lack of comfort in traditional terms. Many of the dwellers in my study do not have bathrooms inside, some do. No one have unlimited running water,
but instead tanks that they have to fill; either big ones you can fill every now and then with a hose, or smaller ones that are carried by hand. Another comfort factor is the temperature inside; some of the dwellers are not using heating, not even in winter, apart from time to time or depending on severity of the coldness, and this in Swedish climate. Interestingly this does not seem to be an issue for any of them, rather the opposite; some even have the option to use their tanks and heating systems, but don't. What they show is what they have gained instead:

"....As I see it with small space living, it is a tradeoff between comfort and space. And I think many times you are stuck in old thinking, so you might think: right this is a campervan, so it should be a house then, and it should have a toilet, coffe machine etc. but in the end you dont need a toilet if you can use the forest. And the toilet you use one minute per day, and it is occupying 25% of the space, it is not worth it!. And it's not a good toilet, you stand like this (showing bended head) and,, I was having some plans on how to improve the toilet, but this was when we were two in the campervan, and it was just a big mess, he cooking and I wanting to get past etc. so one day he just said; why dont you just throw out the bathroom? So I just threw it out.” -Kristian.

In this quote we can see how Kristian first sees small space living as a trade off between comfort and space, but then there is a contradiction in the rest of what he is saying, as he argues that many of the things that normally exist in a house are not needed when you live in a motorhome, hence no lack of comfort, and instead showing how you create comfort living like he does. Then that is comfort; him throwing out the toilet from the campervan. Not being stuck in old thinking and actually doing comfort by actively engaging with the material space. His connection to his natural toilet in the forest allows him to look at the stars. This he argues, is one of the best things living like he does. So what is normally perceived as giving comfort and as a basic necessity is interchanged, and he has gained wellbeing through what it brings him to use the forest as his toilet. There is also a satisfaction in throwing out the old toilet and be creative to solve things in a way that works for him. For example he took a normal foldable chair, cut a hole in it, so then he can sit comfortably anywhere in the forest while hearing the birds sing. The following quote further highlights the context in how there are added values when leaving traditional comforts behind:
"It was never about money this thing to buy a motorhome actually. It was not an economic project. It ended up costing quite much with all the repairs I had to do. I just remember that buying a flat didn't seem inspiring at all. To buy something that already is made and... far from nature.. inside a... it's like a prison. A bit like living in a zoo. Everything is prepared for you.. there is no challenge in it. Like here, I need to fill up water in heavy canisters. So i really need to be smart in how I use my water, and that stimulates me." - Kristian.

This quote widens up the context a bit, and shows some of the complexities: It is simply not just the lack of traditional comforts in itself that he is getting rid of, but he is also moving away from the human made nature that has really negative connotations for him "like a prison". The human made non-inspiring artifacts and materialities (firstspace) would further disconnect him to nature and life, the real contact with materiality and the elements that he now is gaining living like he does. Perhaps the connection to be part of the all so important physical space on earth becomes clearer when you interact and create what you need from it with your own hands. It can also be seen as giving more meaning, making more sense; engaging the brain in how to use the water efficiently stimulates him; there is purpose in engaging smartly in how you do things. It is not like in traditional homes with tapwater where it doesn't matter much if you use one or eight liters when you wash your hands. This then includes the secondspace perspective of the thoughts and mental processes about the physical world, and the thirdspace perspective (Soja 1996) is the activity, the practice, the totality in the wellbeing he feels everytime he uses the water that he engages with the other dimensions. It becomes a lived dimension rather than something physical or planned taken for granted.

The notion that is brought up by Kristian is continued further by Johan; when I asked about what he thinks of what he thinks brings wellbeing in a small space for him he states:

"Everything is getting a bit slower. Like you are not having a washing machine, you have to do things by yourself. Those things I think make you feel good. Like doing things slower and make you aware of the process of getting the water and appreciating all that. Like I feel it is really luxurious when you have a full water canister. Like "oh you have a full water tank now.." and like "oh you have hot dishing water inside the cabin, that's really good" everyone were like "oh that's really
luxurious.. ” so those things make you happy. In a normal flat I would just take it for granted and so there its nothing special to have hot water. ” - Johan

So I then asked what he thinks is different with the water from a tap in a normal house and the tank system he has in the wagon:

"Hm... maybe it gets a bit closer to you maybe. That you personally have gathered the water, and put it on. You feel like you have done it yourself. And maybe there are so many luxury things in a flat that you can't point out one of the luxury things because everything is just there. And that's how it is if you have been living like that the whole life. Then you don't know anything else. " - Johan

The quotes by Johan brings us closer to one of the sides of not having commonly thought of things that give us comfort, and he is explaining reflexivey how it brings satisfaction to him by something that he purposefully have done, bringing water; that a natural element is coming closer to him, and so becoming more connected to nature and life. He also talks about the appreciation and how many things in the normal everyday life are taken for granted, like water in a flat.

" Comfort is a false friend, it can seem nice, but then you miss out on other things. It can be nice for some days, but then you get boored”- Kristian.

" I think it is good not to have too much comfort when you are young; it helps you create new experiences in life and forces you to take care of things, and it puts you closer to nature, closer to the roots.” - Janek.

And then talking with Erik about all the practical things that needs to be taken care of when living in a boat, I mentioned that many people might be hesitant to live in a boat for that reason, whereby he replies:

"-Yes- but think how much you are missing out on..! You shouldn't be scared of trouble. Most people are so scared of trouble. Of course it is much easier to live in a rented or even owned apartment. Because if the water doesn't flow in the tap you just
make a phonecall. If the electricity goes, then you call. Like you are barely allowed to change a fuse by yourself! You just have to call them. But here you have to fix things by yourself- water is not coming from the tap – ok what has happened? Have I forgot to fill water? Or do I have other problems?” - Erik.

When I then asked what he thinks about having to take care of these things alone and not having anyone to call to fix upcoming problems he said:

"It is that what has been the point (of living like this).. because it's always fun to be able to solve things yourself. For example when I was living in Västertorp some time, the fridge broke so I started to think ok, what could be the problem, let's see if I can fix it. Then my wife came in and said, " are you totally out of your mind?! Just call them!" And then it was like " oh yeah right, that's how it is like in this dwelling type..” but I was not used to it at all..” - Erik.

With these quotes from Erik, and throughout substantial parts of the interview, he expressed what it means to him to actually have something to do and fix all the time; it has given him a lot of wellbeing and meaning, not just because he needs to engage the brain, but also because it keeps him active, in movement, which bring another satisfaction.

Analysing the content from this concept with the theoretical framework of Soja (1996), we can see how the physical comforts of a traditional home with water, heating etc, only give us a one sided understanding of the wellbeing, belonging to the firstspace perspective of physicality, materiality and measurability. Shown in this section, the thoughts and opinions, about comfort, which in Soja's (1996) framework would belong to a secondspace perspective, has had a strong impact on the experienced wellbeing in these spaces. But maybe the most fascinating are all the activities of fixing, making, engaging, doing wellbeing, or even comfort if you wish. These keywords brings us to the thirdscape perspective by Soja (1996), where wellbeing and comfort constitutes of the human activity other than physical and mental aspects. This human activity encompasses engagement, creativity, satisfaction, which hold very thirdscape perspectives; as a result of the totality, and as pure social/lived aspects.
We can also see how the spaces the dwellers are living in, with their implications, actually bring them closer to life, closer to meaning. As Janek said "back to the roots” and the satisfaction that Johan expressed over his hot water he had in his wagon. These are all thirdsplace perspectives as a combination of physical and imagined realities related to physical comfort, and the thoughts about them, mixed with the activities and practicies. As an outcome we have their experienced wellbeing of engagement, creativity, satisfaction, meaning, connection to life and nature, and maybe also some other relationships and perspectives that are hard to grasp. So there we have thirdsplace (Soja, 1996) both as a totality of everything we know and don't know, and thirdsplace as othering.

Free/rich

This concept talks talks about the wellbeing experienced by the dwellers relating to identity, allowing for their own preference for things, living as they want, ideology, following dreams and using their freedoms.

When talking with Erik about his wellbeing living like he does, he starts talking enthusiastically about boats. So I ask him what he thinks makes it positive to live in one, whereby he replies:

"Yeah... that is hard to explain.. it is something that you are born with. You can't talk about why, it just is like that, it's something you have in your veins. We have had boats in generations in my family. So there is an emotional connection to boats. ” - Erik

To understand the situation further, he told me that he is born in the archipelago. He has always had water close to him, and always used boats both as a means for transportation from the island where he lived, as well as for pleasure and for work. He is a captain class eight. Inside the boat he shows me some of the old, antique, fishing tools from his grandfather that hang on the walls. He also showed me some other of his own artifacts he has been collecting during his life in the archipelago. These have been highly representational for him, carrying strong memories and images, which in the trialectics of spatiality (Soja 1996) would best be understood through a secondspace perspective, where the values of the spatial relationship to this artifact lay in the imagined, mental sphere.
In order to understand Erik's experienced wellbeing in his boat, it is strongly connected to an identification. The space symbolizes and represent what has been important for him during his life, and furthermore it connects him to his roots, to his thoughts, to his dreams – the sea and the archipelago. And in another part of the conversation Johan is clear about how he thinks it is very important to live as you want no matter what. And he mentions how his kids always have thought he is a bit weird living in a boat and like, but that he is very happy, and that he hasn't been scared or restricted to follow his heart and inner ideals on how he wants to live.

Talking to Johan, freedom becomes a very central theme in the interview. In his case it is both freedom to live the life as he wishes, physical-spatial freedom, and monetary freedom.

"This way of living has given me so much. I feel free in here, and maybe also because I built it myself and I can decide how everything should be in this space. It is not like a normal house that changing things like the location of a window or a door, or breaking / re doing things can have bad consequences. Here I feel free to do as I wish, becasue it is just a wagon. And that has tought me a lot; that you don't have to worry about things, and that you can do things the way you want it, and if you dont like where the door is placed, you can just change it." -Johan.

This talks about his wellbeing of the physical -spatial freedom he is experiencing about his space; he can do whatever to it, try out things etc, without bad consequences, it seems it could also be related to the economical factors of a dwelling that isn't worth much in monetary terms "just a wagon". Of course you can change things in normal houses as well, only that it might be both more strict in how it should be done, and the economical implications might be greater. The economical relations to freedom lead us to the next of his aspects of freedom:

"One of the reasons why I stayed longer than planned living here was also a economical factor even if this whole part of my life hasn't been connected to that at all. I practically don't have any costs of living here; of course it costed something to build it, but then, living has been practically free. And even if I earned less than I did when I was 16, working in this event park, I felt rich! And my friends that worked with me as well, because they lived in wagons as well. So we never had to worry about
When I visited Jana's place, she looked very happy and excited about having me over to show her space. We started to talk more deeply into why she decided to live in a motorhome: Apart from often going camping with the family as a child, she mentioned a few important things:

"I have always said to myself that I would like to have a motorhome one day, but I didn't know I was going to live in one. But then some years ago when I moved to Sweden, I thought it would be good to have a motorhome when my mandatory job contract ends, and I can then choose where to work. I also thought it was going to be nice to travel a bit. But the main reason why I decided to embark on this lifestyle now was that I felt the urge to live out my dream of living a free life, full of joyful things, full of flexibility and experiences now that I'm young, before I might have a family. So one day I thought; what is stopping me? Then I realized it was the right time to listen to my heart, go for the dream and take on the challenge. Because I feel there are many different ways you can live, and that I was longing to materialize ideals that I have been working on and thinking about a lot in the past years. Like I have already given away all the things I don't need, and only keep what is really important to me. I also don't spend money on shopping but instead have a lot of freedom to go out and eat with friends, enjoy things that give me some real experiences that make me happy. I have also felt some limitations and tensions in the relationship with my mom, where she is very traditional and have many of those conventional expectations on me, whereas I'm more explorative and free. For example I like to travel, she doesn't. So for my mom obviously this life (in the motorhome) worries her a lot. And now I feel that I have to prove myself as well a bit, to show her that there are different ways of living and that you can do it very happily. Like.. she is always scared that people would break in or that I'm not going to be warm enough, but really she doesn't need to worry; I'm super happy living like this” - Jana.
more to her minimalistic lifestyle which makes her enjoy more the simple and the relational things in life. She is at the same time also stepping away from a more conventional life, which is to her mom's disappointment, but like this she is allowing herself, and she is realising, owning up to her inner self. She is following her dreams by living them, filling her life with for her meaningful content. One might ask if there could be more wellbeing that that. Analysing it through the trialectics of spatiality (Soja, 1996), we can see how all these dimensions are strongly thirdspace oriented from the start, with the activity of living a life, owning up to the ideals that are kept, materializing those, and reaching, experiencing that free life that she has been dreaming about. Her dwelling then becomes the physical means needed for realizing all these aspects, and her space and wellbeing inside of the motorhome become symbolically related to these thirdspace aspects. The symbols and the meanings carry the secondspace perspective, but is in no means isolated from that; all three are needed for the dreams and ideals to be realized. This can also help us understand how the wellbeing of living like this is experienced; it goes beyond what the physical space is; firstspace by Soja (1996), mixed with thoughts, mental images, and symbols; secondspace by Soja (1996) into a dismantled, reconstruted mix of first and secondspace aspects in combination with othernesses making up the experienced and the lived, which would take a thirdspace perspective by Soja (1996). So her wellbeing is then a totality of the different aspects in combination, Thirdspace as Aleph, Thirdspace as a totality.
5. Discussion

This chapter discusses the concepts analysed in the previous chapter. Presented are also the main results of this study in relation to previous research in the different relevant fields for my study.

From the Analysis we have been going through the five concepts of wellbeing deriving from the previous level of themes. Through the five concepts we have seen what wellbeing is living in small and unconventional dwellings. First and foremost, the final five concepts do all illustrate complexities in understanding wellbeing at home, and provide a more holistic view of wellbeing. All five concepts relate strongly to all three spatial dimensions from the theoretical framework, as well as being closely related to the lives of the dwellers. The wellbeing in their homes goes beyond the actual home, and include notions such as self realization, creativity, dreams, ideals, nature, experiences, connection, activities, social values and more. What my analysis and results have shown is also that the dwellings are much more than just physical containers; they hold symbols, meanings and connect the dwellers to activities and practices, that as a whole contribute to their experienced wellbeing.

In the first concept, expansion of space, the dwelling show to extend the lived space by the dwellers by bringing them to other places. This is happening both physically by actually moving their dwellings, allowing them not feeling stuck in one place, giving the possibility to be somewhere else when they want to. This in turn affects how they look at their home, which life they can have also outside of their dwellings. The dwelling however does not only bring them to other places physically: There is a mental process of travelling to other places, through the idealistic imagination and connections to memories and dreams, that the dwelling remind them of and thus stimulate. This as a totality affect their wellbeing as the dwelling allow them to expand their lived space to places of importance to them.

In the second concept, unfolding of outside/inside, the lived experience of life in their small and unconventional spaces take a lot from the outside that is being brought in. This is happening through the physical properties of the dwelling allowing for more sounds, movements, smells, light to enter the dwelling. This make the dwellers experience more of nature, being part of the nature, but yet safe. The living situations by the dwellers also allow
them to use more of the outside as their everyday lived space; be it cooking outside or using the woods as a toilet. The outside becomes more “theirs”, and life in nature is further corroborated. But other than nature is also that their small spaces bring in other types of spatialities and wellbeing; the smallness allow for more closeness and cozyness among friends, and thus provide for the bringing in of enjoyable sociable aspects. All these factors affect their wellbeing to a high extent, and is part of why they enjoy their dwellings so much.

In the third concept, adventurous experiences, their choice of dwelling allows them to be connected to their inner sense of adventure. Their adventure is a subjective mental image, but the physical dwelling help them realize their adventurous aspirations, and thus materialize it in a lived manner. The adventure that the dwellers have mentioned includes the change, possibilities and crazyness that is involved in this way of living, in contrast to their social surrounding. However, it is mainly mentioned as a means to live out new experiences, allowing them to have an active, social, exciting life. These aspects seem highly influential for their wellbeing as it touches on really important aspects for the dwellers.

In the forth concept, redefining comfort/closer to life, the dwelling help them to creatively engage in the material life on earth and its meanings. When not having some of the traditionally perceived comforts of a traditional western home, such as a toilet, unlimited running water, heat, etc. the dwellers feel more connected to the practices and engagement of creating the good life themeseves. This suggest that minimum standards of comfort levels can be questioned. Not having these traditionally viewed comforts opens up for creativity, meaning, and stimulation. It helps not taking things for granted and thus appreciating more things in the everyday life that normally just would be ignored. In some cases, the pure activity of engaging in the physicalities and occupying the brain and body is also something that has brought wellbeing to these dwellers.

In the fifth concept, Free/rich, the dwelling shows to contain meanings and representations that are of high relevance for the dwellers. It connects them to practices and beliefs in life, allowing their inner ideology and identity. It connects them to freedoms of living life as they wish, including the notion of not being tied up to one place, or too tied up economically. It also liberates resources and focuses in life for what really brings them happiness. Other than a physical space they enjoy, the dwelling also provides for the realization and materialization of
a minimalistic lifestyle, where focus is on simplifying and acknowledging the non
materialistic aspects that bring wellbeing to their life.

Implications wellbeing

In this study we have seen that the wellbeing by the dwellers that have been interviewed have
all had complexities and multi dimensions as have been analysed and discussed in each
concept. Recalling previous studies on wellbeing in homes (Evans et al 2003, Smith 2013,
Stigsdotter et al 2010, Burton 2015) it seems that some aspects of their research can give us
hints on the experienced wellbeing in my study, such as closeness to nature, natural light and
possibly lack of traffic noise; but then with factors such as temperature for example, it doesn't
seem to be as important as a factor. High wellbeing can be achieved even without heating in
Swedish winters, and lacking of traditional comfort has instead given another kind of comfort,
or layer of wellbeing through the engagement, creativity and connection to earth.

From this study we have seen that the experienced wellbeing goes beyond the parameters of
necessities to feel wellbeing at home taken up in previous research, and instead open up the
eyes for what it seems really affect the dwellers. In all concepts of wellbeing in my study, not
only physical parameters have been touched, but also images, meanings, and social actions
and practices. These together seem to capture the lived dimensions of experienced wellbeing.
Other than the implications for research of wellbeing in homes, also for the general increasing
field of wellbeing research with for example Dodge et al (2012), this study has showed how
subjective wellbeing can explore new and important dimensions, and that it also can be
possible and effective to combine it with another theoretical framework, in my case trialectics

Implications planning and building regulations

Relating my results back to what Boverket (2016) and other institutions for planning, and
building regulation as mentioned by Boeland and Wilson (2005), It seems that wellbeing does
not require big physical space as outlined by these regulatory bodies. We have seen that
amount of space has not been an issue for any of the dwellers in my study, rather the opposite.
The smallness of their dwellings have been part of why they have felt a great deal of
wellbeing in such spaces. For example in the way that a small space gives clarity through filtering out excess information, and excess things, and instead gives space (in all its dimensions) to enrich one's life. Also when talking about freedom; a small space requires less resources and can free up such for other use. Small spaces when not built in flats, are also easier to move, for further flexibility which also can give other well appreciated wellbeing aspects seen in this study.

This suggests that institutions for planing and building regulation should acknowledge small dwellings and in some cases make legal where they are not. If people can feel wellbeing in such spaces, why should regulations limit people that want to live small with these solutions? This also goes in line with research about risks of large buildings with sedimentary lifestyles and increased environmental pressure by use of resources (Dowling and Power, 2012). Also, with the increased urbanization and densification, having small dwellings facilitate less use of resources, and can hence also allow people to live in urbanized areas where they otherwise would be excluded or live in deprived areas and dwellings. If our understanding of how wellbeing can be achieved even living small and unconventional, as seen in my study, it is a step towards improving the wellbeing when living small; making small space living better.

Implications space theory

Analysing the concepts through the theoretical framework of the trialectics of spatiality (Soja 1996) has helped to see things in multiple dimensions, and to gain new insights; both theoretical and practical, about spatiality at home, spatiality for humans, and as a result new insights about wellbeing. Starting off discussing the physical spaces, the dwellings, of the people interviewed that live in small and unconventional homes, it becomes clear that even if one might think we are only discussing their dwelling, other spatialities comes into the play as being important as well; and interestingly they are still part of understanding how it is like living in such dwellings, which is amongst other, a physical space. So a great expansion of horison has been allowed through using space theory, as it has facilitated the acknowledgement of secondspace and thirddspace perspectives as well. Secondspace aspects include the thoughts, meanings, opinions by the dwellers. Thirddspace aspects include their practicies, activities, socialities, and other aspects that are hard to define, touch and describe; otherness and as a totality of everything.
Second and thirdspace perspectives introduce the acknowledgement of subjectivity by the dwellers, and the importance of subjectivities when studying wellbeing at home. The second and thirdspace perspectives also make us see the bigger picture, and forces us out from the actual dwelling. The lived space is only partly within those walls of the dwellings.

Space theory has also helped the process of thinking and understanding through changing the perspectives of perceived space, conceived space and lived space, that after each circle give further understandings of the other two dimensions than in the one you think that moment. Another great advantage of Soja's space theory has been the focus of lived space as otherness; as a critical voice of the other two dimensions, and the openness to new knowledge and new insights that otherness allow for.

The use of space theory has proven powerful to produce new insights and enlarge the understanding of spatialities and wellbeing. Organisational theory could with similar benefits as to my study continue to use spatial theory to create more insights, but could improve their way of looking wider than with isolation that often has been done in the field (Hernes 2003, Zhang 2006). My study has contributed with a wide application of the space theory to understand human spatialities and relationships. Not only does the space affect us, but the other way round as well; the thoughts and processes by the dwellers have proven to influence to a high degree how they feel in that space. The dwelling then becomes in the end a result of several layers of information and realities. The thoughts about the space are as valid as the physical space itself. And same with the lived experiences from that space, where every aspects get together. In that way, it is hard to isolate and divide the different information layers about the space; all contribute to the lived experiences, and to the experienced wellbeing.

This study could work as an inspiration for more scholars within the field of organisational theory to conduct eye-opening studies with a spatial framework, be it similar to my approach, or as a stepping stone to be developed further or modified.
Implications unconventional-small space living field.

As seen in my study, the questioning of conventions and traditional views on homes and what it should contain has been clear. It seems that even if most of the dwellings of the interviewees in my study are not fixed into one place, that it still is considered a home, and a place where wellbeing is experienced. The design, layout, material qualities, and to some extent size, are also questioning the traditional views of homes. Similar conclusions were also drawn in the study by Leivestad (2015) where she studied people living in caravans on campsites in Sweden and Spain. However, fundamental differences of her findings was that she found control as well as withdrawal from certain aspects of society as central themes by the dwellers. Another of her findings was the community and the value of social relationships that was expressed by the dwellers in her study. In my study the withdrawal from a society in the terms feeling of not fitting, or being unhappy in such society has not been the case; it has rather been a way to fulfill personal goals in life. Even if questioning traditional ways of living and in some cases consuming, as seen in my interviews, it has not been the main reasons to live as they do, and it has not been as a result of a deception of society: They have all felt that they are part of society and have good opportunities. As Leivestad (2015) pointed out in her study, the caravaners she was studying could be seen as belonging to the lower class, whereas the people that engage in the tiny house movement is mostly a middle class phenomenon.

Both my study and the study by Leivestad (2015) question traditional conventional dwellings and ways of living. Recalling what Hage (1997) said, that a home doesn't need to be build by any physical building blocks at all, it resonates with findings from both of our studies; traditional western homes and way of living can, and should perhaps be discussed.
6. Conclusion

This chapter concludes the study, summarises the main findings that answer the research question, and gives room for some general concluding reflections.

In this thesis I have studied how wellbeing is experienced living in small and unconventional dwellings. The results show that the small and unconventional dwellings are affecting, and contributing to, the dwellers' wellbeing in different ways: The dwelling is a facilitator for the life that wants to be lived, with many qualities such as bringing in more adventure, experiences, meanings and social aspects to their lives. It also allow for a life in and with nature, which has been an important aspect for their wellbeing. However, the experience of space goes much further than just staying in the physical dimension, other dimensions of space are also affecting the wellbeing: These include how the dwellers think and reason about their space, which symbols and meanings they connect to their dwellings, and finally how life then is experienced in and with this space. One of the main results of this study is that it is the totality of the different spatial dimensions, the perceived, conceived and lived that together affect and make up the contents of the experienced wellbeing; they create insights that would not be possible if separating the dimensions of space.

It has become clear that a holistic perspective of space allow for an increased understanding of wellbeing in small and unconventional spaces, and about humans in space in general. It relates back to how spatial theory can increase the understanding in many study areas, including organisational studies. The results from this study also suggest that research on wellbeing benefits from an open definition of wellbeing, without prescribing what should be included, as an open definition opens up for more insights as seen in this study. Research about wellbeing in homes could benefit from going beyond isolated quantitative studies, as the complexities of wellbeing in space shown in this study suggest that the interrelations of different factors are many, and thus that isolation of factors only provide a limited view. Another suggestion is to go more into the non physical world, as those dimensions affect our wellbeing to a high extent. And finally, looking at wellbeing in non-traditional ways of dwelling questions the traditional western home, which can bring us more insights about how living can become better in the future, even when living very small. However, not much research has been done in this field, and more research is needed.
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APPENDIX I

Interview Guide

About myself. Create common ground. Minimal explanation of thesis. Create open setting, paving the road,
make them feel free, safe, secure, open, not being judged, showing that my interest is genuine..

START with Background info of person..
age, activity, education, time living like this, how lived before.
So tell me a bit about yourself, how old are you? what do you do etc?
How long have you been living here?
How did you live before in your life?

Tell me about the space you live in..

Reasoning/ why living like this/ context
what made you choose this living solution? Why? Which alternatives would you have?
How does this choice fit into your life as a whole?

STAY with GENERIC questions before going into more specific ones. encompass ALL
For you, what is important in a place you live?
What is needed for you to regard the space you sleep in the nights as a home?

"Experienced /imagined space..."
So how does it feel for you to live in this space?
How would you personally describe this place?
Which perception do you have of the space you live in? What do you think about it?
What comes in mind when you think of your home?
What do you base your perceptions of the space from?
Which associations do you have to this place?
What does it symbolize, for you?
What does it represent, both the living situation and the space itself?
How do you experience the space you live in?
(Which meanings does it have to you? )
When you think of you space, and its size, which reflections do you have? (do you see it as big or small? )
What does this space make you feel?
What would you change with this space if you could?

"Wellbeing:" 
What do you need to feel wellbeing living in a small space? What is crucial?
What do you need in order to live well with regards to your specific dwelling solution?
How do you experience wellbeing in this space?
How do you define wellbeing?
Which aspects of this living situation make you feel wellbeing?
What in this space make you feel wellbeing? (or is it more related to the outside?)
Which physical and non physical aspects of this space affect your wellbeing and how?
Which are your favourite qualitative aspects of living like this and your space?. Which ones and why?
How much does your thoughts, values, reasoning affect you in the wellbeing of your living choice?
Did you need to adapt a lot when starting to live small? How was that?
Would you live differently if you had unlimited resources?

Aspects of wellbeing, details:
green
eco
happy
health
quality of life
couleurs
light
shapes
materials
touch
smells – air quality
noice
vibrations
movements
temperature

"Entrepreneurship everyday living"

How do you use this space?
What do you do in here?
How does it help you in your everyday life to live in a small space?
What is it that make your life better?
Which aspects of it do you like? (and why?)
What is important when you live small?
Which aspects do you not like (and why?)
Which limitations or opportunities does it mean in your life to live like this?
What does this living situation do to you? How does it affect you?
functions- what works, what works bad in this space?
What does it allow you to do?
What does it limit you from doing?
Can you see this space growing you as a human being? Nurturing your body and your mind?
(how do you look at nurturing?)
How does the SPACE affect you? (Also linked to wellbeing)
What does the SPACE you live in give you as opportunities or limitations for your activities and aspirations?

More specific questions in the end:

"Real space /imagined"
Concrete/functional/facts
How big is the space?  (sensation of?)
Which materials are being used? (sensation of)
The layout? (sensation of?)
(how much it costs?)

APPENDIX II

<table>
<thead>
<tr>
<th>First order Category</th>
<th>Second order themes</th>
<th>Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be where I want to be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can change the view of my window every day</td>
<td></td>
<td></td>
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<tr>
<td>No confinement in a flat</td>
<td></td>
<td></td>
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<tr>
<td>Can put my house by a calm lake when I want to be alone</td>
<td></td>
<td></td>
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<tr>
<td>Can be neighbour to where the party is happening</td>
<td></td>
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<tr>
<td>Thought of going out to the archipelago when I want</td>
<td></td>
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<tr>
<td>The dream vision of the tent I bought as a child</td>
<td></td>
<td></td>
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<tr>
<td>I can feel the sound of the rain on my roof.</td>
<td></td>
<td></td>
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<tr>
<td>I feel the weather much more</td>
<td></td>
<td></td>
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<tr>
<td>I can hear the birds picking on my roof.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I can feel the movements on the water</td>
<td></td>
<td></td>
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<tr>
<td>When the sun gets up my home becomes bright and warmer</td>
<td></td>
<td></td>
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<tr>
<td>Campus becomes my garden</td>
<td></td>
<td></td>
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<tr>
<td>Peeing in the forest</td>
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<tr>
<td>Cooking outside while the nature plays in the background</td>
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<td></td>
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<tr>
<td>Pushed to be more outside</td>
<td></td>
<td></td>
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<tr>
<td>Have my cozyness inside</td>
<td></td>
<td></td>
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<tr>
<td>Everything I need</td>
<td></td>
<td></td>
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<tr>
<td>Being inside reminds me of all the social fun I had in here.</td>
<td></td>
<td></td>
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<tr>
<td>Less stress from impressions</td>
<td></td>
<td></td>
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<tr>
<td>More control over space when small</td>
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<td></td>
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<tr>
<td>Active lifestyle-full flexibility</td>
<td></td>
<td></td>
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<tr>
<td>People think you can't live like this</td>
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<tr>
<td>Don't want to feel contained by the walls of an apt</td>
<td></td>
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<tr>
<td>Don't want to tie up myself mortgage</td>
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<tr>
<td>Wanted a change in my life</td>
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<tr>
<td>living in flat too boring</td>
<td></td>
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<tr>
<td>Can be close to friends when I want to</td>
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<td></td>
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<tr>
<td>Motorhome attraction for social activities</td>
<td></td>
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<tr>
<td>No toilet!</td>
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<tr>
<td>Live without heating in Swedish winter</td>
<td></td>
<td></td>
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<tr>
<td>Noise</td>
<td></td>
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<tr>
<td>Focus on basic problems</td>
<td></td>
<td></td>
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<tr>
<td>Having something to fix</td>
<td></td>
<td></td>
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<tr>
<td>Own solutions to things</td>
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<td></td>
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<tr>
<td>Not reduced to one location</td>
<td></td>
<td>Expansion of space</td>
</tr>
<tr>
<td>Life inside in contact with surrounding nature/ Part of nature</td>
<td></td>
<td></td>
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<tr>
<td>Unfolding of outside/ inside/</td>
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<tr>
<td>Living off the outside</td>
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<tr>
<td>Life inside</td>
<td></td>
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<tr>
<td>Crazy/ exciting</td>
<td></td>
<td>Adventurous experiences</td>
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<tr>
<td>Not trapped</td>
<td></td>
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<tr>
<td>try something new</td>
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<tr>
<td>Social enabler</td>
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<tr>
<td>Redefining comfort /</td>
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<tr>
<td>Frugality</td>
<td>Resourceful</td>
<td>closer to life</td>
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<tr>
<td>Simplifying things</td>
<td></td>
<td></td>
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<tr>
<td>Finding different solutions to things</td>
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<tr>
<td>Fill water in heavy cannisters</td>
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<tr>
<td>Appreciate hot water in the wagon</td>
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<tr>
<td>Doing things slower</td>
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<tr>
<td>Do things for yourself</td>
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<td></td>
</tr>
<tr>
<td>Knowing that you can live well with little</td>
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<tr>
<td>Focus on non material things</td>
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<tr>
<td>More focus on essentials</td>
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<tr>
<td>Enjoying the simple</td>
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<tr>
<td>Fill mind with good things</td>
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<tr>
<td>Space resonates with me</td>
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<tr>
<td>Representations meanings</td>
<td></td>
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<tr>
<td>Can do many things in here</td>
<td></td>
<td></td>
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<tr>
<td>Do things differently</td>
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<tr>
<td>Not big economic value</td>
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<tr>
<td>Free to leave home</td>
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<tr>
<td>Free to change living situation quickly</td>
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<tr>
<td>Minimalistic lifestyle</td>
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<td>Follow dreams</td>
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<tr>
<td>Identity</td>
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<tr>
<td>Free / Rich</td>
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<tr>
<td>Living as you want/Owning up to ones ideals</td>
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<td></td>
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<tr>
<td>Freedom, not tied to dwelling</td>
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</tbody>
</table>