



Master's degree thesis

IDR950 Sport Management

**Evolution of mountaineering in Rauma
and its role in destination development**

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Preface

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I have enjoyed working on this master thesis a lot. It was a great experience and I am glad that I had a chance to share it with all these great people.

Molde, May 2018

Irina Ilina

Abstract

The thesis focuses on mountaineering and its development in Rauma municipality (Møre og Romsdal fylke, Norway) as an extreme sport, and as adventure tourism; moreover, it identifies the role of mountaineering in present development of the destination.

First, the thesis narrates about rich mountaineering heritage of Rauma, including determination of the key stakeholders in local mountaineering in 19th and 20th centuries.

Next, it analyses the current situation in local mountaineering and describes how local mountaineers view their experiences and the place of mountaineering in present development of Rauma as a tourism destination.

After that, the thesis indicates the actors of the local tourism network, which are related to mountaineering and analyses the interrelations between them. In particular, the thesis identifies the role and functions of Norsk Tindesenter in this network.

In conclusion, based on the research findings, the thesis claims that mountaineering was developed in Rauma in an evolutionary way and today, the rich mountaineering heritage of Rauma is used as a strong base for the destination development. Then, the thesis provides recommendations for improving the local network of mountaineering-related stakeholders, as well as recommendations for the future development of Rauma as an adventure tourism destination.

The thesis was done in cooperation with Norsk Tindesenter.

Key words: *mountaineering, extreme sports, adventure tourism, destination development, Norsk Tindesenter, Åndalsnes, Rauma*

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1.0 Introduction

Adventure tourism is a fast growing part of tourism industry (ATDI 2015; Lee, Tseng and Jan 2015; Mason, Gos and Moretti 2017). Mountaineering is a type of adventure tourism, as well as it is a form of nature-based tourism (Pomfret 2011). Mountaineering includes “*trekking up mountains and ice- and rock-climbing in mountainous regions around the world*” (Pomfret 2011, p. 503). Nowadays mountaineering is becoming more and more commercialized and mountain adventure tourism can be seen as an outcome of this process.

From the sport perspective, mountaineering is an extreme sport. Brymer and Gray define extreme sports as “*outdoor leisure activities where the most likely outcome of mismanaged mistake or accident is death*” (Brymer and Gray 2009, p.136). However, extreme sports are quite popular nowadays and the participation numbers in these sports are growing fast (Brymer and Gray 2009; Brymer and Schweitzer 2013).

This thesis is focusing on mountaineering as an extreme sport and as adventure tourism in Rauma municipality¹, Møre og Romsdal fylke, Norway.

The area of Rauma municipality is ca. 1500 km² with 7507 inhabitants (in 4th quarter 2017) (Rauma kommune 2018). Åndalsnes is the administrative centre of the municipality and has ca. 3000 inhabitants (Rauma kommune 2018). Rauma has high and steep mountains and deep valleys, where such popular tourist attractions as Trollstigen and Trollveggen are. Besides that, mountaineering is an authentic sport for the region – the place has a rich mountaineering heritage and long traditions in mountaineering and mountain guiding. However, to the best of my knowledge, there was no research of the present situation in local mountaineering as well as of the role of mountaineering in the development of Rauma, and Åndalsnes in particular, as an adventure tourism destination. Considering the situation, the thesis is a contribution to these areas of knowledge. Moreover, the research has actuality because of the increasing popularity of adventure tourism and extreme sports.

First, the thesis is investigating the development of mountaineering in Rauma as an extreme sport and as adventure tourism in the past, identifying the key stakeholders, who had important impact on the process of that development: William Cecil Slingsby, Carl

¹ In this thesis ‘Rauma municipality’ refers to Rauma as a region. And ‘Rauma kommune’ refers to the local administrative organ.

Hall, Arne Randers Heen, and Aak Hotel. Original historical documents and literature are used as data sources for this part of the research.

Second, the thesis identifies the present situation with local mountaineering as an extreme sport and as adventure tourism. Interviews with local mountaineers are the data sources for this part of the research. The thesis considers the development of the local tradition of climbing and mountain guiding as a continuous process, which started in the 19th century, as still present in the area and is a significant part of local mountaineering heritage.

Third, the thesis identifies the present role of Norsk Tindesenter – an important local stakeholder, which unites all perspectives of the development of the local mountaineering – as an extreme sport as well as adventure tourism. Norsk Tindesenter is quite new and was opened in 2016 and nowadays it carefully preserves the heritage of generations of local mountaineers, who developed this activity in Rauma. In addition to the museum functions, Norsk Tindesenter has a modern climbing hall with the highest indoor climbing wall in Norway. In August 2017 Norsk Tindesenter presented a Via ferrata – a soft mountain adventure product which was more popular among customers than expected.

In this thesis Norsk Tindesenter is analysed as a central stakeholder of local mountaineering-related network; in addition the thesis analyses the interaction of Norsk Tindesenter with other mountaineering-related stakeholders: Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival and GuideRomsdal. Of course, there are much more stakeholders, which are involved, but the thesis is narrowed due to the space limits of the master thesis and because other parts of it, described above, also need to be carefully analysed and presented. Hence, the list of the mountaineering-related stakeholders is consisting only of (1) **local**, (2) **non-governmental** organizations, which have (3) **an active present relation to mountaineering** and (4) **an impact on promotion of Rauma as a tourism destination using mountaineering activities as a tool**. This part of the thesis uses as the data sources interviews with representatives of Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, and GuideRomsdal, as well as the official presentation and the website of Norsk Fjellfestival.

Therefore, this thesis is a qualitative study and has several **research questions** as following:

1. How did mountaineering develop in Rauma up to date? Who were the main stakeholders of this development in the 19th and 20th centuries?
2. What is the present situation in local mountaineering?
3. How do modern local stakeholders interact with each other in the further development of mountaineering as a sport and as adventure tourism in Rauma? Is mountaineering used as a tool for destination development? What is the role and functions of Norsk Tindesenter in these processes?

The theoretical framework of the thesis was built according to its focus. It is consisting of theory regarding extreme sports and mainly the roles of nature, freedom and risk in these sports. Interviews with local mountain guides were inspired by the works of Eric Brymer and his application of a hermeneutic phenomenological approach to extreme sports research. Besides that, theory regarding adventure tourism is presented as well as theory about destination development, which involves destination capitals theory and local network structure theory as very relevant for the current research. Therefore, following the presented theoretical framework, qualitative research methods were used to analyse the data sources according to the research questions. Results are presented as well as the discussion, the limitations of the current study, and the future opportunities for the research in this field.

1.1 Structure of the thesis

For making the process of reading the thesis more comfortable, we provide the organizational structure of it, which is presented visually at the figure 1. The theoretical framework and methods were applied to the data, which were collected, after that, results were found. At the figure 1 we see that each chapter of results relates to one of the research questions in succession.

Therefore, the chapter 4.0 indicates the main stakeholders in development of mountaineering in Rauma in the 19th and 20th centuries. It leads to the idea, that the rich mountaineering heritage is the strong base for its present development.

Next, the chapter 5.0 analyses the present situation in mountaineering in Rauma according to the reflections of local mountaineers, who participated in this study. They also provided their options about ways of future development of Rauma as an adventure tourism destination.

After that, the chapter 6.0 continues with analysis of the present situation in mountaineering, and presents an understanding of it by representatives of the companies, which are included to the local mountaineering-related network. These participants of the study also provided their opinions regarding the future ways of development of Rauma as an adventure tourism destination.

Hence, the chapters 5.0 and 6.0 show the view on the present mountaineering in Rauma, and view of its future development, both from the side of the local mountaineering community and from the side of the local tourism businesses.

To sum up, discussion and conclusion go after the chapters with results.

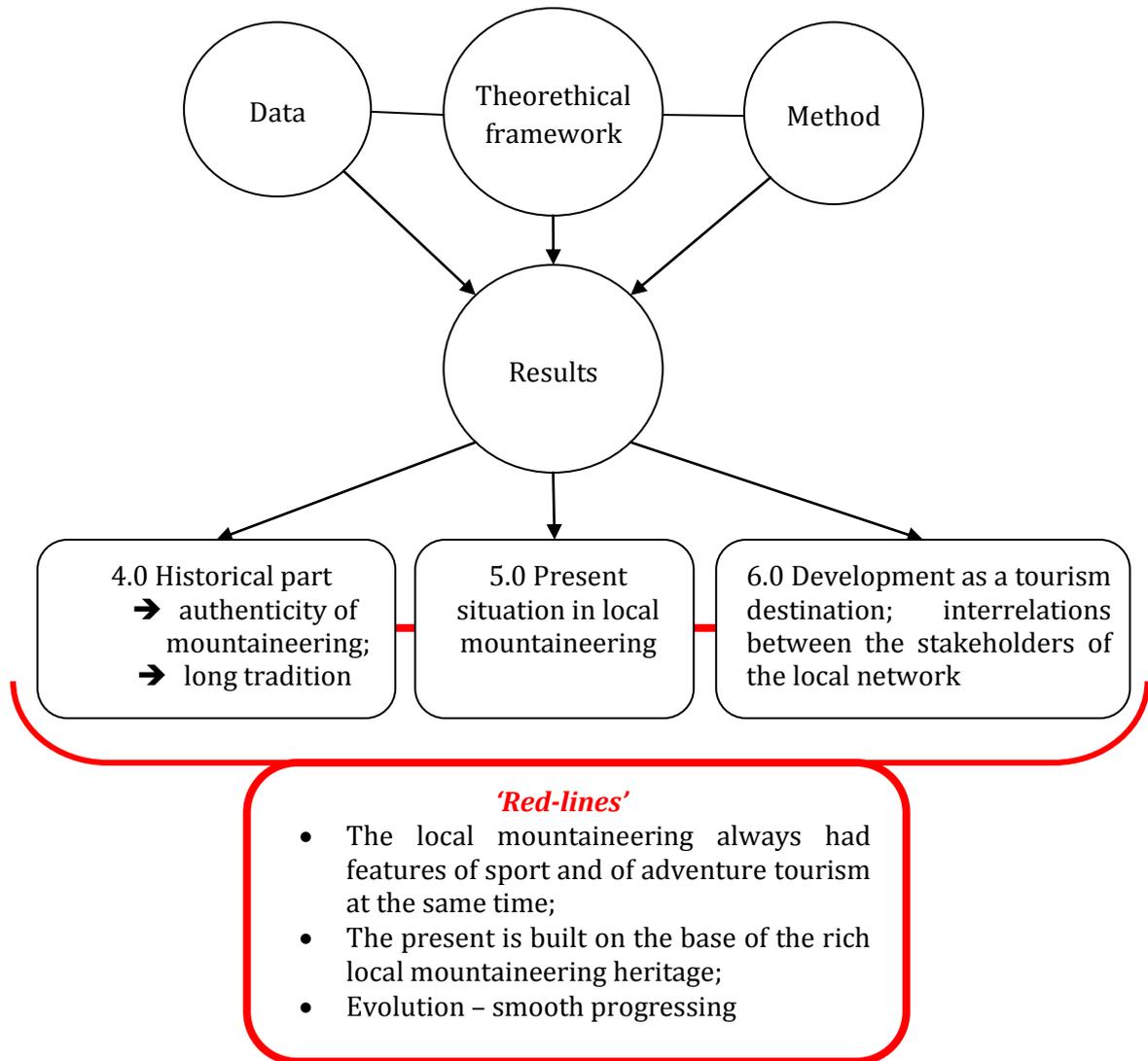


Figure 1. Logic of the thesis structure.

The figure 1 clarify that all three chapters with results are deeply inter-connected with each other by the *'red lines'* of the thesis as following:

1. From the very beginning, the mountaineering in Rauma was developed in complex ways – both as an adventure sport and as an adventure tourism at the same time;
2. The present and the future development are built on the rich local mountaineering heritage of the past;
3. Hence, smoothly, an *evolutionary way* of development of local mountaineering is ongoing. Mountaineering is an authentic activity for the area.

Taking everything into account, the aim of the figure 1 is to explain the reader that the three result chapters have deep interconnections between each other.

2.0 Theoretical framework

2.1 Mountaineering

Mountaineering is a sport that includes elements of different sport disciplines as trekking, hiking, backpacking, climbing, ice-climbing. Gill Pomfret defines mountaineering as “*trekking up mountains and ice- and rock-climbing in mountainous regions around the world*” (Pomfret 2011 p.503) Hence, such activity is asking for a special knowledge, physical skills, and stamina as well as psychological strength.

Mountaineering is classified as *extreme sport* because there are high real risks and mismanaged risk can lead to serious traumas or death (Brymer and Gray 2009). Mountaineering is a nature-based extreme sport and it highly depends on nature – mountain terrain, weather conditions, and snow and ice conditions. Hence, mountaineering is a very destination-dependent activity where natural environments play a significant role for the experience in general. Therefore, usually people should travel to do mountaineering activities, which lead us to considering it as *adventure tourism*. And adventure tourism industry is growing fast nowadays (ATDI 2015; Lee, Tseng and Jan 2015; Mason, Gos and Moretti 2017).

Two main types of mountaineering can be identified – ‘soft’, which is available for wide range of sport enthusiasts and ‘hard’, which suits mostly well-trained and experienced mountaineers and usually associate with high-altitude mountaineering, advanced climbing and ice-climbing. ‘Hard’ mountaineering sport is quite time- and finance-consuming for the participants. The quality of equipment and supply play a significant role in this risky and tough sport. In turn, the ‘soft’ mountaineering in low-altitudes is developing into a mass sport not least because it doesn’t ask for huge cash infusion and is more available for a wide range of sport enthusiast with different budgets.

The highest mountain is Mount Everest in Himalaya, which is a very famous and popular destination for mountaineers at the moment. Other popular mountaineering and climbing destinations are The Alps, Yosemite Valley, Norway, Patagonia etc. One of the main facts in the mountaineering history is the Mount Everest climb by Edmund Percival Hillary from New Zealand and Sherpa Tenzing Norgay in 1953. They became first the people who climbed this highest mountain on Earth. For their historically important

achievement Hillary was made a ‘Knight Commander of the Order of the British Empire’. In turn, Tenzing Norgay was awarded by the British ‘George Medal’.



Illustration 1. Edmund Hillary and Tenzing Norgay, 1953 (National Geographic 2018).

For decades, mountaineering was an elite sport activity. It emerged in the middle of the 19th century and was quite popular among commercial and intellectual elite in Victorian Britain (McNee 2014). Mountaineering had its own aesthetics. To illustrate, mountaineering in the late 18th and the 19th centuries can be considered as “*an aesthetic reaction to the dehumanizing rationalism of industrialisation, an aesthetic which encompassed an appreciation of the sublime in nature and valued communion with nature*” (Stranger 1999, p. 269-270).

Modern time changed mountaineering a lot and turned it from elite into a more mass sport. Technological progress, commercialization and commodification are the main reasons for this turn. Modern forms of mountaineering include rock climbing, sandstone climbing, bouldering, ice climbing, mountain and high-altitude mountaineering, big wall climbing, winter mountaineering, high altitude hiking, protected climbing routes (klettersteig, via ferrata), artificial climbing walls, and ski mountaineering (Mountaineering methodology 2018).

Nowadays the main organization formally responsible for the mountaineering sport is International Climbing and Mountaineering Federation (UIAA). It was founded in 1932 and since 1995 it has been recognised by the International Olympic Committee (IOC). Nowadays it has 92 member associations in 68 countries representing approx. three million people (Theuiaa 2018). The organization has a 'Mountaineering Commission', one of the main aims of it is to identify and address ethical, technical, training, and legal issues of international importance (Theuiaa 2018) in mountaineering, climbing, and ice-climbing. Also the organization addresses safety issues and sustainable development of the sport. Moreover, The UIAA promotes the growth and protection of mountaineering and climbing worldwide by saving their spirit and traditions, develop safety, and promote responsible access, culture, and environmental protection; supporting youth participation and the Olympic movement (Theuiaa 2018).

In Norway mountaineering is represented by Norwegian Mountaineering Federation (Norsk Tindeklub or Tindeklubben), founded in 1908 and nowadays it is a more than 100 years old organization with rich heritage. In 2015 Norsk Tindeklub had 640 members (NTK 2018).

In addition, there is Norwegian Climbing Federation (Norges klatreforbund), quite big organization, which in 2016 had 20,541 members in 193 climbing clubs around the country (Klatring 2018). The organization was established in 1992 and in 1994 started to have its own administration and general secretary (Klatring 2018). The main goals of Norwegian Climbing Federation are to develop climbing as a sport with placing the most importance on safety; and to represent Norwegian climbers on international arenas (Klatring 2018). Moreover, the organization promotes the idea that all climbing activities should be based on enjoyment of the sport, community feeling, health, and honesty, which are the core values of the sport (Klatring 2018).

From the side of mountaineering as adventure tourism, there is the IFMGA, an international association of mountain guide associations. It was founded in 1965 and is currently a body of mountain guide associations from more than 20 countries in Europe, Asia, the Americas, and Oceania, representing a total of almost 6000 mountain guides (Ivbv.info 2018). One of the most important functions of the organization is to regulate mountain guide profession worldwide; to determine mandatory international training standards; and to certify mountain guides according to international standards (Ivbv.info

2018). In Norway there is NORTIND, the association of mountain guides, which was founded in 1978, and represents the IFMGA and their interests and aims from 1982 (Nortind 2018). NORTIND is the only organization in Norway, which certifies mountain guides according to international standards (Nortind 2018).

Mountaineering of the modern time has several specific characteristics. First of all, the technological progress has impact on the sport. Changes in quality and availability of equipment for mountaineers and increased accessibility of mountains obviously changed the sport a lot. As David L.R. Houston wrote:

“In the remote Western Karakoram mountain range is the plainly named peak of K2. It is the second-highest mountain on earth, with a reputation as a ‘killer’ mountain. To reach K2 in 1953, climbers walked 150 miles through difficult terrain; today, they can fly almost to the Base Camp” (Houston 2006, p. 147).

This quote shows the changed accessibility of mountains, even high-altitude destinations – modern mountaineers have technology on their side, which makes the mountaineering expeditions much easier. This also includes increased accessibility of oxygen bottles and other advanced equipment for high-altitude mountaineering. The technological progress is an important selling and marketing tool for developing mountaineering as an adventure tourism activity (Houston 2006).

Next, progress in medicine definitely should be taken into consideration, when we talk about high-altitude mountaineering. Medicine in general progressed a lot from the 1950s, when Edmund Percival Hillary and Tenzing Norgay climbed Mount Everest. Nowadays modern medicine has more knowledge and experience, which help to prevent and manage diseases associated with high-altitude mountaineering where is no enough oxygen for normal functioning of human body. In addition, helicopter’s access and GPS help a lot to find and evacuate mountaineers from mountains in case of danger or injuries.

Increased accessibility of the mountains as well as increased safety of such activities made mountaineering grow in popularity among tourist activity nowadays, hence ‘demand begets supply’ – the mountaineering became commercialized.

Nowadays there are lots of companies that offer mountaineering adventures in all levels of difficulty. In addition, some states made mountaineering a source of revenues as well. To illustrate, for an expedition to Mount Everest from the Nepal side (south side), only entering Sagarmatha National Park and get a climbing permit cost 10,030 US dollars (Apollo 2017) and the total estimated cost of a self-organised expedition of well-experienced mountaineers is around 34,790 US dollars (with additional oxygen). In case of rescue, helicopter evacuation costs 5,000–20,000 US dollars and should be paid before the evacuation (Apollo 2017). Hence, mountaineering is becoming a business and a growing industry, which supplies the growing demand on soft and hard mountaineering adventures.

Commercialization of mountaineering raises another problem – the access to mountains for everyone. From one side, more people can enjoy being in the mountains. From another side, it brings change to *the traditional way of mountaineering*. Nowadays, a person, basically, do not need many years of practice and gaining knowledge to go to the mountains anymore because there are companies where a person can hire a professional guide who will do all the job. Of course, a person will ‘move’ his/her body up, but it is not the clear mountaineering experience from the old-school mountaineering perspective, and in some way it is damaging the core of mountaineering and its ethics. According to the later, a person should ‘*deserve*’ to be on top, he/she should ‘*pay*’ for this ‘*right*’ by many years of trainings and preparations; because without this time of continuously putting effort in developing yourself, it is impossible to be ‘*initiated*’ by a climb, where preparations and journey are essential and integral parts of reaching the top.

David Houston provides an interesting reflection about ‘old-school’ and ‘new-school’ mountaineering. His reflection is especially interesting in the light of the significant changes, described above, raising the questions – *do these changes harm the core of mountaineering? Did values of mountaineering change in time?*

Houston suggested that ‘old school’ and ‘new school’ mountaineers has different values; the ‘demarcation line’ between ‘old school’ and ‘new school’ is in the second part of 20th century, around the 1950-1960s (Houston 2006). He identified that the key values of the ‘old school’ mountaineers were pilgrimage, team-centred nature of experience, respect of mountain and of the team, personal transformation and change, and the journey as a significant part of experience. In turn, the ‘new school’ mountaineers kind of lost these values in Houston’s opinion; they understand mountaineering in a different perspective

where the personal glory is a significant component of an expedition and where the pure, sacred identity of mountaineering is lost (Houston 2006). Here Mount Everest and Alps at modern time, where mountaineering is highly commercialized due to the high demand, can exemplify his idea.

Houston provided an interesting reasoning about 'old school' mountaineering as a sacred pure act and as initiation through apprenticeship, summit and return; continuing that 'old school' mountaineering also is attributing parallels with a ritual, acting outside of 'normal existence' and pilgrimage (Houston 2006). The clue of mountaineering as a pilgrimage is a personal transformation, where a mountain itself became sacred, visiting a mountain ('visiting' instead of 'conquering') was a sacred act and therefore the journey was pure (Houston 2006). The author of this thesis suggests that often high mountains can be viewed as sacred because they are in a way outstanding from 'normal reality' in terms of volume, calibre and greatness of natural forces, which created them; such forces can be seen as greater than human, hence can awake feelings of primal fear and respect, which lead to making this object of fear and respect sacred.

In the phenomenon of pilgrimage, a pilgrim aim to find and feel a connection with a place or person, to become a better person, or in another words, initiate or transform oneself. The point here is that in pilgrimage the journey itself, full experience and feelings during it are the necessary elements of transformation process. In the original medieval way the phenomenon of pilgrimage required a lot of physical effort, it should be tough and extremely challenging for a participant up to being dangerous or causing physical harm. This is a very important note, which shows also its parallel to mountaineering, especially the hard types of mountaineering, for example, in high-attitudes.

Houston wrote that a pilgrim rewards from memories and feelings from his/her journey and "*consolidated and assimilated sense of communitas, and the willingness to accept the liminal state*" (Houston 2006, p.151). He also relates the phenomenon of pilgrimage with personal transformation and with close connection with nature and being in between two different states (Houston 2006). Providing parallels which mountaineering, these two states can be viewed in physical way as persons' 'mountaineering journey reality' and his/her 'everyday reality'. However, it can also be conceived of in psychological ways as two states of mind - as normal everyday life following routines; and as the life of a participant and state of mind during a mountaineering journey, which is

specific and produces specific reflections, emotions and feelings, for example, correlated with special perceptions of risk, freedom, connection to nature. Continuing, the symbolic death of a pilgrim (Houston 2006) is an important part of the concept, which is a way to achieve the main goal of pilgrimage – renunciation of ‘old-self’ and achieving a ‘new-self’. In mountaineering it can be seen in a form of reaching the top of a mountain, which is in a way the turning point, ‘point of no return’ for a participant, because he/she goes back as another person, one who was on a top.

These parallels between phenomenon of pilgrimage and old school mountaineering can be found in high-attitude and other the most tough and extreme forms of mountaineering, which require a lot of physical and mental effort and strength. They provide contrasting emotions and bring a participant close to the borders of the persons’ own abilities, which can lead to an altered state of mind and acceptance of the liminal state.

Overall, we can trace parallels between the phenomenon of pilgrimage and the ‘old school’ mountaineering as well as with the modern most extreme types of mountaineering. The parallels are: personal transformation, symbolic death and raising as a new person; the journey itself as an one of the most important parts; close connection with natural environment and its significant role in the personal transformation process; feeling of being out of state and out of reality; altered state of mind, acceptance of the liminal state; understanding of a mountain as a sacred object; and trying to find connections with a mountain as an object of pilgrimage. The parallel also can be found in making a ‘*pure act*’, because both in pilgrimage and in mountaineering, to be face-to-face with the external environment, to be highly focused on and highly integrated in it, are very important parts of experience itself and bring *purity of action*, which is not disturbed by anything from the ‘exterior’, from the ‘outside’ – there is *only a person and an object of pilgrimage* – the mountain top in the mountaineering.

Concluding, this chapter gives an overview of some current issues in modern mountaineering and presents the main organizations, which are responsible for mountaineering activities internationally and in Norway. Moreover, it argues that that mountaineering can be identified as an extreme sport and as adventure tourism, can vary a lot, and includes many activities – from hiking with family members to ice-climbing in high-attitudes.

Moreover, modern mountaineering is facing many changes and challenges nowadays. From one side, it becomes safer and more accessible for wide range of people. It becomes more common due to the technological progress, high-altitude medicine progress, better training options and facilities, and big amount of adventure companies which offer professional guides. In turn, it gains characteristics of a commercialised business activity, which can damage the mountaineering ethics and values. There is a discussion about possible changes of the core and values of mountaineering and the existence of the ‘old-school’ and ‘new-school’ mountaineering phenomenon. But one thing was always stable and resisted all challenges – mountaineering was and is a fascinating sport, which occupies the minds of researchers, athletes and adventure tourists.

2.2 Defining extreme sports

The term ‘extreme’ can be defined in different ways and the level of ‘extreme’ can be measured by different scales, so the definition of ‘extreme sports’ can be very wide. Brymer and Gray define extreme sports as “*outdoor leisure activities where the most likely outcome of mismanaged mistake or accident is death*” (Brymer and Gray 2009, p. 136). There are several sport activities which defines as extreme sports: B.A.S.E. jumping, high-level mountaineering and climbing without ropes, extreme skiing, waterfall kayaking and big wave surfing (Brymer and Gray 2009). All these sports are nature-based and correlate with high risk. In climbing without ropes any mistake or accident can mean free fall from a high height and death. High-level mountaineering is usually associated with high-altitude mountaineering, and in high-altitudes there is even not enough oxygen for a human to breathe, so a mistake, an accident or a mismanaged risk can mean serious danger for health or lethal outcome.

However, extreme sports are quite popular nowadays and participation numbers in these sports are growing fast (Brymer and Gray 2009; Brymer and Schweitzer 2013). Three psychological theories tried to explain motivation to extreme sport participation - type T, psychoanalysis, and sensation seeking (Brymer and Schweitzer 2013). Type T suggests that participation in extreme sports is a realization of deviant personality trait and a need for uncertainty, unpredictability, variety and novelty. Psychoanalysis postulates that extreme sports participation is unhealthy pathological narcissistic tendency, which results

in self-deception. The sensation-seeking theory viewed extreme sports as a hedonistic activity where the participants search for intense sensations, excitement, novelty, and where they play with death for fun and thrill. All these three theories put risk into the centre of explanations of motivation. Nowadays, such explanations seem to be too simplistic (Brymer and Schweitzer 2013) and researchers try to study motivation of extreme sports participation in more complex ways. For example, many extreme sports are nature-based sports and nature can provide positive influence on human physical and psychological health, so it should be taken into account, as well as previous live-experiences of participants which were also ignored before (Brymer and Schweitzer 2013).

2.2.1 Risk and risk-taking in extreme sports

In sport risk is attached to physical danger (Brymer 2010). For extreme sports participants risk means high physical danger and miss-managed risk can lead to the serious traumas or death (Brymer 2010; Brymer and Gray 2009). There are two types of risks. *Real risk* is “*a numerical estimation of the likelihood of an event*” (Cater 2006, p.322) and usually is in form of statistical information, therefore, it is quantitative. Real risk make an influence on *perceived risk* but perceived risk is “*profoundly qualitative*” (Cater 2006, p. 322); it is highly connected with feelings and perceptions of participant.

Risk as motivation for extreme sports participants.

In modern society risk as a concept has a negative attachment to its meaning. Therefore, risk is something any person should avoid in life. Safety is a leitmotiv of our daily life: from safe knives and seat-belts to safety at the work place etc. From this position, there is a popular belief that those, who take part in extreme sports, are “*crazy extreme dudes taking unnecessary pathological and socially unacceptable risks*” (Brymer 2010, p.222), people who are seeking for risk and adrenaline, so definitely – people with problems with rational thinking.

However, research shows that in reality motivation of extreme sport participants is much more complicated. Extreme sports participants often prepare themselves for a long time or even for several years for one B.A.S.E. jump, expedition etc.; therefore, it does not support a popular belief about risk-seeking as a leading factor in extreme sports participants’ motivation (Brymer 2010). For instance, mountaineering expeditions usually take long time to plan, prepare and organize.

Besides that, search for uncertainty and uncontrollability doesn't fully explain motivations of extreme sports participants (Brymer 2010). To illustrate, extreme sports, such as high-altitude mountaineering, B.A.S.E. jumping, extreme skiing, waterfall kayaking etc. need high skills and many years of physical trainings as well as a competence, knowledge, experience, and understanding how every small element of equipment works. That makes participants of these sports highly trained, disciplined, well-prepared people, with fast decision-making in case of danger:

“It's not a sport, where you know 90 per cent of the time I will pack it right . . . it's a sport where you have to pack it right 100 per cent of the time, because you know 99.5 per cent of the time still gets you hurt or dead,” – said BASE-jumper (Brymer 2010, p.232).

Participants of extreme sports are aware of serious injuries or death as a potential outcome of these sports, so they are preparing and training for long time to avoid negative outcomes (Brymer, 2010):

“That is not where the satisfaction is, being hurt or dead,” – said BASE-jumper (Brymer, 2010, p.230).

Extreme sports participants do not search for risk by itself and safety is a significant element of every extreme sport; besides that, some extreme sport participants consider daily activities like driving a car more dangerous than their extreme sports (Brymer, 2010). However, extreme sports are highly connected with risk and participants should accept it and be aware of possible serious traumas or lethal outcome. But risk-taking as the main motivation for extreme sport participation is arguable and the literature shows that 'risk-taking motivation' should be discussed in a very complex way and considered to the same extent as other factors which can affect participants' motivation to do extreme sports.

2.2.2 Nature in extreme sports

Mountaineering is a nature-based extreme sport. Mountain terrain, panoramic scenery, rock formations, beautiful views – all these elements of natural environment are valuable components of the mountaineering experience. How can relations between human

and nature be characterized in extreme sports? How does natural environment affect the feelings and emotions of extreme sport participants? These significant issues should be discussed.

Relation between human and nature in extreme sports.

There are two opposite mentions concerning human-nature relation in extreme sports, which are also relevant for mountaineering as an extreme sport.

The first mention is based on an anthropocentric perspective and considers human-nature relations in extreme sports as an act of conquering and demonstration of human power (Brymer and Gray 2009). It can be added to climbing and mountaineering activities as ‘conquer the mountain’, to waterfall kayaking as ‘conquer a waterfall’ and to many other extreme sports where a human is overcoming, moves beyond personal limits, uses all the physical and mental power, and moves against all challenges which nature brings; as a result, a human wins against nature. In mountaineering it means to be at the top of a mountain – to conquer this mountain. In literature such attitude towards nature views as “*expression of an innate human drive to conquer or battle against nature as part of identity formation or a demonstration of personal power*” (Brymer and Gray 2009, p.138). Therefore, from this perspective, nature is recognized for its value or its use for humanity (Brymer and Gray 2009); the human is separated from the nature environment and competes against nature powers trying to take nature under control.

Second mention is from eco-centred perspective and understands human-nature relations as “*build upon recognition of an integrating process or journey*” (Brymer and Gray 2009, p.138). To illustrate, Brymer and Gray use a ‘dance’ metaphor to explain relations between nature and extreme sport participants – they consider ‘dance’ metaphor as “*dynamic, rhythmical, harmonious, fluid and responsive interplay between the extreme sport participant and nature*” (Brymer and Gray 2009, p.138). This ‘interplay’ has a meaning of coexistence and interrelation, cooperation between nature and person. So, the authors suggest that coexistence, harmonious interaction between partners and engagement become the core of the human-nature relations in this eco-centred approach. In addition, extreme sports participation becomes, from this perspective, a ‘transformational experience’ for some participants, and highly affects their emotional, spiritual and physical spheres; and this transformation can consist in change in self-understanding; change in his or her view and understanding of nature; change in attitude towards nature

(Brymer and Gray 2009). Therefore, this eco-centric approach connects and relates human to nature and defines human-nature relations as harmonious interaction. Besides that, it considers that natural environment provides human a context for self-learning and self-transformation and that by such manners; this eco-centric approach can be used for outdoor education and for development of global environmental care (Brymer and Gray 2009).

Nature & feelings, emotions and stress relief.

As a nature-based extreme sport mountaineering cannot exist without nature, it depends on the natural environment. The scenic beauty and fascinating mountain formations provide unique experiences and memories and are the base of a journey itself. Natural environment may positively affect human emotions and feelings; to illustrate, the nature can provide the sense of ‘remoteness’, ‘pristine-ness’ and ‘wilderness’. These elements can highly affect participants and can generate such feeling of ‘spiritual escape’ from everyday environment (Williams and Soutar 2005), the sense of ‘time-out-of-time’ and ‘place-out-of-place’ as well as deeper understanding of one’s self and/or personal change. In addition, wilderness, untouched landscape and remoteness as components of the experience can generate “*sense of freedom, escapism and self-fulfilment ideology of the adventure experience*” (Williams and Soutar 2005, p.252). Therefore, nature can highly affect emotions and feelings of participants of nature-based extreme sports.

Nature can be an instrument of stress relief (Bratman, Daily, Levy and Gross 2015; Brooks, Ottley, Arbuthnott and Sevigny 2017; Zhang, Howell and Iyer 2014), which is a valuable outcome of high mountain adventure tourism. Stress reduction theory postulates that regarding stress relief natural environments have an “*advantage over artificial environments because of the role which nature played in developing humans as species*” (Bratman, Daily, Levy and Gross 2015, p.42). A nature scenery activates the parasympathetic nervous system and reduces stress better, to illustrate, walking through natural landscapes reduces cortisol level, hence people feel happier walking in nature and these walks increase positive effect of stress relief (Bratman, Daily, Levy and Gross 2015; Brooks, Ottley, Arbuthnott and Sevigny 2017).

Interesting to mention is that a feeling of ‘connectedness with nature’ differs among people and can be higher or lower – for instance, individuals with high connectedness with nature may have higher life-satisfaction, gratitude, and be less materialistic as well as more mindful, have higher social well-being, be more environmentally oriented and display

more ecological behaviours (Zhang, Howell and Iyer 2014). However, the question of measurement of connectedness with nature is discussed, and happiness, emotions, and feelings are highly individual and subjective categories, which are difficult to identify, to measure, and analyse.

All in all, being in nature and interaction with nature are significant components for a person's psychological well-being.

2.2.3 Freedom in extreme sports

Researchers suggest that search for freedom is linked with motivation for participation in extreme sports – often participants search for freedom from daily routine, their 'everyday normal life' as well as for freedom from socio-cultural norms, morals, and boundaries (Brymer and Schweitzer 2013). Norms of socio-cultural life can be limitations of freedom, and people can try to escape to extreme sports world, which is so different from everyday life in society. Therefore, extreme sports provide 'aesthetic liberation of life' (Brymer and Schweitzer 2013) and offer an experience with a sense of being free from social norms. Freedom in correlation with extreme sport participation has deep philosophical meaning and can be interpreted as participants' search and reflection on fundamental human values (Brymer and Schweitzer 2013).

In general, 'freedom' is one of the most important concepts in philosophy; many famous philosophers reflected on and tried to define 'freedom' using different approaches. Brymer and Schweitzer use a phenomenological perspective to the study freedom as motivation for extreme sports participation. In short, a phenomenological perspective goes back to the primary experience itself where consciousness does pure meaning-making, sense making. Therefore, a phenomenological perspective can lead to interesting results when it is applied to extreme sports. Brymer and Schweitzer use Martin Heidegger's definition of freedom as "*being free to choose to live authentically*" (Brymer and Schweitzer 2013, p.867). The authors suggest that definition of freedom in relation to extreme sport participation should have several characteristics as following: movement; release from unwanted boundaries and limitations of socio-cultural sphere; and choice and personal responsibility which reflects existential anxiety (Brymer and Schweitzer 2013).

With this background, Brymer and Schweitzer identify several types of freedom as motivation for participation in extreme sports:

Freedom from constraints.

Constraints are identified as socio-cultural, mental, physical, and emotional boundaries and limitations (Brymer and Schweitzer 2013). So, this type of freedom defines in being free from routine, from everyday life problems, norms, and situations etc. Participants find release and relaxation from their normal life and socio-cultural norms in extreme sports. Feeling highly engaged during an extreme sport activity also helps them to forget about everything else and just feel free from any ‘headaches’, stagnation, and boundaries.

Freedom as movement.

Here freedom is understood as physical movement as well as freedom to move from undesirable conditions and boundaries towards desirable states (Brymer and Schweitzer 2013).

Freedom as letting go of the need for control.

Participants appreciate that in extreme sports they can control only what is controllable. Participants should admire that some things during the experience are not a question of control; you just have to let it go. Extreme sports participants usually are well-prepared physically, psychologically, and have quality equipment but may still have little control of the activity because the extreme sports participation may correlate with high risk and high uncertainty of its outcomes. The great example is waterfall kayaking. Here the best way to take it under control is to go around waterfall by foot instead of paddling in it because, no matter how skilled the person is and how good his or her equipment, the person still has a little control of what will happen and of his or her own life-death situation. Therefore, extreme sport participants accept the feeling of freedom in need of letting go the control and being right here right now, because they cannot control nature; hence, they accept that some parts of experience cannot be under control and they accept uncertainty of outcomes (Brymer and Schweitzer 2013).

Freedom as the release of fear.

Fear is not something to panic about, it is a natural reaction. To go through fear, overcome fear and turn it into extremely positive feelings, liveliness, and celebration of living – this is freedom from fear (Brymer and Schweitzer 2013).

Freedom as being at one.

This type describes freedom in terms of peace and relation to the natural environment. Relaxation, being in peace with the environment, reaching a different conscious plain (from everyday existence), liberation from unnecessary mind activity, kinaesthetic realization of being free, – all these feelings can describe the freedom as being at one (Brymer and Schweitzer 2013).

Freedom as choice and personal responsibility.

This freedom is connected with sense of individuality, accepting responsibilities for the participant's own actions and own physical existence in general; it can be illustrated by the kayaking metaphor where person is free to turn his or her life in a way which depends on his or her own choices and actions (Brymer and Schweitzer 2013).

To sum up, freedom is a fundamental human value and search for freedom should be taken into account of extreme sports participation motivation research. It's worth mentioning, that the case of freedom search in extreme sports can be explained with both socio-cultural and psychological perspectives.

2.3 Defining adventure tourism

2.3.1 What is adventure tourism and how does it correlate with mountaineering?

Adventure tourism is a fast growing part of tourism industry (ATDI 2015; Lee, Tseng and Jan 2015; Mason, Gos and Moretti 2017). To understand why it is becoming more and more popular we need to find out what it is and what people are seeking in it, what is people's motivation to spend their free time on adventure.

To define adventure tourism we need to understand what tourism is and adventure as concepts, as well as where they overlap over each other, and where they become adventure tourism.

Tourism can be defined as “*a form of leisure that incorporates an element of travel and an overnight stay*” (Beard, Swarbrooke, Leckie and Pomfret 2012, p. 7). Tourism as a concept always includes journey from one destination to another. Besides that, length of

this journey is significant and leisure activities without overnight stays define as recreational activities or excursioning (Beard, Swarbrooke, Leckie and Pomfret 2012).

Adventure is a complicated concept to define; it is quite subjective and individual experience. Anyway, Swarbrooke, Beard, Leckie & Pomfret suggest that the core of adventure includes several important components, which are interdependent and inter-related: “*uncertain outcomes, danger and risk, challenge, anticipated rewards, novelty, stimulation and excitement, escapism and separation, exploration and discovery, absorption and focus as well as contrasting emotions*” (Beard, Swarbrooke, Leckie and Pomfret 2012, p. 9). It's worth mentioning that, if any of these elements will be taken separately, it will not be an adventure; in turn, adventure is highly likely guaranteed if all elements present (Beard, Swarbrooke, Leckie and Pomfret 2012).

The core elements of adventure, which are mentioned above clearly shows that adventure is not about certain physical activities or actions (however, adventure is not passive experience); there are only elements which related spiritual and emotional spheres of individuals. Therefore, adventure is not just some activities; it is mainly characterized by ‘*the state of mind*’ and ‘*approach*’ of the participant (Beard, Swarbrooke, Leckie and Pomfret 2012). It can be considered as the cornerstone of understanding the increasing popularity of adventure tourism – adventure is about engaging, excitement, it tests participant abilities and it is pushing personal boundaries, which is a part of discovering true-self.

Following the ideas regarding the concepts of ‘adventure’ and ‘tourism’, adventure tourism defines as “*travel and leisure activities that are contracted into the hope that they will produce a rewarding adventure experience*”, a product of adventure tourism is experience, which is built using “*environmental settings, core activities and transportation*” (Beard, Swarbrooke, Leckie and Pomfret 2012, p.27).

The common typologies of adventure tourism divide it into ‘soft’ and ‘hard’ and to ‘destination-driven’ and ‘activity-driven’. (Beard, Swarbrooke, Leckie and Pomfret 2012)

‘Soft’ and ‘hard’ adventures differentiate by the levels of potential risks, skills and exertion (Mason, Gos and Moretti 2017). Hence in ‘soft’ adventures this levels are low and such activities are suitable for almost everyone, including families with kinds. In turn, ‘hard’ adventures ask for a certain physical and moral courage, as well as skills and competences, because such tours are correlated with higher levels of potential risks.

‘Destination-driven’ adventures consider a destination as the main and the most important aspect of a tour (Beard, Swarbrooke, Leckie and Pomfret 2012). In such adventures tourists are mostly interested in a place itself, its history, culture, people, natural environment, specific flora and/or fauna, beautiful and unique sceneries, landscape and so on. Besides that, the destination often is different from the ‘normal everyday’ place of living of a tourist, hence, will often provide special feelings of excitement, discovery, novelty, stimulation and challenge for a tourist (Beard, Swarbrooke, Leckie and Pomfret 2012). In ‘activity-driven’ adventures an activity is more important than a destination, hence, tourists are travelling to participate in some specific adventures, which are interesting for them and a place there these adventures will be is not so significant for tourists.

Mountaineering is a type of adventure tourism, as well as it is a form of nature-based tourism (Pomfret 2011). Mountaineering includes “*trekking up mountains and ice-and rock-climbing in mountainous regions around the world*” (Pomfret 2011, p.503). It attracts 500 million tourists per year, which is 20% of current tourism flow (Rebelo, Ezequiel, Mendes and Carvalho 2017). Nowadays mountaineering is becoming increasingly commercialized and mountain adventure tourism can be seen as an outcome of this process. Mountain adventure tourism is also a business, which is represented by adventure companies, offering organized mountaineering tours, activities and packaged mountaineering holidays (Pomfret 2011). Such companies mainly focus on “*skills development, guided experiences and opportunities to summit mountain’ peaks*” (Pomfret 2011, p.505) in contrast to studies of motivation of adventure tourism participants, who are focusing on excitement and affection of spiritual and emotional spheres of individuals. There is also a leisurely mountaineering where the adventurer is on his/her own and explores some destination by unorganised hikes or climbs. The common thing between mountaineer tourists is that they often are seeking for destinations which have scenic beauty, unique natural formations and opportunities to experience activities in wilderness environments (Pomfret 2011).

2.3.2 Commercialization of adventure and space for risk

Tourism is consumed as a product which is bought and sold and where marketing and promotion are important parts of the business (Pomfret 2011). There is a discussion in

literature regarding the ability and extent to manage and organize an adventure because unpredictability is in the core of any adventure experience.

Moreover, risk is a basic element of any adventure. Age, gender and nationality, as well as previous experience and media can affect person's perceptions and understanding of risk (Mu and Nepal 2016). In addition, competence is an important factor, which affects perceptions of risk (Cater 2006; Mu and Nepal 2016; Pomfret 2012). The adventure experience paradigm suggests that: *"when competence is high and the risk is low, the activity moves toward a condition of exploration and experimentation. Participants generally experience emotional arousal positively. But when risk is viewed as much higher than competence, people feel anxiety and fear turning positive arousal to a negative experience"* (Mu and Nepal 2016, p.501). But in the light of commercialization of adventure tourism, this model does not explain the relations between perception of risk and adventure; adventure companies reduce the risk to a tolerable level by using different actions: hiring professional guides who have experience and competence, predetermine routes and stops of adventure (Mu and Nepal 2016). Therefore, adventure companies often offer soft adventure experiences where perceived risk is dominating and where risk is more predictable and manageable; however, even hard adventures experiences (with dominance of real risk) are managed by adventure companies and include assistance of professional guides and logistical support during an adventure (Williams and Soutar 2005).

Therefore, adventure tourism companies should be able to manage risks for their tourists by creating adventures that are highly exciting, but safe. There is a discussion in the literature regarding the paradox between risk and safety in the adventure tourism industry. The difficulty centres on the fact that adventure companies should provide perception of risk and at the same time should guarantee acceptable level of safety of their tourist products (Buckley 2012; Pomfret 2012; Williams and Soutar 2005).

2.3.3 Motivation for participation in adventure tourism

There are studies regarding motivation for adventure tourism and recreation, according to Ralf Buckley in 2012 there was ca. 50 publications about this subject, which identified at least 14 different categories of motivation for adventure activities, which can be united into the three main groups: 1) performance of activity (internal); 2) place in

nature (internal/external); 3) social position (external) (Buckley 2012). These three categories are explained in the table 1.

Table 1. Motivations for participation in adventure activities, based on the findings of Ralf Buckley (Buckley 2012).

motive	explanation of the motive
Performance of activity (internal)	
Thrill	Adrenalin, excitement
Fear	Overcoming fear
Control	Maintain physical and mental control of one's body
Skills	Using expertise to perform very difficult tasks
Achieve	Overcoming challenges to reach difficult goals
Fitness	Activity simply as a way to keep physically fit
<i>Risk (not all the authors identified it)</i>	<i>Danger as a direct motivation</i>
Place in nature (internal/external)	
Nature	Appreciation of beauty
Art	Perception of activity as artistic
Spirit	Activity as spiritual experience
Social position (external)	
Friends	Enjoyment of sharing an activity with others
Image	Enhancing how one is perceived by others
Escape	A change of routine of home or work
<i>Compete (not all the authors identified it)</i>	<i>Competition against others</i>

In addition, *rush* can be considered as a motivation for participation in adventure activities. The concept of rush refers to “*the simultaneous experience of thrill and flow associated with the successful performance of an adventure activity at a high level of skill*” (Buckley 2012, p. 963). Here the concept of ‘thrill’ understands as “*a purely adrenalin based physiological response unrelated to expertise*”, and the concept of ‘flow’ applies to “*any form of skilled activity where the exponent’s mental focus coincides fully with their physical practice, so that they are ‘intensely absorbed’*” (Buckley 2012, p. 963).

Therefore, the feeling of rush as a motivation for participation in adventure activities, may produce strong positive emotions and a person may like to experience these emotions again and again; in turn, rush is correlated with performance at a high level of skills and repeating the same activity at the same level of difficulty may not provide rush, hence, the changing of an adventure activity or a level of its difficulty is always be need (Buckley 2012). Following this logic, a person, who is learning a new adventure activity (tries to do snowboarding for the first time in his/her life and achieving to stand on a board and make a short slide, for example) may feel rush from performing; also rush can be gained while doing the same activity at the same difficulty, but if it is done in a different place and/or circumstances (Buckley 2012).

In adventure tourism rush can never be guaranteed, because it is based mainly on combination of unstable components: weather conditions, features of the natural environment (as quality of snow, wind, temperature, rock), as well as on the ability, health and mood of the every individual client (Buckley 2012). Therefore, such issues are very difficult or usually impossible to manage for adventure companies. Anyway, people, who are highly motivated by rush in adventure tourism, are often ready to travel far and to pay a lot of money to adventure companies, to get a feeling of rush, even if there is no guarantee for that (Buckley 2012).

Besides the motives described above, *play* may be a motivation for adventure tourism participation. ‘Adult play’ in adventure activities is correlated with risk and controlling risks to get “*an optimum balance between anxiety and boredom*” (Gyimothy and Mykletun 2004, p. 873). Elements of play may be found in both soft and hard adventure tourism – both types may include risk-seeking, purposeless negativist games, and fictive narratives (Gyimothy and Mykletun 2004). The question of the role of *play* as motivation for participation in adventure tourism shows the problem of motivation from a new side, which should be studied by further research.

Search for aesthetical satisfaction also can be a motivation for participation in adventure activities. Mark Stranger (Stranger 1999) suggests that risk-taking and aesthetics can correlate, for example, in surfing activities, and may be an important motivation for its participants. The author argues that: “*aestheticization facilitates risk-taking in the pursuit of an ecstatic, transcendent experience*”; and that, “*the surfing aesthetic involves a postmodern incarnation of the sublime that distorts rational risk assessment*”. (Stranger

1999, p. 265). In addition, wilderness can provide feeling of aesthetical satisfaction (Ewert and Hollenhorst 1990), and wilderness also can be considered in relation to risk.

Besides that, insight model may be useful for understanding of motivation. In this model search for 'insight' is a leading motivation for participation in outdoor adventures (Walle 1997). Walle suggested that personal self-actualization through outdoor adventures is not laying in risk and risk-taking, but is an outcome of getting an 'insight'; hence, a adventurer gets fulfilment from the process of getting 'insight' (Walle 1997).

To sum up, adventure tourism is a growing part of tourism industry, mountaineering is a type of adventure tourism, as well as it is a form of nature-based tourism. Adventure tourism is facing the difficulty of commercialization, and there is the problem of the space for risk in organized adventures. Often adventure companies are facing the paradox between providing the perception of risk, and at the same time safe adventure activities for clients. Next, there is a discussion regarding the question if the search for risk is the key element for participation in adventure tourism. Some authors consider that it is not the most important motive (Buckley 2012; Walle 1997), and that motivation of participants often is different, than search for risk. All in all, motivation of participation in adventure tourism is a question of discussion in literature and there are many points of view regarding this subject. Motivation is personal and quite subjective issue, but the research in this field can be rewarding due to the fact, that participation in adventure tourism is growing and to follow the demand for it, research on participant's motivations should be continued with using different approaches and methodologies.

2.4 Development of tourism destinations

Tourism destinations can be defined as "complex networks that involve a large number of co-producing actors delivering a variety of products and services" (Haugland, Ness, Grønseth, Aarstad 2011). This implies to the understanding tourism destinations as complex units and their success is highly depended on coordination and cooperation between individual actors, and their efficient contacts with each other play significant role (Baggio, Scott and Cooper 2010; Haugland, Ness, Grønseth and Aarstad 2011; Tinsley and Lynch 2001). The main issues concern profits, development, and sustainability of tourism destinations.

The multilevel and complex nature of a tourism destination includes three main parts: destination capabilities, coordination, and inter-destination bridge-ties (Haugland, Ness, Grønseth and Aarstad 2011). Destination capabilities are related to the efficient use of local resources and processing them to destination-level products and services aimed to achieve a common goal.

The coordination of individual tourism actors is essential for success of a destination. To achieve a coherent, close connection it is needed to build stable coordination or integration mechanisms among the actors (Haugland, Ness, Grønseth and Aarstad 2011). Inter-destination bridge-ties refer to separated in geographical terms destinations; the main function of bridge-ties here is being information channels, therefore, exchange of information and innovations boost tourism development of connected destinations (Haugland, Ness, Grønseth, Aarstad 2011). It goes without saying that having an inter-destination connection provides to destinations the option to do mutual marketing, suggest recommendations; as well as to transfer bookings when one is crowded, and build images of a region with several interesting destinations.

In addition, a tourism destination adapts to the local environment but at the same time helps to create it, and a scenario-planning process can be used to describe the future settings of the environment (Baggio, Scott and Cooper 2010). Scenario-planning works with constructed stories about the future and on their base analyses possible reactions and outcomes, and finally, concludes the actions plans. The stories are usually constructed by using qualitative analysis methods and when discussed by experts, future action plans are determined (Baggio, Scott and Cooper 2010).

Resources and competencies.

From resource-based theory perspective, every individual actor can be viewed as a subject with resources and competencies and with good management, they can be transfigured into a unique set which cannot be copied or imitated by others and that will give an individual actor a competitive advantage. The challenge of this point of view is that the resources and competencies are located at the level of the individual actors, while the destination capabilities are located at the destination level (Haugland, Ness, Grønseth and Aarstad 2011).

Destination capabilities defines as “*destination actors’ collective ability to integrate, reconfigure, gain, and release distributed resources and competencies, and*

effectuate change” (Haugland, Ness, Grønseth and Aarstad 2011, p.273). Hence, the main aim for the tourism destination is to collectively accumulate local resources and competencies by connected individual actors and create products demanded by the tourists. Therefore, it requires individual actors to communicate about the destination image and brand creation, the product development, and the promotion of the product at the tourism market (Haugland, Ness, Grønseth and Aarstad 2011). All these lines of work needs close contact, similar interest, values, and focus between the actors as well as efficient use of local resources, participation in co-production, and systematic work.

Moreover, the relation of local stakeholders to local resources can be analysed by the capital theory perspective. There are several interrelated capitals which exist in different kinds of human activities (Mykletun, 2009):

1. Natural capital can be defined as a present natural environment of a destination. For example, attractive landscape and different rock formations etc. have a value for tourism and for adventure tourism in particular.
2. Human capital contains “*the competencies, health, capabilities, motivation, courage, tenacity and fortitude*” (Mykletun, 2009, p.149). Knowledge, skills and inspiration from past work experience (already realized projects, marketing campaigns of tourist products etc.) can be seen as an investment to future human capital of the certain area and its future projects (Mykletun, 2009).
3. Social capital includes networks of local stakeholders, extent of their coordination and dependency on each other as well as their group identification, information channels, motivation, trust-relations and other characteristics that can lead to efficient cooperation (Mykletun, 2009).
4. Physical capital is an infrastructure that makes the destination accessible for visitors to come and purchase local tourism products, but also facilities to practice the sought activities.
5. Financial capital consists of available sources of funding that can be used, for example, to create tourism product, to develop it, promote at the market etc.
6. Cultural capital includes traditions, customs, acceptance, and heritage of the certain area (Mykletun, 2009), hence it is the base for identity of local tourism products.

7. Administrative capital is important for developing a destination and refers to the role of local municipalities, local government authorities and their competence, knowledge, vision, interests and all types of such public support.

The capitals perspective is useful to analyse a destination because it helps sorting out the complex ways of understanding of a destination. Efficient use of capitals can lead to increasing destination capabilities and to sustainable development of tourism destinations.

Coordination.

Several authors suggest that abilities of tourism stakeholders to cooperate between each other are very important for developing tourism destination (Komppula 2010; Haugland, Ness, Grønseth and Aarstad 2011). Coordination between individual actors usually increase success, while fragmentation or chaotic cooperation tends to decrease success of destination development (Komppula 2010). Figure 2 shows main inter-organizational forms in local networks of tourism destinations:

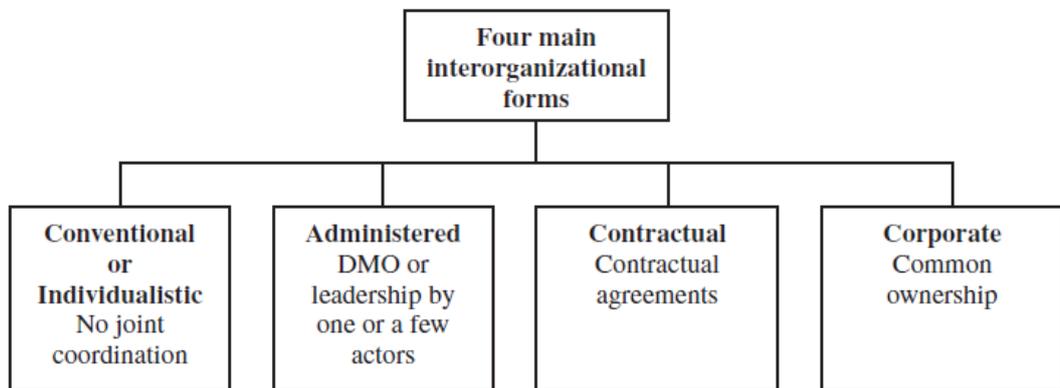


Figure 2. Inter-organizational forms defining the local network structure of tourism destinations (Haugland, Ness, Grønseth and Aarstad 2011).

At the figure 2 individualistic form exist when individual actors work without any formal cooperation with each other. Destinations with actors which are organized mainly by destination marketing organization (DMO) are characterized as having administrative (or DMO) form (Haugland, Ness, Grønseth and Aarstad 2011). Need to mention that DMO form is highly influenced by leadership style of destination marketing organization and the degree to which it orients to its stakeholders (Komppula 2010). Contractual form exists when there are large actors, who make agreements with other actors to aim involvement to

wider range of activities. Corporate form defines a destination where is one large actor, who incorporates many other actors by using common ownership as a tool (Haugland, Ness, Grønseth and Aarstad 2011).

Individualistic and DMO forms of inter-organization of local networks characterize as focusing on achieving their own goals and having shallow levels of integration and cooperation between actors. In turn, contractual and corporate forms are much more beneficial for development of tourism destinations and not without the reason. First of all, they are ‘going in the same direction’ and share values, focus and interests in their work, which make it possible for actors to integrate closely with each other, join their goals, create a common strategy and follow it. The common understanding of goal and how to achieve this goal is essential for a sustainable and efficient development of tourism destination. However, the DMO form also has an underlying inter-organizational structure (which the individualistic form does not have), so it is possible to it to have unified actions too, but more likely not at the same extent of efficiency as at contractual and corporate forms (Haugland, Ness, Grønseth and Aarstad 2011).

With all benefits, which offer contractual and corporate forms of inter-organization in local networks, it is often hard to reach this level of togetherness between individual actors in tourism. Coordination and cooperation between individual actors in tourism industry can be challenging to reach due to the reasons as following:

1. Low financial and managerial resources, as well as lack of time to work on building the connections;
2. Disagreement about strategies of development, use of resources, sharing of costs and benefits as well as difficulties with finding a company, which can be a coordinator between others and lead the negotiation process to solve the problem;
3. Fear of unfair sharing of costs, benefits as well as roles and responsibilities between actors (Haugland, Ness, Grønseth and Aarstad 2011).

However, other industries as retailing and service sectors overcome these challenges and the growth of the retailing and service sectors nowadays shows its development and benefits from coordination between individual actors for the common goal (Haugland, Ness, Grønseth and Aarstad 2011). The main mechanisms which made

this coordination possible and effective are the contracts, governance structures, and common ownership.

To sum up, this chapter focuses on theories regarding development of tourism destinations. The chapter describes capitals theory and presents the forms of inter-organization of the local networks of tourism destinations. Application of these theories can be helpful to identify and analyse resources of a particular destination, as well as analyse the relations of its stakeholders between each other, and future opportunities for improving this relations, which may have a positive effect on development of a destination.

3.0 Method

3.1 Historical research

Historical research has to be put into a social, cultural, environmental, and economic context, and a historical researcher has to have a point of view (Getz and Page 2016). In this thesis the historical sources were analysed to test the main ideas – mountaineering as a natural activity for Rauma, which was developed at the same time as a sport and as adventure tourism from the very beginning.

In this thesis the mountaineering history of Rauma was based on detailed analysis of original historical sources and literature; it was focused on several key stakeholders because of high importance of their activity in the process of developing mountaineering as a sport and as adventure tourism in the area. Those stakeholders were: William Cecil Slingsby, Carl Hall, Arne Randers Heen, and Aak hotel. Original sources were presented by “Norway the Northern playground” (Slingsby 1904) and “The history and development of Norsk Mountaineering” (Slingsby 1914) by William Cecil Slingsby, and “Turistminder fra Romsdalen” by Carl Hall (Hall 1883).

Besides written sources, illustrations, maps, vignettes and photographs were also analysed. Illustrative materials were chosen according to their relevance to the focus of this thesis and for their significant value as visual historical sources about the selected historical period and region. Visual sources were provided by the Norsk Tindemuseum and were taken from Norwegian Digital Museum (DigitaltMuseum). Original illustrations, vignettes, and maps from the book “Norway the Northern playground” by William Cecil Slingsby were also used and analysed in complex with the original text.

“Norway the Northern playground” and “Turistminder fra Romsdalen” are written by Slingsby and Hall in a form of travel diaries, which give a historian the unique opportunity to analyse the personal experiences of these pioneers of mountaineering in Norway. The sources were analysed carefully and most detailed analysis was applied for the parts explaining the Romsdalen area in line with the focus of this thesis. The sources were continually questioned following the main guideline: “Am I providing the authors opinion and experience as clear as possible?” This question is fundamental for interpretation of historical sources and is rooted with the problem that usually the historian and the object of the research are in different periods, and therefore, have different

historical discourses. The literature was analysed by continually questioning and testing for relevance and for truthfulness by crosschecking the information. The focus of the literature analysis also included the Romsdalen area and the key stakeholders.

3.2 Interviews

Interviews with the local mountaineers and the representatives of the destination companies and Norsk Tindesenter were used for documenting the current mountaineering activities in Rauma and present the development of the area as an adventure tourism destination. The official presentation and the website of Norsk Fjellfestival were used as the data sources for characteristic of this event, as well as information from the representatives of Norsk Tindesenter, Visit Northwest, GuideRomsdal, and Visit Åndalsnes was used for explaining the relations between Norsk Fjellfestival and other actors.

3.2.1 Participants

The data sources consisted of 10 interviews in total: the interviews with 6 mountaineers who lived in Rauma area and 4 representatives of Norsk Tindesenter, Visit Northwest, GuideRomsdal, and Visit Åndalsnes (one person for each company).

Local mountaineers were 5 Norwegians and 1 Finnish person by origin, all of them lived in Rauma municipality. Those people were required because 1) they represented the mountaineering community of Rauma at the moment; and 2) they had active practice of mountaineering and climbing. There were 5 male and 1 female participants aged from 39 to 52 years old. Need to mention that the participants were older than the typical age group, which is associated with extreme sports; therefore, these participants represented the age group which is not often discussed in the literature regarding alternative sports (Brymer and Gray 2009).

Three participants worked as mountain guides: for 1 it was full time work and 2 combined it with other professions. One participant was qualified according to the IFMGA guidelines, 2 were in the process to have this certification, and 3 did not have any formal mountaineering qualification (but they did not work as mountain guides). Two out of six participants were involved into close cooperation with the climbing hall at Norsk Tindesenter and were working voluntary there with establishing and testing climbing routes.

Representatives of the organizations were required because they had the key positions in the organisations as following: Norsk Tindesenter, Visit Northwest, GuideRomsdal, and Visit Åndalsnes. All 4 of representatives were Norwegian, 3 were female and 1 male.

3.2.2 Procedure

All 10 interviews were organized in a form of focused conversation with open questions. Open questions derived experiences of the participants in an unstructured way and allowed the participants to focus on the most important themes for them. In addition, general open questions were supported by more specific ones, which asked for further details and provided to participants opportunities to express themselves more in depth and reflect more on their experiences (Brymer and Gray 2009).

From the all 10 interviews, 8 were held face-to-face and 2 by Skype.

The interviews were divided into two groups: 1) with the local mountaineers, and 2) with the representatives of the organizations.

The interviews with the local mountaineers were following these main questions:

1. What is the present role of mountaineering in the area?
2. In which forms does mountaineering exist nowadays in Rauma?
3. What are the guide's perceptions about the current situation in mountaineering as a sport and as adventure tourism in Rauma?

The interviews with representatives of Visit Northwest and Visit Åndalsnes (it was included in this group because the company had destination marketing function) were focused on the main lines as following:

1. The main ways of promotion of mountaineering products of other actors.
2. The main ways of promotion of Rauma tourism destination;
3. The characteristic of relations between a company and other actors.

Interview with representative of Norsk Tindesenter was following these main lines:

1. Role and function of Norsk Tindesenter in Rauma nowadays;
2. Activities and own work on the promotion of these activities;
3. Interaction with other mountaineering-related stakeholders;
4. Interaction with the destination companies.

Interview with representative of GuideRomsdal were focused on the ideas as following:

1. Functions and role of the organization in the local network of stakeholders, related to mountaineering as an extreme sport and as adventure tourism;
2. Relations to other stakeholders of this network, and Norsk Tindesenter in particular.

The procedure of working with the interviews is shown at the figure 3. After recording, each individual interview was carefully listened to, transcribed, read, and analysed as a separate data source. Transcripts of all 10 interviews were sent back to the participants with a request for comment and verification. That was done for making data sources very valid and reliable. As a result, 8 transcripts of interviews were verified – all six interviews with the mountaineers and 2 with representatives of the organizations (Visit Northwest and Norsk Tindesenter answered the request for verification). Other requests for verification were not answered before the deadline for the thesis delivery.

After verification of the data, the interviews were analysed. The analysis was guided by the questions as “What is beneath the text as presented?”, “Am I interpreting this text from a position of interference from theory or personal bias?”, and “What am I missing?” (Brymer 2010). Thematic ideas were combined into groups; similarities were compared and differences identified. During this work all the interpretations were repeatedly compared to the original tapes to make sure that there were no misinterpretation of the original sources.

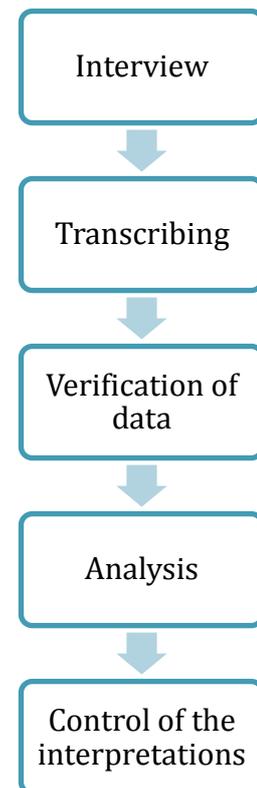


Figure 3. The procedure of working with the interviews.

3.3 Validity and reliability

Validity of this research project was assured by using the valid data: the original historical sources and the verified interviews. The literature was also used as data sources for the historical chapter of the thesis, was based on original sources of information; hence, those materials were considered valid, too. The presentation and the website of Norsk Fjellfestival can be considered as a valid data sources as well for the reason that they present the official information regarding the festival. Consequently, the collected data reflects the phenomenon being studied in high levels of truthfulness.

Reliability shows whether similar results would be obtained if the research were replicated. This is a difficult issue in qualitative social research – it is not always possible to replicate a study to demonstrate reliability, because patterns of human behaviour usually are changing over time and space as well as the tracking of change is often the aim of social studies (Veal and Darcy 2014). In this thesis, all mountaineers-participants of this study admired that their own understanding of their mountaineering experiences significantly changed over time, for example, their perceptions of risk. Hence, we cannot claim that after some years they will reflect about it as they do now, so this study may not be reliable and truly describe their personal opinions over time. Regarding the development of Rauma as a tourism destination, a replication of this research in 2, 5, or 10 years may provide different results, because the tourism destination was already developing during the time this thesis was in work and will most likely continue to develop in the near future. In addition, if this research will be replicated on another tourist destination or another extreme sport (hence, another case), it may also produce different results, because exact replication is unlikely to occur in case study research, but accumulation of evidence of several case studies may form a consensus around the main findings and other evidence (Veal and Darcy 2014). However, the results of the historical chapter of the thesis will be more reliable in the future, because original historical sources are ‘stable’ data and results of the historical chapter of the thesis have a *great chance to be reliable*.

The results regarding the freedom and the risk in mountaineering are regarded as reliable as they are supported by the findings of Eric Brymer (Brymer 2010). Moreover, the participants of this study identified changes in their perceptions of risk which they combine with aging and increasing of competence and skills. This result is supported by

the theory, for instance, it follows the findings of Carl Cater (Cater 2006), Gill Pomfret (Pomfret 2012), and Yang Mu & Sanjay Nepal (Mu and Nepal 2016). The results of this study regarding freedom in extreme sports are supported the findings of Eric Brymer and Robert Schweitzer (Brymer and Schweitzer 2013). The findings regarding several interrelated capitals are also supported by the capital framework (Mykletun 2009); as well as the theory about inter-organizational forms, which define the local network structure of tourism destinations (Haugland, Ness, Grønseth, Aarstad 2011) support the findings too. The participants also expressed nostalgic feelings for ‘old-school’ mountaineering, which support the ideas of David Houtson (Houston 2006).

Replicability of the findings of the tourism destination development chapter is unlikely, which is common for qualitative social research and case studies. In turn, identification of the interrelations in the local network of mountaineering-related stakeholders *at the moment* is still important and necessary to be taken in consideration because it was written during *the processes were actively going, it ‘followed a hot scent’* and analysed *this particular stage* of development of mountaineering in Rauma as an extreme sport and as adventure tourism.

3.4 Limitations of the study

The limitations of the study are centred on difficulties with data collection from the organizations of Rauma’s mountaineering-related network. First, there was no interview with Norsk Fjellfestival, but the official sources of the event were used for its characteristic. Next, the requests for verification of the transcripts of interviews were not answered by two organizations – GuideRomsdal and Visit Åndalsnes (Romsdal Reiseliv og Handel SA), which can be considered as a limitation as well.

4.0 Results – Mountaineering in Rauma in the 19th and 20th centuries: the main stakeholders

4.1 Interest of travellers in Norway as a destination in the 19th century

First were the mountains.

Then humans came, gave mountains names and included mountains into their world view. Some mountains became sacred in people's view, some did not. People founded practical benefits of mountains too, and started to use them for hunting and collecting, for cutting wood and pasture. In Norway the mountains and the humans were quietly coexisting in this way for centuries, but suddenly people start to play with the mountains and it was a start for the Norwegian mountains to become a 'Northern Playground' (Slingsby 1904) and attractive to visit for people around the globe.

Foreign people played a significant role in developing mountaineering and climbing in Norway, which can sound counterintuitive according to the fact that the Norwegians had lived near mountains for centuries. Of course, Norwegians also crossed glaciers and climbed, but mostly for practical needs, to illustrate, William Cecil Slingsby wrote:

“Glacier passes were regularly crossed by the peasantry, but by degrees most of them were abandoned and even the routes themselves were forgotten. <...> Rock climbing, in the path of a duty, has nevertheless always to some extent been exercised in every rocky mountain valley in Norway, and there are and have been for centuries hundreds of peasants who have literally toddled out of their cradles on the rocks, and who are surefooted and fearless before they have learned their alphabet. The best of them become excellent cragsmen and are in great request when a crag-fast goat or ship has to be rescued.” (Slingsby 1914, p.14-15)

Therefore, climbing did not develop in Norway at that time into a separate action, which a person does for fun (Furunes and Mykletun 2012). As Slingsby said in the quote, rock climbing was “*in the path of a duty*” (Slingsby 1914, p. 15). At this time, the terms

‘leisure’ and ‘free time’ (as we know them today and which correlate with activities, which person do for ‘fun’) did not exist as separate and common parts of human life, so we cannot reproach the Norwegians.

For a long time, Norway was a poor European country, which economically was based on natural resources, such as fisheries and agriculture. From this picture we can imagine the cultural shock, when Victorian eras’ Britons came to Norway in the 19th century.

In the first part of the 19th century British travellers to Norway were mainly represented by upper classes and were male (Walchester 2014). To them, Norway was a beautiful place to fish and hunt. Need to mention that in the beginning of the century, Norway was popular not only because of its wild nature and fascinating landscapes, but also because its “*belated entry into the Napoleonic conflict*” (Walchester 2014, p.8). Few women travelled to Norway at that time; this fact is mostly related to the difficulty of the journey by crossing the North Sea, which took 6-10 days, and the lack of hotels and comfortable accommodation for wealthy British ladies (Walchester 2014).

In the middle of the 19th century, Norway became a popular destination for middle-class travellers including women, due to the partial democratization of tourism because of advances in tourist infrastructure. To illustrate, that time Romsdal was a popular place to visit for mountaineering and climbing enthusiasts and for people who wanted to experience the wild Norwegian nature; they were not concerned so much about the comfort of their accommodation and services, their main interest was to be in nature, in the mountains (Langseth 2006).

Interesting to mention is that British tourists also had cultural interest in Norway. This interest was increasing in Britain since the middle of the 19th century, when translations of many Viking era texts and sagas were made including Samuel Laing’s ‘The Heimskingla; or, Chronicle of the Kings of Norway’. The cultural interest in Norwegian heritage was also supported by the discoveries of Viking ships in Norway: the first Viking dracker was discovered in 1867 at Tune on the Oslofjord as a part of the burial mound and in 1880 the Gokstad dracker was found on the other side of the fjord (Walchester 2014).

Norwegian art and literature were also popular in the 19th century Britain: the 1890s were highly affected by Ibsen’s poetry and drama which were popularized throughout the 1880s by William Archer and before him by Edmund Gosse, who visited Norway in 1871

(Walchester 2014). Edvard Grieg was another representative of Norwegian art in Britain: nature played a big role in his music and he was inspired by Norway, its landscape and people. Grieg and Ibsen were promoted a lot by Hans Lien Brækstad, who was a translator, writer and political activist, who was “*a prime mover in the dissemination of Norwegian music and literature in London*” (Walchester 2014, p.14).

Back to the adventurous side, a famous Norwegian Fridtjof Nansen was a popular figure in Britain in the late 1880s and 1890s – his adventures were followed by press as well as he was a lecturer at the Royal Geographical Society (Walchester 2014).

Finally, the Norwegian Club on Regent Street was founded in 1887 (Walchester 2014), which showed high interest for Norway among British society, and this interest was motivated and developed, but not limited to, the reasons described above.

4.2 Pioneers of mountaineering in Norway – William Cecil Slingsby and Carl Hall

William Cecil Slingsby (1849–1929) was among those adventurous British citizens, who travelled to Norway. He was born in the small place Bell Busk, near Gargrave, Yorkshire in Britain and came to Norway in 1872 (Slingsby 1904); here he travelled a lot by himself, with his companions and family members. He wrote a book about his travels “*Norway: the Northern Playground*” (Slingsby 1904) and many articles about mountain adventures, for example, “*The history and development of Norsk Mountaineering*” (Slingsby 1914). “*Norway: the Northern Playground*” is a fundamental book, it can be considered as a ‘magnum opus’ of Slingsby, which includes stories about his travels in Norway from 1872 to 1903, and, therefore, the book is a historical source of the high importance.

The book consists of 557 pages and contains 32 pull-page illustrations, 70 vignettes and 9 maps (Slingsby 1904). It is divided into chapters which correlate with geographical regions of Slingsby’s travels in Norway. The book is written in a form of travel diary and includes rich information about mountains, ascents, routes, other mountaineers, Norwegian life and household of those times; it includes local people's portraits and Slingsby’s impressions from visiting farms and relations with locals, their thoughts about Slingsby’s climbs and his relation to local climbing enthusiasts, details about women climbing, and

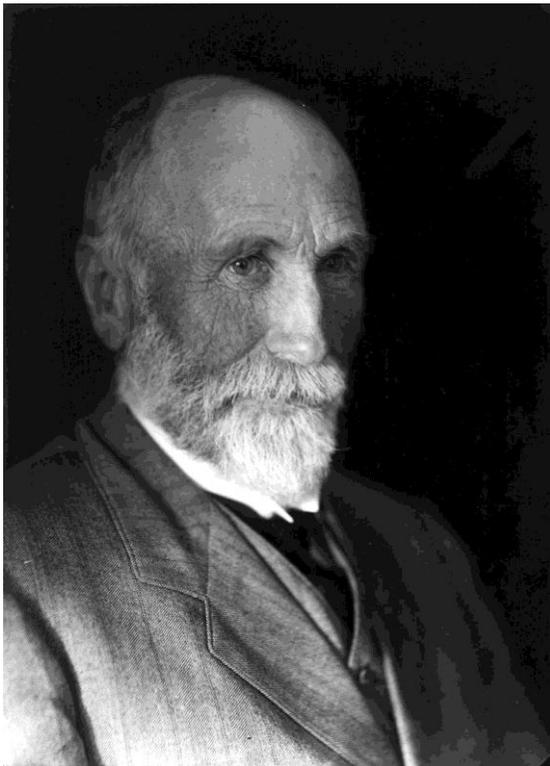


Illustration 3. William Cecil Slingsby, 1849-1929. Photograph was taken by Anders Beer Wilse (Digitaltmuseum 2018).



Illustration 2. Store Skagastølstind with Slingsby glacier. Photo by Severin Worm-Petersen (Digitaltmuseum 2018).

thoughts about Norway as a country and Norwegian nature. All these rich materials are truly fascinating and important for understanding the pioneering era of mountaineering in Norway.

William Cecil Slingsby became one of the key figures of the Norwegian mountaineering history. He did the first ascents of many Norwegian mountains, including the first ascent of Store Skagastølstind (2405 m), the third highest mountain in Norway, in 1876 (Slingsby 1904). It was a very inspiring ascent, because that mountain has a very difficult terrain, which asks for high skills and competence of a climber. The Store Skagastølstind is located

in the National Park Jotunheimen, which was and is a famous Norwegian destination for mountaineers and climbers. Slingsby spent a lot of time there, climbing mountain peaks and hiking the glaciers. Nowadays a glacier in the National Park Jotunheimen is named after William Cecil Slingsby – Slingsby bræ (directly translates to English as Slingsby glacier).

William Cecil Slingsby visited the Romsdal, and Åndalsnes area in particular, several times during his travels. He put his name to the history of the region and made the first ascents of several local mountains. He described Rauma as a place of contrasts

of nature and grand sceneries (Slingsby 1904). He provides his opinion regarding local people too:

“Vikings now living in this region still retain much of the courtliness of manner, the independence of character, and general tone of robust manliness which usually characterise those possessed of the blue blood of ancient lineage” (Slingsby 1904, p. 390).

Slingsby provided many notes about local people, their behaviour. To illustrate, he described his impression of an overnight stay at the local farm Nedre Dale in Rauma. He and his companions stayed there before the ascent of Mjølner, and Slingsby mentioned that Nedre Dale was the nearest farm to Mjølner, which was located 200 meters above sea level (Slingsby 1904):

“Ivar Olsen Dale, the owner, and his wife and daughter were the most hospitable, and seemed to be glad to see us, and to put us for the night, as well as to have a good talk about the world at large. They have a cosy house, situated on a sunny knoll <...> everything was nice and clean, and the juniper sprays scattered here and there in the corners, lent a pleasant fragrance to the rooms” (Slingsby 1904, p. 404).

In a way Slingsby was an ethnographer. He had ethnographical notes in his book, like the quote above, where he narrated about local farms, their adornments – here he provided an imaginative picture of Nedre Dale farm. Slingsby also expressed his impressions of local people and interaction with them by giving vivid portraits, which often were quite witty:

“The Dales (owners of Nedre Dale farm – ed.) were much interested in our preparations, and thought that our axes and rope were fishing implements. This is not to be wondered at, as the herring had just been in the fjord, and every man, woman, and child, as well as the sea-gulls, had been thinking of nothing else but

fish for some days, and possibly had herring on the brain”
(Slingsby 1904, p. 404).

In this quote, Slingsby showed the curiosity of the Dale family for strangers and ‘world at large’ as well their high dependence on fishing and that probably they were not very familiar with climbing. This hypothesis was supported by another note:

“As might we expected, the good folks had no name for Mjølñir, but spoke of it and other peaks as the Kvandals Fjellde” (Slingsby 1904, p. 404).

Mjølñir had a valuable place in Slingsbys’ mountaineering experience in Romsdal. He narrated how he discovered Mjølñir, which he called “*remarkably fine aiguille*”, and “*strange rock tooth rising out of the narrow ridge*” (Slingsby 1904, p.405). He gave this rock formation such name because it looked as:

“Striking resemblance to a clumsy hammer, and naturally-suggested the name for the mountain, as Mjølñir was the hammer, which the war-god Thor wielded to such a good purpose when fighting against the Jotuns and Trolds of long ago” (Slingsby 1904, p. 405).

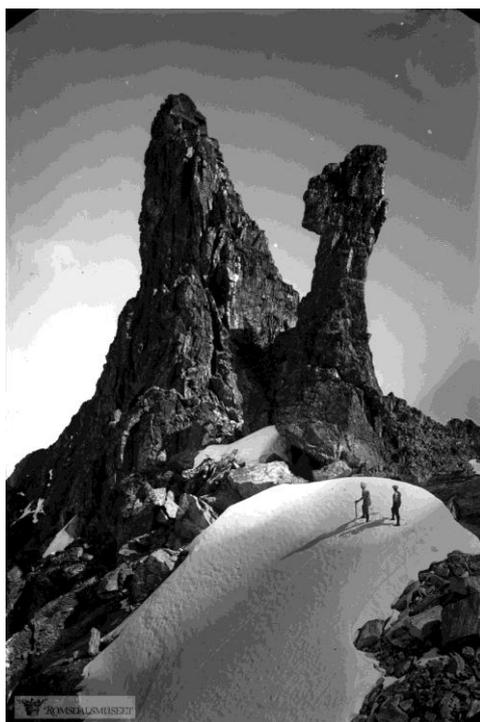


Illustration 5. Torshammer and Kvandalsstind. Photo was taken by Erling Birkeland (Digitaltmuseum 2018).



Illustration 4. Mjølñir (Slingsby 1904, p. 409).

Nowadays the mountain has the same name – Torshammeren (1680m), which is basically translated from Norwegian to English as a Thor’s hammer. Sketch from “Norway: the Northern Playground” (illustration 4) in comparison with a photo made by Erling Birkeland (illustration 5), shows the accuracy and quality of Slingsby’s book sketches and maps.

Being in Rauma, William Cecil Slingsby paid a lot of attention to Romsdalshornet (1550m), the famous local mountain peak:

“Norse mountaineers, I hope, are proud of their Romsdalshorn; indeed, they ought to be, as upon this grand rock a daring deed was done by their countrymen before the days of Alpine clubs”
(Slingsby 1904, p. 390).

He continued with telling the local story about the first ascent of Romsdalshornet, which was done very early in terms of European mountaineering history:

“A blacksmith, Kristen Smed, and another young fellow, Hans Bjærmeland, after drinking freely, dared each other to climb the Horn (Romsdalshornet – ed.), and ‘by alternatively pushing and pulling’, succeeded in reaching the top. The thought of the descent, however, was so fearful that they remained for two days on the summit, when hunger forced them down. During their stay they erected a huge cairn on the end nearest Aak.” (Slingsby 1904, p. 390)

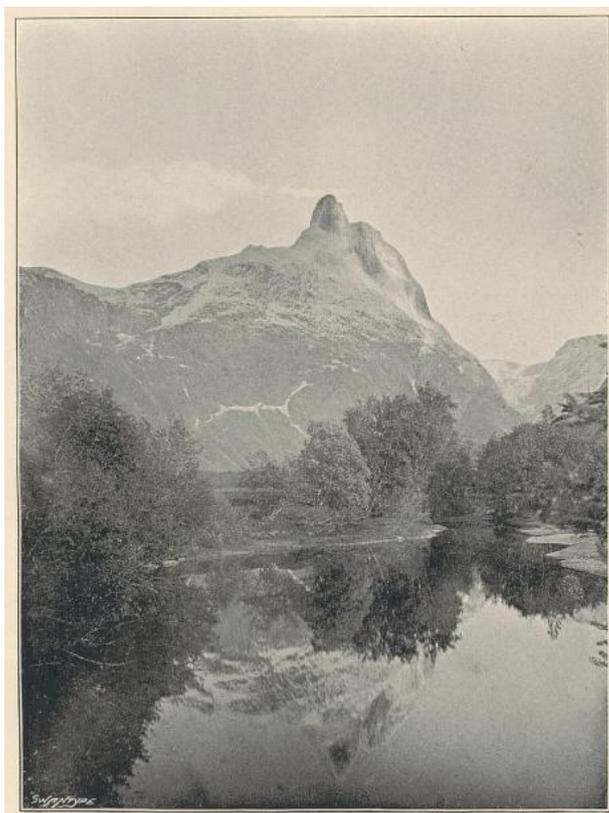


Illustration 6. Romsdalshornet (Slingsby 1904, p. 391).

This quote explained the story of the first ascent of Romsdalshornet in 1828. By the way, there was no evidence if the story was true before 1881, when the famous Danish mountaineer Carl Hall with the locals Mathias Soggemoen and Erik Norahagen made their ascent of Romsdalshornet and found there a stone cairn, which was narrated in the story (Hall 1883; Slingsby 1904). In 1884 Mr. Tribe made the first English ascent of this mountain (Slingsby 1904).

Some weeks after Mr. Tribe, William Cecil Slingsby made an ascent of Romsdalshornet – 15th August 1884 with his wife Alizon Farrer Ecroyd, her brother and the local climbing enthusiast Erik Norahagen (Slingsby 1904). Slingsby included to “Norway: the Northern Playground” the text from his wife’s diary where she described the experience of climbing Romsdalshornet. She wrote how they got to the root of the mountain, what equipment they had, and what types of rock and terrain they experienced during the climb. She mentioned that they started the climb at 07.00 and reached the top of Romsdalshornet at 10.15 (Slingsby 1904). That is how Alizon Farrer Ecroyd saw the view from the top:

“The view was splendid; it was sunny and clear, and we could see Molde over the fjord, and the open sea beyond. On our left were the Troldtinger, and below us a wonderful map-like view of the Romsdal. The Rauma rushed, just a mile beneath us, the colour a marvellously deep blue – though when below it appears so intense a green. On the other side was a wild medley of snow and rock, with Mjøltnir towering wildly above it” (Slingsby 1904, p. 399).

In this quote we see contrasting and wild nature, different types of landscape, breathtaking open sea, Molde town, mountain peaks, Rauma valley with rushed river and pastoral beauty – that is the description of the view from the top given by the first woman in history, who reached the top of Romsdalshornet.

Alizon Farrer Ecroyd as well provided many interesting details about this climb, for instance about difficulties of women climbing:

“My gloves were soon in shreds, and then my hands got rather sore, and a skirt is a sad hindrance at such times, forming one of the chief drawbacks a woman has to contend with in climbing”
(Slingsby 1904, p. 399).

The quote shows that in 1884 Alizon Farrer Ecroyd was climbing Romsdalshornet in skirt, and she claimed that it is a difficulty of woman climbing. By the way, she mentioned that she used the gloves for the climb, but the mountain terrain was tough and all her mountaineering clothing was damaged by the rock during the climb.

Carl Hall (1848-1908) was a famous Danish mountaineer, who put his name into Norwegian mountaineering history by the first ascents of 46 Norwegian mountains during 1880-1900 (Sln 2018), mainly in the Jotunheimen mountain region.

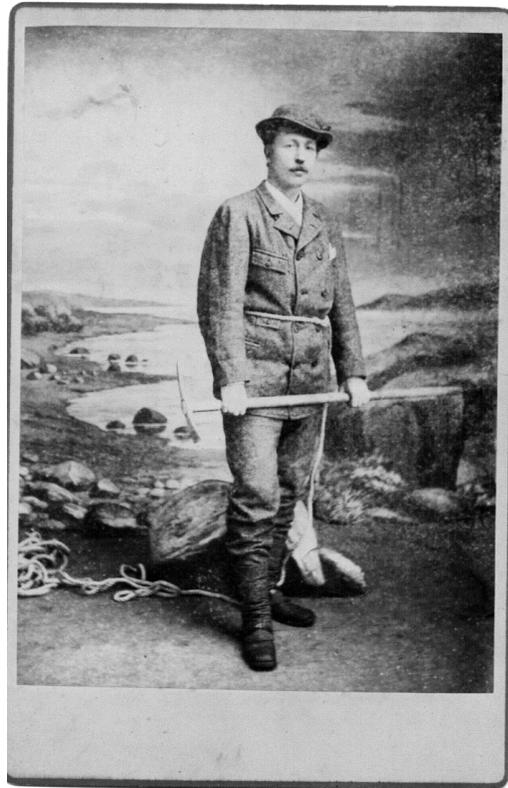


Illustration 7. Carl Hall (1848-1908) (the illustration was provided by Norsk Tindemuseum).

This famous person visited Rauma and became an important figure in developing mountaineering and climbing in Rauma. To illustrate, in 1880-1881 Carl Hall made six attempts (Sln 2018) to reach the top of Romsdalshornet. He succeeded 31 August 1881 when he reached the top of the mountain on team with the local climbing enthusiasts Mathias Soggemoen and Erik Norahagen:

“Hall’s patience was rewarded, and deservedly <...> he had the good fortune to reach the blacksmith’s cairn and to prove for all time the truth of the story told by two heroes of the Horn”
(Slingsby 1904, 397).

In this quote we see the appreciation of the significant achievement of Carl Hall which took a lot of time and effort. By finding the stone cairn, Hall’s ascent confirmed the story about the first ascent of Romsdalshornet by the locals Kristen Smed and Hans Bjærmeland in 1828, which was called into question before.

Carl Hall is also an author of several writings about mountaineering in Norway for the Norwegian Trekking Association (called DNT) (Sln 2018), including “Turistminder fra Romsdalen” for the DNT yearbook of 1883 (Hall 1883). It is written in Danish, consists of 48 pages with illustrations, and is describing the attempts to reach the top of Romsdalshornet. Among other things, the book chapter includes mentions about the meeting with William Cecil Slingsby at Aak Hotel and the descriptions of local climbing enthusiasts, and preparations for the last successful attempt of Romsdalshornet, as well as the climb itself, which was quite tough (Hall 1883).

In 1881, at Aak Hotel, William Cecil Slingsby met Carl Hall and wrote about in “Norway: the Northern Playground” (Slingsby 1904):

“I had the pleasure of meeting the Danish mountaineer in the evening at Aak, when we had much interesting conversation”
(Slingsby 1904, 397).

Carl Hall also mentioned this meeting with Slingsby in his book “Turistminder fra Romsdalen”:

“In Aak we met with Mr. Slingsby; He had together with school teacher Johannes Vigdal used yesterdays good roads to win a

handsome victory over Vengetindernes highest and hitherto unascended mountain. The climb had, as Mr. Slingsby said, been done with high difficulty and they had met glaciers of the steepest kind” (Hall 1883, p.24). (The translation was done by the author of the thesis).

The quote shows that the two famous mountaineers talked about their mountain adventures in Rauma, being in Aak Hotel. Sharing the experience and knowledge was, perhaps, valuable for them. In addition, such opportunity to cross-check the facts (here – regarding the meeting), using the original historical sources “Turistminder fra Romsdalen” and “Norway: the Northern Playground”, is very important and increases the validity and reliability of this brief historical research.

4.3 Mountaineering enthusiasts of Rauma area in the 19th century

The historical sources “Norway: the Northern Playground” (Slingsby 1904) and “Turistminder fra Romsdalen” (Hall 1883) provide, among other things, impressions and stories about Rauma’s mountaineering enthusiasts. Some of them perhaps were local farmers, who got some mountaineering skills developed through hunting and collecting their sheep and goats in the mountains in the autumn.

To illustrate, in 1881 Carl Hall did his first ascent of Romsdalshornet with the local mountaineering enthusiasts Erik Norahagen and Mathias Soggemoen. In “Turistminder fra Romsdalen” Carl Hall described how he met these two men:

“With Qvams help, it finally succeeded to get two clever boys that had the enthusiasm and courage to try Hornet (Romsdalshornet – ed.). Their names were Matias Soggemoen and Erik Norahagen. It was music in my ears, when I heard Qvam’s statement of Matias: “He goes where John doesn’t go.” Neither of them had been at the surroundings of Hornet before, so without being modest I offered that I could be function as a guide.” (Hall 1883, p.25). (The translation was done by the author of the thesis).



Illustration 8. Carl Hall, Erik Norahagen og Matias Soggemoen (the illustration was provided by Norsk Tindemuseum).

In the quote we see that Hall was glad with the perspective of doing the climb with these two men. But, he continued, that the complication occurred:

“Erik and Matias would not like to go with a rope. They replied that the trip was not going to happen if they had to go in ropes. As a compromise, Erik suggested that I alone could wear the rope. This solution was for me pointless, and I continued holding my conditions of all three people should be in a rope. They eventually surrendered to my conditions, but the situation shows that there is an unspoken dishonour of climbing with a rope for the villagers in the mountain areas. They were simply afraid of being ridiculed by their friends” (Hall 1883, p.25). (The translation was done by the author of the thesis).

The quote demonstrates the attitude towards using a rope in climbing, as well as the difference between understanding of safety and using devices for making the climb easier or/and safer. As Carl Hall mentioned in the quote, these local villagers were just afraid of going in a rope because they will be ridiculed by their friends. By the way, Carl Hall continued the reflection:

“That negative impressions of rope climbing, however, was understandable due to the risk of being taken along if another should fall. This is a possibility, but should rarely occur if the rope is used in a proper way. By used in a rope in a proper way, the big positive side of a rope use is protection” (Hall 1883, p.25). (The translation was done by the author of the thesis).

These different opinions of the locals and of Carl Hall regarding the usage of a rope are valuable for a historian. It shows the differences in understanding mountaineering, different attitudes towards mountaineering – from the quotes we can see that for Erik Norahagen and Mathias Soggemoen it was important to secure the reputation in the local community, as brave people, who do not use ropes in the mountains.

Alizon Farrer Ecroyd, the wife of William Cecil Slingsby, who included parts of her diary to the book “Norway: the Northern Playground”, also presents an interesting story about Erik Norahagen. He joined Alizon Farrer Ecroyd, her brother and William Cecil Slingsby at their ascent of Romsdalshornet 15th August 1884 – three years after he did the same climb with Carl Hall and Mathias Soggemoen. Alizon Farrer Ecroyd provides a story, when the company got back from the successful ascent of the mountain:

“Erik’s farm was just across the river, and he rushed down to wave to his wife, who must have felt very thankful to see him, as he said she had wept the day before, when he announced that he was going to the Horn (Romsdalshornet – ed.) with us” (Slingsby 1904, p. 400).

The quote describes the attitude towards mountaineering of local people - Erik Norahagen’s wife was not enthusiastic about that climb because all in all it was a dangerous activity with high real risks. We know that Erik Norahagen was at the top of the

Romsdalshornet before - in 1881, hence he was an experienced climber and already knew the routes and the mountain; but still, in 1884, the attitude of his wife toward his mountaineering adventures was quite pessimistic, as shown in the quote. In addition, this quote shows that Erik Norahagen continued to climb, moreover, the photograph with Ben Goodfellow shows us that Erik Norahagen climbed Romsdalshornet in 1889 as well. Hence, his interest for mountain adventures perhaps was deep and stable.



Illustration 9. Ben Goodfellow and Erik Norahagen on the top of Romsdalshornet 4th August 1889 (the illustration was provided by Norsk Tindemuseum).

Interesting to mention, that Mathias Soggemoen also continued to climb, but with Carl Hall. Mathias Soggemoen took part as a leading-climber in several ascents in the Jotunheimen mountain region with Carl Hall, who called him “Norges bedste klippeklyver” (“Norway’s best rock climber”) for his high speed and technique in rock climbing (Sln 2018).

To sum up, the historical sources “Norway: the Northern Playground” and “Turistminder fra Romsdalen” shows that there were local people in Romsdal, and in the Rauma area in particular, who had some experience in climbing and interest for this activity. The example of Erik Norahagen and Mathias Soggemoen, shows that those people were physically strong, were brave and had curiosity to go on a risky ascents of the local mountains with foreign mountaineers. This example also demonstrates that the interest of Erik Norahagen and Mathias Soggemoen towards climbing was strong and stable, and they continued to climb. By the way, there was a difference in attitude towards safety and devices for climbing between locals and foreigners, for example, as we see it in the quotes of Carl Hall about the usage of a rope.

4.4 Aak hotel

In Rauma municipality mountaineering was related to adventure tourism from the very beginning. Many people visited the area, so that created the need for a place for them to stay. About 1860, Aak hotel was built and it started the fascinating history of one of the first Norwegian hotels in countryside.

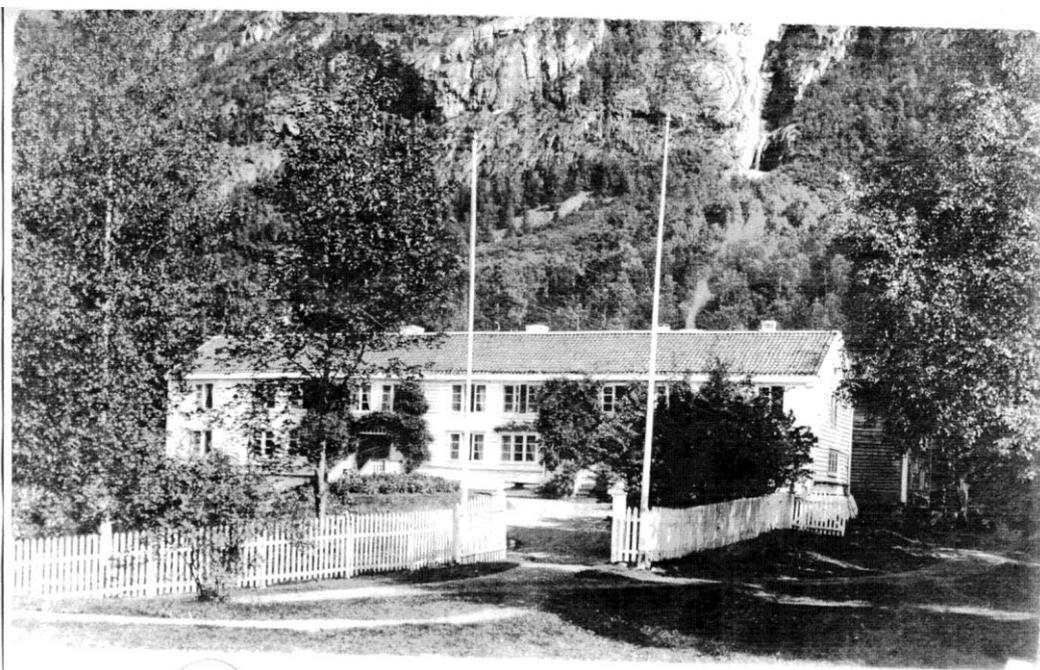


Illustration 10. Aak hotel around 1870 (Langseth 2006).

Aak hotel was a very special place both for locals and for tourists. The hotel was a part of a farm and it was located about five kilometres from Åndalsnes. The farm Aak was known from 1520 and was mentioned in tax papers ('skattemantallet') as Okh farm (Langseth 2006). In 1868-1869 the hotel at Aak farm had around 200 guests in a season and in 1877 this number grew up to almost 400 tourists; many Norwegian and international tourists stayed there, mainly British upper-class people; those foreigners were interested in fishing and hunting in the area, for example, deer hunting and salmon fishing were quite popular (Langseth 2006).

Aak hotel was introduced to the British society by Lady Di Beauclerk in her book 'A summer and Winter in Norway' where she provided her colourful and warm impressions of the hotel:

"Since then we have seen higher mountains, and what is said to be finer scenery; but Aak will always be to me the pearl of Norway, and the gem of my imagination" (Slingsby 1904, 389-390).

We see that Aak hotel 'cut' the guest deep and provided unforgettable experiences that remained over time.

Around 1880 the type of international tourists who came to Aak had changed from Lords, Ladies and travellers who wanted fishing and hunting to climbers and mountaineering enthusiasts (Langseth 2006). To illustrate, Danish mountaineer Carl Hall stayed at Aak as well as William Cecil Slingsby. First time Slingsby visited Aak in 1875 with his sister (Slingsby 1904). In "Norway: the Northern Playground" Slingsby admired the great location and scenery of the hotel as well as its helpful hosts and service:

"The view of the Horn (Romsdalshornet – ed.) and Troldtinder draped with iridescent evening mists, once seen from the lawn at Aak, can never be forgotten" (Slingsby 1904, 390).

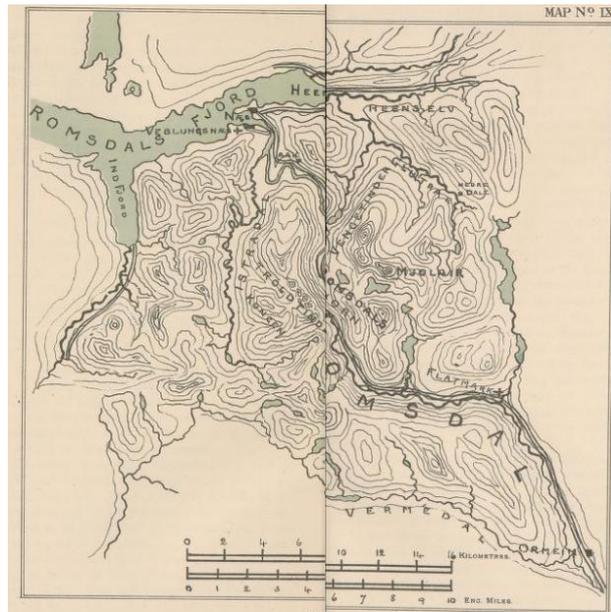


Illustration 11. Map of Romsdalen area from ‘Norway: the Northern Playground’ with Aak hotel on it (Slingsby 1904).

Around 1885 Aak hotel lost its position and had fewer guests and was closed in 1885. Langseth in his work connects the regression of Aak hotel with lack of human resources – there was no succession of generation of owners such talented and enthusiastic and focused on the hotel as in the previous time and that was one of the main factors for regression in his opinion (Langseth 2006). From 1920 Aak hotel was a home for elderly people; from 1986, it became a local mountaineering centre in terms of a meeting place of local guides; in 2012, Aak was opened again as a hotel and works as it at the present time. The Aak farm is also still working, but has separate from the hotel owners.

Nevertheless, the fact that one of the first Norwegian hotels in countryside was opened in Rauma and was connected to mountain adventure tourism shows its value for developing local tourism and high interest for the area which started around the middle of 19th century. The hotel opening shows that its owners understood benefits from boosting tourism for the area. Rauma had human resources, infrastructure, such as good roads, and knowledge of service and working with tourists. The Aak hotel was a place of starting trips, sharing knowledge, it was an important meeting place – it united local and international climbing enthusiasts. Foreign people, especially British, brought to Rauma their different understanding of the beauty of nature and their concept of the mountaineering sport, they were the people who gave Rauma international publicity and

tourism advertising (Langseth 2006). Finally, Aak farm and Aak hotel are rooted with mountaineering and have the significant value in understanding of the development of mountaineering in the area in relation to sport and to adventure tourism.

4.5 Arne Randers Heen

Arne Randers Heen (1905-1991) was an outstanding mountaineer from Rauma, perhaps the most famous local climber of 20th century. Arne Randers Heen was a son of Sofie Heen and Gunnar Randers, who were not married, but the climber had good relations with his father (Gjelstenli 1988). Arne Randers Heen spent his childhood in Veblungsnes, a village very close to Åndalsnes. From 1923-1926 he studied in upper secondary school in Volda (latinlinja på gumnaset i Volda), and after finishing the education he tried himself in the teaching profession, for instance, he was a teacher of gymnastics and nature studies (gymnastikk og naturfag) in the middle school at Åndalsnes (Gjelstenli 1988). In 1927 Arne Randers Heen joined the project of his uncle Knut E. Heen and travelled in Nordland fylke of Norway as a trade-person of Knut E. Heen's project, selling clothing and footwear for some years (Gjelstenli 1988). In the 1930s while he travelled in Nordland, he also climbed, for example, Svolvegeita Mountain in Lofoten islands.



Illustration 13. Climbing style of Arne Randers Heen (the illustration was provided by Norsk Tindemuseum).

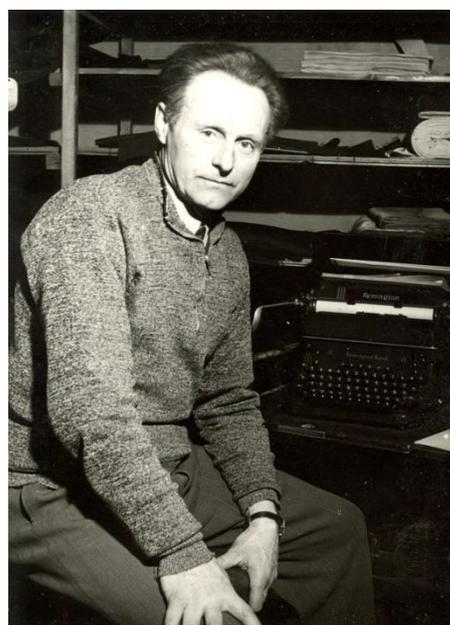


Illustration 12. Arne Randers Heen (1905-1991). (The illustration was provided by Norsk Tindemuseum).

As a climber, Arne Randers Heen is most famous for the ascents of Romsdalshornet. He is known as a ‘King of Romsdalshornet’ – he was on the top of this mountain 233 times during his life. First time he climbed the mountain solo in 1928, when he was 23 years old; last time he climbed Romsdalshornet in 1985 in the age of 80 years (Tindemuseet 2018). Moreover, many famous mountaineering routes in Rauma were done for the first time by Arne Randers Heen, for instance, Fivaruta at Store Trolltind together with Erik Heen in 1931, Trollryggen from the east side together with Ralph Høibakk in 1958 (Tindemuseet 2018). Besides that, Arne Randers Heen was a passionate winter climber and did many winter climbs in his home region Romsdal, as well as in Sunnmøre, Jotunheimen and in Northern Norway.

In addition, in 1944-1951 he worked with the Norwegian Trekking Assosiation and was registered as “DNTs patentfører” (Tindemuseet 2018). Arne Randers Heen also worked as a mountain guide for tourists, who came to Rauma for climbing adventures.



Illustration 14. “Gammel tid og ny tid” (“Old time and new time”). Photo by Bodil Roland Heen (the illustration was provided by Norsk Tindemuseum),

He was married to Bodil Roland Heen, who had a big interest for mountaineering too and joined her husband in mountain adventures.

Moreover, together they collected a wide range of artefacts and documents, related to the development of mountaineering in Norway, and in Rauma in particular. They opened a Norsk Tindemuseum, which presented this collection of artefacts and documents. Nowadays, Norsk Tindemuseum is located in Norsk Tindesenter, and cooperates closely with it, but the museum has its own board and ownership.



Illustration 15. Arne Randers Heen and Bodil Roland Heen in front of Norsk Tindemuseum (the illustration was provided by Norsk Tindemuseum).



Illustration 16. Norsk Tindemuseum in 1998 (the illustration was provided by Norsk Tindemuseum).

To sum up, Arne Randers Heen had a big role in developing mountaineering in Rauma. He put his name into the history of mountaineering and became a ‘King of Romsdalshornet’ (Tindemuseet 2018). At the same time, Arne Randers Heen with his wife Bodil Roland Heen did an important work by collecting and preserving a wide range of artefacts and documents, related to mountaineering, moreover, during their lifetime they opened and developed Norsk Tindemuseum, which accumulated the rich mountaineering heritage of the area and carefully preserved it. Therefore, Norsk Tindemuseum can be considered as the important part of the Rauma’s cultural capital. At the moment, the

museum is renovated and is located at Norsk Tindesenter, Norsk Tindemuseum is still working for the goal of introducing the fascinating history of mountaineering to people.

4.6 Summary of the chapter

The chapter is focusing on analysis of impact of William Cecil Slingsby, Carl Hall, Arne Randers Heen and Aak Hotel on development of mountaineering as a sport and as adventure tourism in Rauma area in the 19th and 20th centuries.

From the perspective of the historical research, the chapter provides brief analysis of the two historical sources “Norway the Northern playground” (Slingsby 1904) by William Cecil Slingsby and “Turistminder fra Romsdalen” by Carl Hall (Hall 1883). The historical analysis was focused on representation of Rauma area in these data sources, narrations about local mountain landscape, local community, ascents of the local mountains and reflections of the authors about their mountain experiences in the region.

In the 19th century in Rauma most of the mountain peaks were climbed, many of them by foreign people. The impact of foreign people in the early period of mountaineering in Norway was so big, that as Mytting noted, Norwegians needed to reconquer the mountains back from English people (Mytting 2013); in terms that many first ascents of Norwegian mountains were done by Englishmen.

Mountaineering of the 20th century was represented in the chapter by presenting Arne Randers Heen, who can be considered as one of the most important mountaineers in Rauma at that time. He was an extraordinary climber, as well as he, together with his wife, established Norsk Tindemuseum, which is mainly accumulating the rich mountaineering heritage of Rauma and still working nowadays.

Concluding, the chapter claims that William Cecil Slingsby, Carl Hall, Arne Randers Heen and Aak Hotel had an important role in the process of development of mountaineering in Rauma.

5.0 Results – Present situation in mountaineering in Rauma: perceptions of the local mountaineers

5.1 Mountaineering as an extreme sport – reflection about personal experience

This part is based on the interviews and focuses on the personal perceptions the local mountaineers of Rauma regarding their mountaineering experiences. Following the theoretical framework of the thesis, this part is presenting mountaineer's reflections about their own motivation, perceptions of risk, risk-taking, feelings from being in nature environment and feelings of freedom as components of the mountaineering experience. Eric Brymer's works and his application of hermeneutic phenomenological approach on extreme sports research inspired this part.

5.1.1 Motivation to start

As a motivation to start mountaineering, many participants claim that they had curiosity for the sport and it was exciting both physically and mentally. Many of the respondents mentioned that the family introduced them to outdoor activities and to the pleasure of being in the natural environment; several participants lived close to nature in childhood, so they had an open and easy access to the nature. The landscape also played a big role – participants who had grown up in the mountainous landscapes said that it was naturally for them to start doing outdoor activities, because the landscape suggested it:

“I grew up, where I grew up, so geography I guess is a part of the ‘problem’” (Participant 1).

Climbing trees and being outside in nature were the part of childhood for many of them. Moreover, friends were a motivation to start – several participants combined reflections why they started to climb with the mentioning that their friends had introduced them to the sport and it developed into an activity which is exiting and that you can do with your friends, so a social component is presented. In addition, one participant said that his interest had come just after taking the climbing course and was correlated with that experience and excitement of climbing.



Figure 4. Motivation to start mountaineering activities.

Figure 4 illustrates that *individual reasons* as natural curiosity, pleasure of being in nature, and physical and mental excitement were supported by *social reasons* because outdoor activities, including climbing, were a way of spending quality time with family and/or friends; and *landscape of the home place and closeness to nature* was deeply linked with individual and social reasons for commencing mountaineering. These three phenomena were the main drivers of the motivation to start for these participants.

5.1.2 Risk and risk-taking

All the participants mentioned that mountaineering is a risky activity and a person should be aware of possible risks because risk is a part of the sport. On practice, participants always placed safety first and tried to minimize the risks both in their individual and guiding tours. The majority of the participants claimed that they did not search for risk in mountaineering experiences nowadays. One participant was not sure if he searched for risk or not. Another one said that he was searching for risk and liked the feeling of closeness to danger, but he was still very careful on practice and did not take unnecessary risks. On his guiding tours he always tried to minimize risks and placed safety first.

In addition, the majority of participants mentioned that their perception of risk and searching for thrill changed while they became older, so risk seeking correlated negatively with *aging*. Some of them said that in young age thrill and feeling of closeness to danger was a part of their interest for mountaineering, but not anymore. Several of them also mentioned that aging partly changed their understanding of mountaineering in general, mainly in terms of deeper reflection about motivation and practice as well as in growing interest in understanding of deeper layers of the sport, mountain guide profession and personal interests and practices. In addition, the majority of participants correlated change

of perception of risk with *increasing of skills and competence*; as they became more skilled and experienced they started to reflect about danger and risk in mountaineering from a different perspective - they felt more comfortable and confident in risky situations because of having high competence and skills to manage those.

Continuing, one participant provided the idea that *risk assessment* and being aware where *your limit* is are very important and fascinating parts of the climbing experience:

“I think climbers are privileged because we can experience the closeness to life danger” (Participant 3).

This idea was viewed by this participant as a great exercise for the brain and may be useful in everyday life in such actions as driving a car etc. Hence, risk assessment and understanding personal limits can be considered as valuable outcomes of climbing. Knowing how to minimize risks and what you objectively can do, as well as being focused and mentally strong in dangerous situations are truly important skills that we all probably should learn.

Finally, we see that the *majority of participants do not search for risk* in mountaineering and risk is not their motivation to do it. All of them claim that people *should be aware of possible risks*; in their work *as mountain guides they place safety first* as well as they are *careful in their personal mountaineering experiences*. These results are supporting the criticism of the overestimated place of risk in extreme sports as presented by Eric Brymer. He claims that the extreme sports participants do not search for risk by itself, and that safety is a significant element of every extreme sport (Brymer, 2010). Next, the participants identify *changes in their perceptions of risk, which they combine with aging and increasing of their competence and skills*. This result is correlated with the theoretical framework of the thesis, for instance, it follows the findings of Carl Cater (Cater 2006), Gill Pomfret (Pomfret 2012), and Yang Mu & Sanjay Nepal (Mu and Nepal 2016). Interesting to mention that *risk assessment* and understanding of personal limits are considered as valuable outcomes of climbing, which can be very useful in ‘normal everyday life’.

5.1.3 Freedom

Majority of the participants identified *freedom as movement* and *freedom as choice and personal responsibility* as important parts of the mountaineering for them that supports the theory by Eric Brymer and Robert Schweitzer (Brymer and Schweitzer 2013).

Freedom to move is explained by the participants in terms of exploring new places, new routes, as well as physically moving and feeling your body working:

“As an athlete you are breathing, feeling the fresh air, your muscles, your body, how it works nicely and it all feels good”

(Participant 4).

In this quote we see that physical free movement provided positive feelings to the participant, and supported the interest towards climbing and being outdoors.

Freedom to make own choices and take responsibility for yourself is explained by the participants in (1) choosing the routes and style of climbing – difficult short routes, long easy routes etc.; (2) deciding about grade of risk which person is ready to take and wants to take; and (3) making life-death decisions and be responsible for your own health and well-being during mountaineering experience:

“It is just freedom when you decide everything by yourself”

(Participant 4).

This quote shows the importance of the components of freedom to make own choices and take responsibility as described above, which are correlated here with sense of individuality. Participants, who work as mountain guides, said that often there is lack of freedom in their work with guests.

In addition, one participant also mentioned feelings of going to climb (or travel to climb) with friends like in ‘old-good-times’, when he was young and had a lot of time for climbing. Now, when he is a family man, such trips make him really happy too. So this idea can be seen as *freedom from constraints* (Brymer and Schweitzer 2013) – release and relaxation from everyday life in extreme sports as well as in this particular case the participant bounds it with nostalgic memories.

Concluding, the mountaineering provides positive feelings from *freedom as movement* and *freedom of making decisions and taking responsibility* for yourself and your

life to the majority of the participants. One participant mentioned *freedom from constraints* in terms of relaxation from everyday life which he combines with nostalgic memories. These three types of freedom in extreme sports can be found in the literature, supporting the validity of these findings.

5.1.4 Nature

All participants said that the nature has an important role in their mountaineering experiences. To treat the nature with respect, as well as to treat the human with respect, are significant for mountaineers in general. Participant 1 explained these ideas with concepts of ‘*menneskeverd*’ (human dignity) and ‘*naturverd*’ (nature dignity) and he continues:

“...being closer to nature, being closer to people and sharing experiences in nature, I think it is important for me and I hope that my kids will learn to appreciate those feelings. And maybe if we all will appreciate those feelings, the world will become a better place” (Participant 1).

In this quote we see the importance for Participant 1 of treating the nature and the people with respect and sharing the experiences in the nature for personal well-being in general as well as for the well-being of the society. For this participant *menneskeverd* and *naturverd* can be considered as a part of his personal philosophy. The participant mentioned that he hopes his kids will follow this philosophy too, and appreciate and respect the nature, the people and the sharing of the experiences in the nature.

Another participant continued the idea of respect and appreciation of nature and mountains in correlation with the idea of the sacred mountains. The participant thought that the most ‘pristine’ and ‘clean’ places should be kept that way (such places in mountaineering are, mainly, the highest mountains). Hence, the highest mountains should be kept in their natural pristine way and only people, who deserve it by long training, preparation processes, applying ethics, and respect for the mountains and the nature, can climb such mountains. So basically, this reflection expresses the way and understanding of climbing mount Everest in old-school mountaineering decades, contradistinguishing to modern Everest climbs, which are available for a wide range of people and are very

commercialized. This participant also explains his own understanding why the highest mountains became ‘sacred’:

“Mountain is just a piece of rock and it is a little bit strange why some parts of nature are holier than other. Maybe, it is because of the feelings, which are awaking us – mountains are very big, very high, you get respect because of the volume, the weight. And higher and higher up there is no oxygen; they are outside, so it is in a way reaching to the outer space. Hence, it is something which is bigger in several ways than climber, than human. You have to be the best, you have to grow to survive the mountains, and it is a huge challenge. And of course, it is light, it is stars, it is just an experience which you have up there – you are closer to God, to nature, to some extreme part of nature” (Participant 4).

Here we see that Participant 4 expresses several reasons why the highest mountains became ‘sacred’. First, such mountains are often physically lying (partly) in another layer of the physical world; to illustrate the top of Everest is located in high layer of the troposphere. Second, such mountains provide feelings of respect for the volume and weight; as well they require from climbers great competence and effort. Third, it is the special, unique feelings, which mountaineering in the highest mountains provides: feelings of being close to nature, its inexperienced parts, hence to pristine and spiritual part of nature, which is bigger than the human being.

Two participants mentioned that they feel natural curiosity for wild, remote places and they are always very excited to explore new and not so popular places where they can enjoy being by themselves, one-on-one with nature, focusing just on being in-the-moment. It provides a feeling of discovery, exploring, and vibes of the old-school mountaineering. By the way, many of the participants of this study tend to have nostalgic feelings for old-school mountaineering in terms of having clearer, more nature-related experiences and discovering new places and routes. One participant continues the explanation of this nostalgia for old-school mountaineering in a way that nowadays there is no space for discovery because there are maps, guide books, GPS, so you already know what is behind a certain mountain, hence, there is no space for the unknown.

One participant mentioned having contrasting emotions, feeling of being out-of-time and out-of-place and feelings of connections with the natural elements during his own mountaineering experiences; the participant views these feelings as very positive and important parts of the experience. Another participant said that the nature provides energy to the participant, and that it is always a very good feeling after spending a day in the mountains.

To sum up, all participants claimed that the nature, being in the nature is a big and important part of their mountaineering experiences. Every participant had personal reflections and outcomes of being in nature, but all of them said that the nature provided deep feelings and they feel connected to the natural environment. Moreover, all participants think that the human being should respect nature and treat it with dignity.

5.2 Mountain guide profession in Rauma

At the moment mountaineering as adventure tourism is represented in Rauma by various hiking and climbing routes, many of which are maintained by DNT; Via ferrata, which has two options of difficulty, is open during the summer 2017 and is driven by Norsk Tindesenter; and local mountain guides, who offer mountain activities in summer and winter. This part is based on interviews with local Rauma mountain guides and presents their reflections regarding the mountain guide profession and problems associated with it.

5.2.1 Being a mountain guide

From 6 participants one is working as a mountain guide full-time, for 2 it is a 50% job which they combine with another one. One person does guiding from time-to-time. And 2 do not work as mountain guides at all.

Figure 5 shows that the three participants, for whom mountain guiding is an important source of income (full-time or 50% working), work in small companies. Two of them have their own 'one-man' companies and one has such a small company in collaboration with three colleagues. All of them freelance a lot. In addition, two persons work in winter time for the avalanche forecast for such companies as Varsom and NVE.

The mountain guides said that their most popular tours in winter are the skiing tours. People looking for good and safe snow with beautiful sceneries, so guides provide

those experiences for their clients. The tours are quite flexible and the guides discuss with their guests where to go close to the start of the trip, due to the changing snow and weather conditions. Hence, such tours are not about reaching a top or go to some particular mountain. Moreover, Rauma is not overcrowded with a skiing tourism yet.

In summer Romsdalshornet is one of the main trips with high demand as well as other local mountains. Many people come to Romsdalen to climb tops in order to achieve the distinctions Fjellkonge (Mountain king) or Fjellronning (mountain queen). These titles are awarded by Norsk Fjellfestival and require to ascent several mountain peaks in Romsdalen, such as following: Dronninga (1544m), Romsdalshorn (1550m), Kongen (1614m), Juratind (1712m), Kvanndalstind (1744m), Store Trolltind (1788m) and Store Vengetind (1852m) (Rbnett 2018). Trips to all these peaks are quite popular in summer. Not so many people are interested in having a course, the majority of clients want to go to specific places or climb specific mountains.

For the guests it is important to achieve the top of a mountain in summer tours. The mountain guides admire that this admission is usually presented as a goal of a trip. But during the trip guides also has an educational function. They include stories about the local municipality, its history, mountains, flora, and fauna in the tours as well as they are trying to educate guests about hiking and climbing in local mountains and are trying to make guests reflect deeper about the journey itself instead of just thinking about achieving the top.

In addition, achieving the top is not possible sometimes because of changing weather conditions. Moreover, guests overestimate their own skills and/or physical shape – guides said that sometime people do not have the true picture of themselves. It is not a good feeling for guests when they see that they are not managing to do what they planned to do. So in such situations the guides said that they try to be

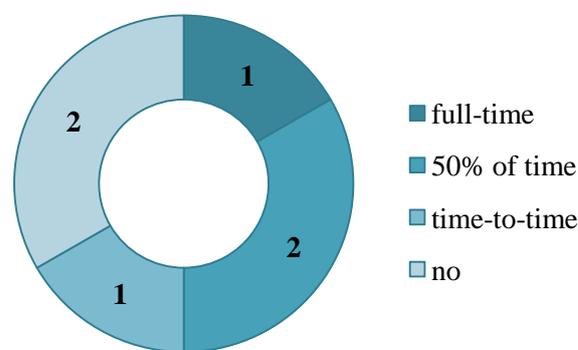


Figure 5. Participants who worked as mountain guides.

supportive and manage the situation by turning it into a lighter version of tour, or discuss about doing something else.

The feeling that a guest is mastering the trip and managing to do it is very important for a positive experience, hence, guides are concerned about it and try to balance trips for guests. Moreover, the guides want guests to return back from a trip in a good shape, not terribly exhausted, which may ruin a positive experience.

Besides that, guides think that after the trip, many guests changed their minds and started to appreciate the experience during the climb or during the tour as much more valuable than the fact that they were at the top of a mountain and took there a picture to update their Facebook profile. In the mountain guide's opinion, deeper understanding of mountain experience and nature by guests is a very good outcome from their work.

To sum up, half of the participants work as mountain guides for 50% of full-time. The most popular tours in summer are the famous local mountain peaks and in winter the skiing tours, where guides do not sell specific places, they sell good and safe snow with beautiful scenery that is not overcrowded yet. The local mountain guides understand their work as '*navigators*' and as being *responsible for safety*. Moreover, they see themselves as *mediators* between tourists and local mountains, community and nature; educating about the hiking and the climbing tips, mountain tours ethics as well as providers of knowledge about the local community, the history, the local landscapes, and the flora and fauna.

5.2.2 Increased accessibility of mountains

Nowadays mountain adventure tourism is more accessible for wide range of people due to the technical progress, the development of infrastructure and mountain guiding companies. There is a mention that basically every healthy person in a good physical shape can climb any mountain he/she wants without any specific mountaineering knowledge or competence because there are professional guides, whom a person can pay for a tour and ascent a mountain. As the participant of this study said, - probably there never were so many people in the mountains before as it is in present time. This process is a part of increasing commercialization of mountaineering.

Recipients of this study feel ambivalent about this problem. Half of them are mountain guides; hence, they have their income (or half of income) by bringing clients to

places where they cannot go by themselves. But personally all respondents don't like that nowadays access to mountain is becoming easier and not without the reason.

For several respondents climbing is a thing a person should *learn step-by-step*, the person should *progress* during the learning process. Usually tourists are not looking for improving their skills; they want to ascent a particular mountain this summer, next summer another mountain and so on. And this process doesn't include climbing activity in between tours, which is not following the idea of climbing and mountaineering as learning and improvement of one's competence. The respondents claim that it is more interesting and more fun when you feel their own progress and improvement of skills can lead higher and open more routes and techniques.

The idea of *necessity of putting effort into mountaineering* is followed by several participants' opinion that client should in a way *deserve to be on a top of a mountain*. This idea is correlated with doing a hike or climb in a *good style, respect nature, respect people* who are with you and *follow mountain ethics*: clients should have a certain background and be able to do what they are planning to do in a good style. Not all guests are able to reach a top in trips due to various reasons, but the mountaineering or climbing experience itself may become more valuable than reaching a top of a mountain.

5.2.3 Certified and non-certified mountain guides

For the majority of professions it seems natural to take an education and become a certified specialist first and after that start to work – most people accept such ways of getting into profession. The situation within the mountain guide profession in Norway is much more complicated.

There is the NORTIND organization, which is a member of the International Federation of Mountain Guides Associations (IVBV/UIAGM/IFMGA) and the one and only representative of this organization in Norway; hence, only NORTIND certifies mountain guides under the IVBV/IFMGA's international standards in Norway (Nortind 2018). This certification requires an extensive physical effort and mental strength, and takes many years of learning and passing courses before getting a certificate.

In turn, in Norway it is very common to be outdoors and Norway has long traditions in mountain guiding with very good mountain guides without specific education or certification. Today it is popular to go to the mountains; so many people have extensive

practical experience of mountaineering. There is also the concept of ‘friluftsliv’ (outdoor recreation), which includes a wide range of activities in nature:

“In Norway friluftsliv is a part of our vocabulary” (Participant 1).

Participant 1 mentioned the important place of friluftsliv in the Norwegian society. We should keep in mind that an important part of Norwegian friluftsliv tradition is the idea that you should do only what you are capable to do and turn back if you are not sure you will manage, and there is no shame in turning back, because safety always goes first.

On the contrary, the Norwegian society nowadays increasingly demands qualifications in any profession. Here the problem with making a clear line between mountain guide and not-a-guide raises, as well as the problem of public image of a mountain guide profession, with extremity to a neighbour, who just goes to the mountains with some tourists in his/her summer vacation.

All three participants of this study, who work as mountain guides, have certification from NORTIND or are finishing this education at the moment. They think that it is sad that not all mountain guides in Norway want to improve their professionalism by the NORTIND education, do not search for the community of the guides and for the competence and knowledge that NORTIND provides. The certified guides think that it is important to lift up the difference between certified and non-certified guides:

“I think there should be a professional attitude towards guiding because of importance of knowing the dangerous parts of it. So I think that working as a guide on your summer vacation because it is fun is not enough, you need to address the rest of the issues”
(Participant 1).

In this quote the participant shows that a professional attitude towards guiding and complex understanding of the guide responsibilities are totally necessary, first of all, for his/her own safety and safety of his/her clients. Mountaineering is an extreme sport and everything can happen; the participants said that accidents during mountain trips should be discussed, mistakes should be corrected and NORTIND is a base for the mountain guides community to discuss problems and find solutions. The participants, who work as

mountain guides, think that it is very important not to hide accidents in mountain tours, but acknowledge and discuss them to prevent similar situations in the future.

Concluding, the participants of this study who work as mountain guides, claim that the difference between certified guides and non-certified guides should be lifted up and highlighted, for the reasons of clients' safety, increasing professionalism, discussing problems and finding solutions, and clarifying mountain guiding as a serious full-time profession.

5.3 Mountaineering as a tool for development Rauma as a tourism destination – reflections of the local mountaineers

This part is based on interviews with local Rauma mountain guides and presents their reflections regarding the role and functions of Norsk Tindesenter, ecological issues which correlate with developing of tourism destination based on mountaineering, and future perspectives of Rauma as a tourism destination.

5.3.1 Norsk Tindesenter and its role and functions

All participants admire that Norsk Tindesenter is very important for development of the adventure tourism based on mountaineering in Rauma, however, they said that Norsk Tindesenter as a new organization hasn't positioned itself clearly yet. All interviewees mentioned three main function of Norsk Tindesenter: (1) *providing tourist information* about possible outdoor activities and guides in the area, (2) being a *meeting place* for local mountaineering community, and (2) *developing climbing* by providing a good climbing facility – the modern climbing hall. These functions are described in detail below and figure 6 accumulates all this information and visually presents it.

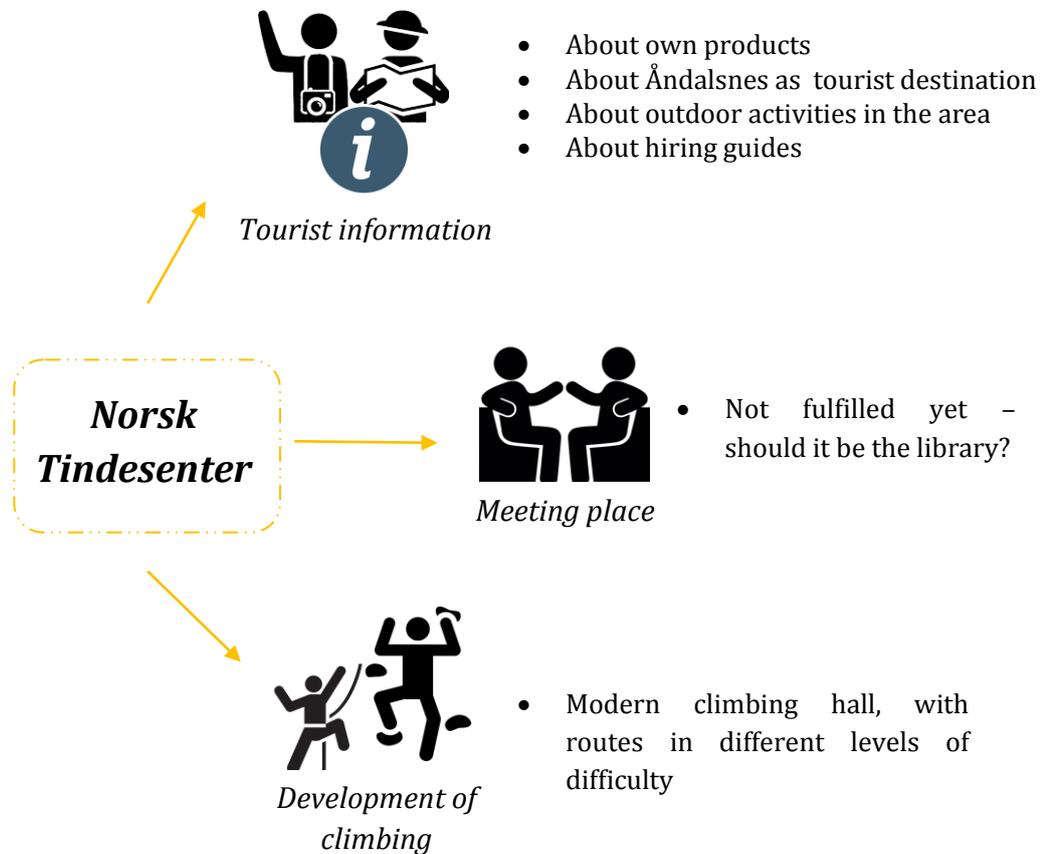


Figure 6. Functions of Norsk Tindesenter based on view of local mountaineers, who participated in this study.

The participants in this study considered Norsk Tindesenter as a place that accumulates *information about the possibilities for outdoor activities, for the hiring of local guides and provides this information for the tourists*. The location of Norsk Tindesenter in the centre of Åndalsnes, near the railway station, the bus station and the harbour, supports the success of the ‘tourist information’ function as well as the fact that the building itself is very visible, which makes Norsk Tindesenter easy for the tourists to find and visit. The participants mentioned that Norsk Tindesenter is developing this function and the progress is ongoing. To illustrate, during the summer 2018, Norsk Tindesenter will provide information about their own products as a mountaineering museum, the Via ferrata, and the climbing hall. In addition, they will provide general tourist information regarding the destination; information about the local possibilities for hiking for all levels of competence (which will be done in cooperation with DNT);

cooperate with GuideRomsdal, and provide information about the possibilities to hire the guides of GuideRomsdal to have ultra-local and safe hiking experience.

The participants think that the *'meeting place' function* is still underdeveloped. To illustrate, they mentioned that there is no exact meeting place in the building. They said that the mountaineering library can be this place, but now you should buy a ticket to the museum to visit the library. The participants suggest that the library should be separated from the museum, so people can use it for free and it can be a nice meeting place to read and to talk to other mountaineers and all interested people. Such place will provide a more open, cosy, and welcoming atmosphere, so more people will come and spend more time at Norsk Tindesenter.

The function of the *climbing development* is fulfilled according to participants of this study: the climbing hall in Norsk Tindesenter gives good opportunities to train indoors and contributes to skill improvement during wintertime. The climbing hall has good routes with different levels of difficulty and is suitable for beginners and experts. In addition, participants think that more people can use the hall. Sometimes there are not so many visitors, which is sad, because this climbing hall is very good.

5.3.2 Ecological issues – reflections regarding installations in the mountains (lifts, Via ferratas etc.)

All participants were very concerned about saving and protecting Rauma's natural environment. They all were against building installations in the mountains, such as lifts, gondolas, and Via ferratas, and would like to follow the wild nature tourism way and promote the untouched nature and the wild mountains as the unique and special attributes of Rauma as a tourism destination.

They all claim that they prefer the individual tourists who come for a week instead of mass-tourism which is represented by the cruise ships visiting Åndalsnes for 3-4 hours. They relate it to economic arguments and to the way Åndalsnes should be promoted – as a place with untouched nature and great possibilities for mountaineering and skiing:

“We can save the region as an untouched nature where people can come to relax from crazy, fast and noisy places” (Participant 6).

This quote is following the idea of creating Rauma as a special destination with mountaineering and skiing activities in wild, untouched nature, which naturally follows the old traditions of the region. The participants contradistinguish such image with the destination Loen (Stryn municipality in Sogn og Fjordane fylke, Norway), which has installations in the mountains as lift and Via ferrata. Several participants think that destinations as Loen are important because installations make it possible for wide range of people to enjoy the mountains and the outdoors that is good for mental and physical health. And the same time the participants think that there should be not a lot of places like Loen in Norway because the wild nature is the Norwegian ‘brand identity’, the specific thing about Norway and many tourists visit the country to see the untouched nature. They claim that Rauma and Åndalsnes in particular are not obligated to follow Loens’ way of developing the tourism destination. Instead, Rauma should follow its own way and create a special destination with own specialization on untouched nature, old traditions, heritage, focusing on individual tourists and long-stays.

5.3.3 Future perspectives of Rauma as a tourism destination

The local mountaineers, who participated in this study, see a bright future for Rauma as a tourist destination with focus on mountaineering; they claim that the area has all what is needed to be a successful destination. They argue that Rauma should focus more on individual tourists, because such type of visitors stays longer and spends more money. Besides that, all participants are very concerned about ecological issues and saving untouched nature and wilderness in Rauma, promotion the destination as a perfect place to enjoy clear untouched nature environment with no installations in the mountains. They argued that Rauma does not need such installations because the mountains are so close and with easy access. The area has great logistics and the infrastructure is comfortable, it takes little time to get to the start of a hike or to a nice climbing cliff, which is definitely a strong competitive advantage.

The participants see Rauma as an adventure tourism destination which is suitable both for hard and soft mountain adventures; where the guest can do extreme activities and climb high mountains as well as find lots of calm beautiful climbing and hiking routes suitable for family vacations with outdoor climbing areas both for families with kids and for climbing experts. Moreover, mountaineering is a big resource for being outdoors; such

activities are useful for the physical training and skills improvement as well as the training of personal risk assessment. Hence, organizing mountaineering as adventure tourism in the form of climbing areas for families and experts are much closer to the local mountaineering traditions and represents Rauma in a sustainable and eco-friendly way. They think that it is very important to focus on a sustainable and long-term development of Rauma as a tourism destination.

5.4 Summary of the chapter

This chapter explored the present situation in mountaineering in Rauma municipality, according to the opinions of the local mountaineers, who participated in this study. These people represent local mountaineering as a sport and as adventure tourism, hence, can be considered as stakeholders of its mountaineering-related network.

The chapter claims that for the majority of participants, their motivation to start mountaineering was based on the individual reasons, social reasons, and the natural environment of the home area, because many of them grew up close to nature.

All participants admire that the nature and felt connection to nature are very important for them. However, the question regarding a place of nature in their mountaineering experiences, perhaps, was one of the most difficult questions for them. The majority of the participants expressed freedom as movement and freedom of making decisions and taking responsibility as parts of their experiences. One participant also mentioned freedom from constraints. The majority of the participants do not search for risk in mountaineering and risk is not their motivation to do it. All these results are supported by theory.

Besides that, the chapter describes the participant's opinions regarding ecological issues, which correlates with development of tourism destinations, based on mountaineering, and their vision of future development of Rauma as a tourism destination. In addition, the participants identify three main functions of Norsk Tindesenter – provider of tourist information, meeting place, and developer of climbing in the area.

6.0 Rauma as an adventure tourism destination

This part is based on interviews with local mountaineering-related stakeholders, limited to Norsk Tindesenter, GuideRomsdal, Visit Åndalsnes, as well as the destination company Visit Northwest. In addition, this chapter used as data sources the official presentation and the website of Norsk Fjellfestival, as well as visitor's numbers and marketing plans, which were provided by Norsk Tindesenter. The chapter presents and discusses the current functions and the ways of work of the local stakeholders, as well as identifies interrelations between them.

6.1 Rauma as a tourism destination and its mountaineering-related actors

An essential point is that in this thesis, Norsk Tindesenter is analysed as a central actor of the local mountaineering-related network and the thesis analyses interaction of Norsk Tindesenter with local mountaineering-related stakeholders as following: Visit Northwest, Visit Åndalsnes (Romsdal Reiseliv og Handel SA), Norsk Fjellfestival, and GuideRomsdal. Of course, there are more actors involved, but the thesis is narrowed due to the space limits of the master thesis and because other parts of it, described above, also need to be carefully analysed and presented. Hence, the list of mountaineering-related stakeholders is consisting only of (1) **local**, (2) **non-governmental** organizations, which have (3) **an active present relation to mountaineering** and (4) **an impact on promotion of Rauma as a tourism destination using mountaineering activities as a tool**.

6.1.1 Rauma municipality as a tourism destination

Rauma is one of the most important areas for tourism in Møre og Romsdal fylke. Rauma is represented as a destination by Visit Northwest, which is a part of Visit Norway - the official travel guide to Norway, which is developed and maintained by Innovation Norway (Visit Norway 2018).

Visit Northwest promotes the Northwest region of Norway on national and international arenas and one of their main goals is “*to contribute to increased web traffic and profitability for the company's owners and partners*” (Visit Norway 2018). The organization is focusing on marketing and product development as well as on network and

destination development to boost tourism in the region (Visitnw 2018). Target group of Visit Northwest are the active, adventurous tourists both on the Norwegian and international tourism markets. Visit Northwest represents in total the 19 different municipalities and Rauma is one of the most important and not without reason.

Rauma has beautiful landscapes with high and steep mountains and deep valleys, where such popular tourist attractions as Trollstigen and Trollveggen are found. Moreover, the mountains of Rauma provide opportunities for great trekking experiences. To illustrate, Romsdalseggen ridge is one of Norway's most beautiful hikes (Visit Norway 2018) and is attracting many people each season. In addition to the breath-taking natural environment, Rauma has long traditions in tourism, which is mainly related to mountaineering, skiing, and fishing.

The Rauma and Åndalsnes areas have long traditions in tourism compared to other municipalities that Visit Northwest is working with. To illustrate, Åndalsnes has a quite old tradition of mountaineering tourism. It started around the middle of the 19th century, when the British climber and mountain enthusiast, William Cecil Slingsby in particular, came to Åndalsnes. Rich and fascinating heritage of those days is carefully preserved at Norsk Tindesenter (Norwegian Mountaineering Centre) and is introduced to visitors as a mountaineering museum. The treasures of the museum, which are the base for the exhibition, were mainly collected by the outstanding local mountaineer Arne Randers Heen and are nowadays owned by Norsk Tindemuseum (Norwegian Mountaineering Museum). Besides that, the modern indoor climbing hall of Norsk Tindesenter is the biggest in Norway and is named after Carl Hall, the famous Danish mountaineer who climbed many of the beautiful mountains of Rauma.

The capital framework can be applied on the basis described above, according to which Rauma municipality has 7 capitals that in various ways are valuable for it as a tourism destination as following.

(1) Nature capital – the breath-taking natural environment with famous mountains such as Dronninga (1544m), Romsdalshorn (1550m), Kongen (1614m), Juratind (1712m), Kvanndalstind (1744m), Store Trolltind (1788m), Store Vengetind (1852m), as well as Romsdalseggen, Trollveggen, and Trollstigen. The nature capital of Rauma is suitable both for soft and hard mountaineering as well as for hiking, climbing, trekking and bus tours. In recent time mostly hard mountaineering in the area is promoted including the climbing of

such mountain peaks as Romsdalshornet (1550 m), but Rauma has a lot of opportunities for calm and beautiful kids- and family-friendly hikes, as well as rock formations suitable for beginners and medium-skilled mountaineers. These activities should be made more visible and included in the process of attracting tourists to visit Rauma.

Moreover, two national parks are located close to Åndalsnes – Reinheimen National Park and Dovrefjell National Park. Reinheimen National Park is covering areas including such popular natural attractions as Trollstigen and Trollveggen. It is a valuable nature capital that promises good ecology and an attractive place to visit for eco-tourists. Thus, it can be used for tourism promotion of the destination.

(2) Human capital – first of all, Åndalsnes has the successful and sustainable Norsk Fjellfestival (Norwegian Mountain Festival), which will celebrate its 20th anniversary in 2018. This festival is very famous in the Scandinavian region and, according to the official presentation, attracts approximately 8,000 visitors every year (need to mention that Åndalsnes has ca. 3000 inhabitants (Rauma kommune 2018)). Knowledge and skills gained in this festival over 20 years constitute big and valuable parts of Rauma's human capital. Second, there are many highly qualified mountain guides in the region, many of which are internationally certified mountain guides through education at NORTIND. Their skills, knowledge, education, and practical experience, which they gain in mountains around the world and bring back to Åndalsnes, must be taken into consideration when analysing the human capital of Rauma. Third, the human capital of the area is revolving around the base of Norsk Tindesenter, where several mountaineering-related stakeholders of the local network cooperate for different projects to develop and promote the mountaineering tourism activities.

(3) Social capital – it is represented in the networking of a wide range of actors such as: the local governments Møre og Romsdal fylkeskommune and Rauma kommune; the destination marketing company Visit Northwest; the providers of accommodation; the shops and restaurants; the providers of activities such as Norsk Tindesenter, GuideRomsdal, Villa Verma, Fjellfestival, Visit Åndalsnes; and local guides companies, as well as Bjorli skiing centre.

(4) Physical capital – Rauma municipality has all needed infrastructure, which makes it easy for people to come and do mountaineering activities. Rauma is easily accessed by car, bus or train from all other Norway. Several cruise ships stop in Åndalsnes

every summer. The nearest airports are located in Molde and Ålesund. Besides that, there is car and bus access to nature attractions such as Trollveggen and Trollstigen, and the train stops at the Bjorli skiing resort. It is a beautiful journey by the train between Åndalsnes and Dombås. A lot of mountain routes are marked and maintained by the Norwegian Trekking Association (DNT). In addition, there is an opportunity to have one-day trips from Åndalsnes to other tourist attractions as Ålesund, the Atlantic Road, and Geiranger fjord, which is listed as a UNESCO World Heritage Site.

Moreover, Norsk Tindesenter is a valuable part of the physical capital: it is a modern building with strategic location just next to railway station, bus station and cruise ships harbour, moreover it is in the town-centre. It goes without saying that the highest Norwegian climbing wall of Norsk Tindesenter significantly contributes to the physical capital of the area, too. It attracts visitors and develops climbing as a sport, continuing the old mountaineering traditions of the region.

(5) Financial capital – it is mainly concentrated in the fylke and municipality administration as well as in the local businesses.

(6) Cultural capital – Rauma has rich mountaineering heritage from the 19th and 20th centuries, now preserved in the Norsk Tindemuseum, which is located at Norsk Tindesenter. Besides that, the cultural capital of the area contains long traditions in mountaineering, which are continuing nowadays and are an important part of the local identity.

(7) Administrative capital – Rauma kommune, local administrative organ, is an active actor in the tourism network of the area. To illustrate, the kommune closely cooperates with several local tourism stakeholders and contribute to their financing. For example, Norsk Tindesenter is owned partly by the kommune, and the kommune sponsored the building. Moreover, Rauma kommune has a vision of promoting the area as a nature-based tourism destination with a slogan “*verdens beste kommune for naturglade mennesker*” (world’s best municipality for people who are fond of nature) (Rauma kommune 2018). In addition, Møre og Romsdal fylkeskommune is an important part of administrative capital, to illustrate, it also sponsored the building of Norsk Tindesenter.

All in all, the combination of the spectacular natural attractions with the rich cultural heritage, the unique local identity and atmosphere with the modern Norsk Tindesenter, makes Rauma a place of tourism interest. Consisting of different types of

activities and suitable both for soft and hard mountaineering adventures, Rauma attracts different types of tourists.

For several cruise ships operators Åndalsnes is a place to stop and many cruise ships visit Åndalsnes during summer, which makes them important drivers of tourism for the area. Cruise tourists usually have package tours and go on a bus tour to visit Trollstigen or the Norsk Tindesenter museum; they do not have much time to do mountaineering activities and probably are not the kind of tourists seeking for adventure activities during a vacation.

Hence, for the mountaineering as adventure tourism the most perspective and interesting tourists are the individual travellers. They come to Rauma mainly by car or by train – Åndalsnes is the end station of a branch of the national railways. Individual tourists are more flexible, they can stay overnight and spend some days at one place, which gives them more opportunities to spend time in the mountains and visit the fascinating local mountain peaks of Romsdalsalpene, such as Romsdalshornet, Store Venjetinden, Store Trolltind, and others.

6.1.2 Place of mountaineering as adventure tourism product

From the perspective of Visit Northwest, the mountaineering-related adventures are becoming more and more popular as tourist products. According to the Visit Northwest practice, this is mainly because of the popularity of active holidays is increasing: being outdoors and doing activities on vacation is becoming more and more popular. Tourists want to do something, to see new places, to have memorable experiences, to investigate self-limits and to be adventurous, doing things which are different from their everyday routine. This tendency affects mountaineering tourism too.

According to Visit Northwest, climbing catches very limited interests, but trekking, hiking in the mountains in summer is pretty popular. In winter it is a growing interest for going to the mountains in combination with skiing. In Norway randonee-skiing tours, which are basically a mix of skiing and mountaineering, are very popular products and many Norwegian adventure and guiding companies offer such tours during the winter season. In Rauma and Åndalsnes in particular, there are many high professional mountain ski guides, who offer randonee-skiing and some of them mentioned that it is their most popular tour of the winter season.

Moreover, another mountaineering-related tourism product, which is increasing in popularity nowadays, is avalanches courses. At such courses participants learn how to avoid avalanche, how ‘to read snow’ to understand which snow is safe for skiing, and how to survive in an avalanche if it happens. Thus, avalanche courses are continuing the line of the increasing popularity of skiing products in connection with mountaineering.

Hence, soft mountaineering adventures, which are suitable for wide range of tourists with different level of skills and competences, are increasing in popularity and they all are represented in Rauma. Need to keep in mind that randonee-skiing also can be done on different levels of difficulty in low and high mountains, so among popular soft mountaineering activities there is a space for skilled professional mountaineers too.

6.1.3 Characteristic of Norsk Tindesenter

Norsk Tindesenter idea is rooted in the rich local mountaineering heritage. The project of Norsk Tindesenter was started in 2006 and was pushed by Rauma kommune, as a part of kommune’s vision of the area as “*verdens beste kommune for naturglade mennesker*” (world’s best municipality for people who are fond of nature) (Rauma kommune 2018). Norsk Tindesenter was opened by Norwegian Crown Prince Haakon 13 May 2016.

Many local stakeholders supported and sponsored the realization of Norsk Tindesenter: Møre og Romsdal fylkeskommune, Rauma kommune, stiftelsen Norsk Tindemuseum, SkatteFUNN, local and regional businesses including Guide Romsdal,



Illustration 17. Norsk Tindesenter with Trolltindene in background. Photo was taken by Matti Bernitz (Norsk- klatring 2018).

Romsdal Tindegroupe, and others. Hence, Norsk Tindesenter can be considered as a common good for the area and the local community.

Norsk Tindemuseum is located at Norsk Tindesenter nowadays, and the museum exists thanks to the contributions of outstanding local mountaineer Arne Randers Heen (1905-1991) and his wife Bodil Roland Heen. They collected different documents and items related to Norwegian mountaineering, because he understood the historical and cultural value of preserving and researching such artefacts. During his life he established a big collection, which nowadays is a major part of stiftelsen Norsk Tindemuseum.

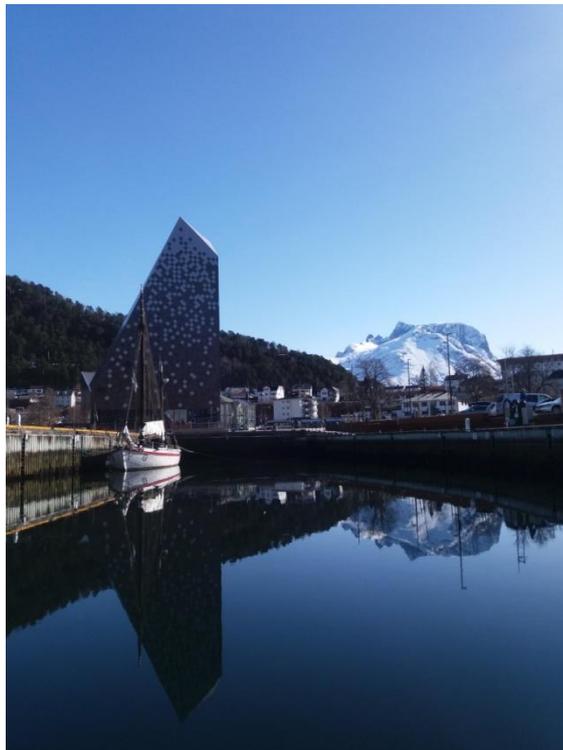


Illustration 18. Norsk Tindesenter in April 2018.
Photo was taken by Irina Ilina.

In addition, Norsk Tindesenter has three ground stones as the symbolic base of the building which rooted it with Norwegian mountain history. The three stones from the tops of three famous Norwegian mountain peaks – local Romsdalshornet (1550 m), Store Skagastølstind (2405 m, located in Luster og Årdal municipality, Sogn og Fjordane fylke) and Stetind (1391 m, located in Tysfjord municipality, Nordland fylke) were collected at the tops of the peaks by individual enthusiasts.



Illustration 19. The ‘ground stones’ of Norsk Tindesenter. Photo was taken by Irina Ilina.

At the moment Norsk Tindesenter contains offices of several companies and organisations as following:

1. Norsk Tindesenter;
2. Norsk Fjellfestival;
3. GuideRomsdal;
4. Mountaineering museum (Stiftelsen Norsk Tindemuseum);
5. Statens Naturoppsyn (SNO), an organization which aims are safety of national environmental values and prevention of environmental crimes;
6. Office of Reinheimen National Park (Nasjonalparkforvalter Reinheimen);
7. Office of Norwegian trekking organization (DNT) - Molde og Romsdals Turistforening.

In addition, there are restaurant and souvenir shop in the building.

Organizational structure of Norsk Tindesenter includes:

- Board – 5-7 members.
- General Manager.
- Operation Manager.

At present, Norsk Tindesenter has a *climbing hall*, a *Via ferrata*, and a *souvenir shop*. *Norsk Tindemuseum* has its own board, but tickets for visiting the museum are provided by Norsk Tindesenter and the museum cooperates closely with it.

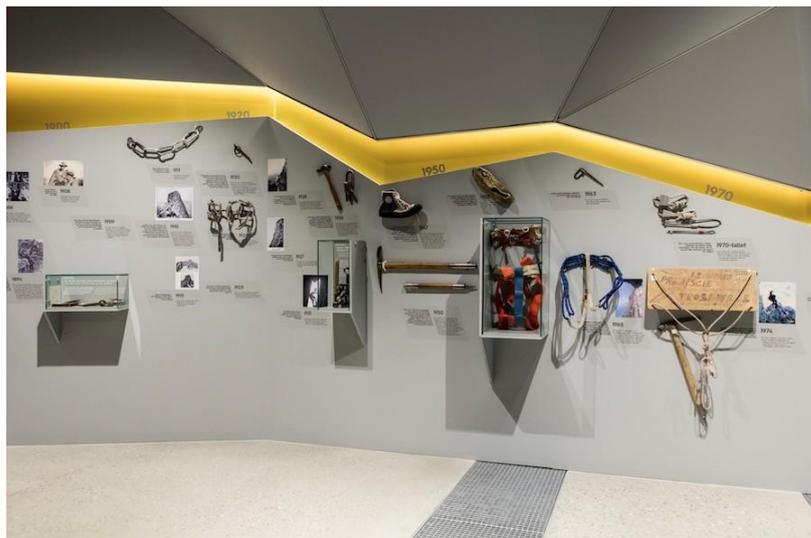


Illustration 20. At Norsk Tindemuseum. Photo was taken by Matti Bernitz (Norsk-klattring 2018).

The climbing hall is the highest in Norway (21m) and offers opportunities for improving skills in sports climbing, lead climbing, top rope climbing, bouldering, and provides an auto belay. Norsk Tindesenter cooperates with many volunteers (local climbers) and Romsdal Tindegroupe to make new routes, to test and grade them. Besides that, volunteers (local climbers) and Romsdal Tindegroupe are involved in organising training, competitions, and ‘dugnad’ at the climbing hall.

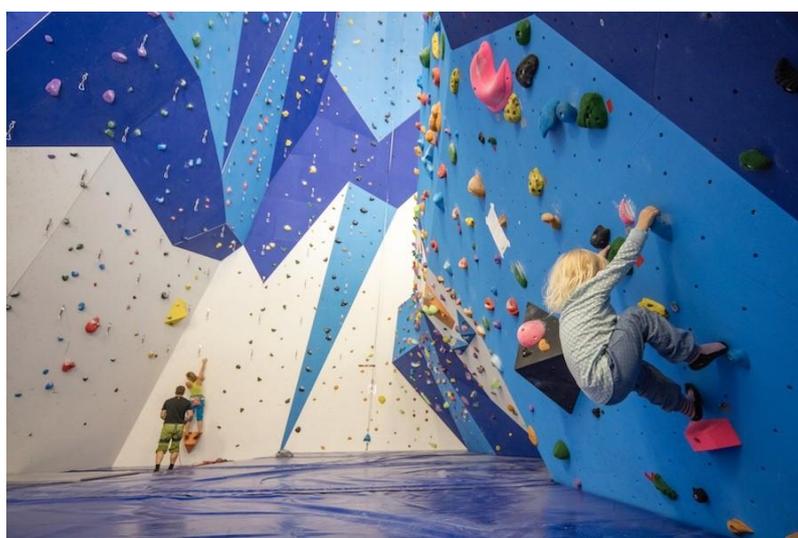


Illustration 21. Carls Hall – the climbing hall of Norsk Tindesenter. Photo was taken by Matti Bernitz (Norsk-klattring 2018).

The Via ferrata, which was opened only in August 2017 is still a quite unknown product of Norsk Tindesenter, but it had more people visiting than NT expected. Visitors can hire a guide for a Via ferrata tour or they can use it by themselves if they have the required skills and competence, but it is not recommended to do this activity first time without a guide. Moreover, this soft mountain adventure is popular among local climbing enthusiasts with own equipment, who do Via ferrata as a nice leisure activity in summer. The region, which is represented by Visit Northwest, does not have another Via ferrata in the other 18 member municipalities, and from the Visit Northwest perspective it is a competitive advantage of the Rauma municipality in attracting visitors. Via ferrata is a prospective product that has perfect fit between the image of Norsk Tindesenter as a mountaineering centre and the brand promotion of Åndalsnes as a ‘*Mountain Capital*’ – ‘*Tindehovedstaden Åndalsnes*’ (Visit Norway 2018). Norsk Tindesenter doesn’t have big competitors in Northwest; no one else is doing the same in this area. There is a Via ferrata in Loen, Nordfjord, and it is the nearest one at the moment.



Illustration 22. Via Ferrata in Åndalsnes (Turjenter 2018).

According to the visitor numbers provided by Norsk Tindesenter, in the period of May-December 2017, Norsk Tindesenter had *107 674 visitors* at the centre in total (it was counted at the door). *14 112 visitors* bought a ticket to the museum or climbing hall; and *1144 booked* a Via ferrata tour (own tour, guided tour or on just gear rental). The visitor numbers are presented visually at the table 2.

Table 2. Visitor numbers of Norsk Tindesenter in May-December 2017.

	Total	Climbing hall and museum	Via ferrata
Number of visitors in May-December 2017	107,674 (100%)	14,112 (13, 11%)	1,144 (1, 06%)

In the table 2 we see that only 13,11% of 100% of visitors bought a ticket to the museum or climbing hall. And 1,06% bought a tour to Via ferrata, but here we should take into consideration that the Via ferrata was open in August 2017, so it worked only a couple of months in 2017 because of weather conditions. The results also indicate that many people go to the restaurant, which is located on the first floor of the building and has a separate ownership.

Norsk Tindesenter promotes their own products as well as it cooperates with the Visit Northwest destination company and Visit Åndalsnes, which has destination marketing function, too. Norsk Tindesenter uses mainly digital marketing for promotion, including digital platforms as following: own website tindesenteret.no, Visit Norway, Fjord Norway, TrekkSoft, TripAdvisor, FjordTours (OTA), Viator (OTA), Facebook, Wikipedia, Google bedrift, and LinkedIn. Moreover, Norsk Tindesenter publishes digital announces at Facebook, Google Anword, and Visit Norway.

In addition to digital marketing, Norsk Tindesenter promotes itself by reaching tour operators and cruise ships operators; connects with local accommodation providers and uses them as agents to sells Norsk Tindesenter's products to guests. They participate in Norwegian Travel Workshop and international workshops; connect with other local actors, for example by including Norsk Tindesenter into brochures of Norsk Fjellfestival and other promotions for the reasons of reaching more clients and become more visible on the tourism markets.

Concluding, Norsk Tindesenter is a quite new organization, which started to work in 2016, but it has a very important place in the local networks of the mountaineering-related stakeholders. The centre can be considered as a common good for the community and a 'hub' of all local tourism capitals. The centre co-locates the majority of actors of the local tourism networks and cooperates actively with them. Therefore, Norsk Tindesenter is

a place, which is boosting the development of Rauma as tourist destination and increases the visibility of Rauma on the tourism markets.

6.1.4 Characteristic of Visit Northwest

6.1.4.1 Digital marketing campaigns

Visit Northwest uses marketing campaigns to promote the tourist products and to attract people to the area. The organization does mainly digital marketing campaigns focusing the Norwegian and the international audiences.

For the Norwegian tourism market Visit Northwest works together with the neighbour organization Destination Ålesund & Sunnmøre, and they are trying to attract people by using digital advertisement at social media and other digital platforms. To illustrate, Visit Northwest promotes activities of Norsk Tindesenter by using articles with brief overview about the Tindesenteret that explain why tourists should visit the place. Articles are supported by colourful pictures and videos, which provides visual information and, hence, makes the advertisement articles more attractive. Activities, which are listed in the articles, include the indoor climbing wall, the mountaineering museum, a mountaineering library, a souvenir shop and a restaurant (Visirmr 2018).

At the international tourism market, Visit Northwest focuses on Germany, the Netherlands, Sweden and a little bit on Denmark. Visit Northwest does international promotions of their tourist products always in cooperation with Fjord Norway, a big destination organization covering all western part of Norway, and which is called Fjord Norway because the famous fjords are situated here. Fjord Norway has more resources for working at the international market, for example, wide network in the international tourism industry and finances for expensive international marketing campaigns. In turn Visit Northwest is a small organization in terms of the world tourism industry, so it cannot do international campaigns all alone, and that is why it always cooperates with Fjord Norway and they work together running digital marketing campaigns out on the international arena, trying to make people interested in Norway in general and in the Rauma region in particular.

All in all, international campaigns are the different level of marketing and nowadays Visit Northwest mainly focused on working with Norwegian tourism market, which they do in cooperation with Destination Ålesund & Sunnmøre.

6.1.4.2 Workshops

Visit Northwest participates in different workshops for workers of tourism industry. There is a big workshop in Norway, where national tour operators come and meet Norwegian destinations and companies like Norsk Tindesenter. In 2018 it will be in Stavanger and will last for 4 days.

Moreover, Visit Northwest takes part in international workshops: in Hamburg, London and the Netherlands. In addition, last year Visit Northwest was for the first time in China and checked the potential of the Asian market. It was a Scandinavian workshop, so the company worked together with Swedish and Danish destinations, meeting Chinese tour operators in 3 towns. Visit Northwest is looking for new tourist markets - each year the company participates in the same workshops and also tries to include new workshop events in new countries or cities.

Taking part in tourism industry workshops is an important work for Visit Northwest. It helps to expand their network and promote the Northwest of Norway as a tourism destination. There are no direct sales, Visit Northwest tries to make the tourist operators and agents interested in the area and make them add Visit Northwest products to their tours. To illustrate, the German tour operator Wikinger Reisen, which is specialized on active tourists, includes one of the hiking tours of Visit Northwest to their tours and now groups of Wikinger Reisen visit this part of Norway for hiking every summer. German tourists are one of the main international target groups for Visit Northwest because Norway is a popular tourism destination among the German adventure tourists. Moreover, in Germany is it still popular to use an agent to go on a tour, hence, it is important for Visit Northwest to reach the German tourism agents.

Above all, Visit Northwest participates in several workshops every year on national Norwegian and international levels. And the company is focusing on tour operators, which have active customers, who are looking for adventure tours and adventure tourism, because it is correlated with Visit Northwest interests and values.

6.1.4.3 Working with local tourism business

Besides marketing campaigns, Visit Northwest works with the local tourism companies to make their work more professional, in other words, Visit Northwest has educational and information channel functions - it educates local tourism actors in how to do successful and profitable tourism business.

The education is done in form of courses, for example, to educate the local tourism companies about booking systems. Visit Northwest also provides web-courses to educate about using digital tools in business. To illustrate, companies may have an old and not updated website lackin relevant information. Visit Northwest tries to help the local tourism companies to increase their knowledge about the tourism business and the modern digital tools, which tourism companies can apply on practice and that may improve their business.

Continuing their educational function, Visit Northwest is now gathering companies that do sea fishing tourism in the region and provide them with information about the new regulations for boats, fishing, and how many kilos of fish tourists can take with them. Moreover, Visit Northwest is trying to focus on cooperation between the companies and make them work together with their neighbours. In this example – a sea fishing company with local accommodation companies and restaurants, because every participant will benefit from such cooperation and it is very comfortable for visitors – to have a full range of well-organized and well-function infrastructure at one small village, where visitors would like to have their sea fishing weekend, for example.

If some small company performs under standards and the visitors are dissatisfied, it will damage the performance both of the local company and the destination company, which represents it. Information spreads very fast nowadays with help of social media, Tripadvisor, pictures etc., where visitors share their experiences in kind of ‘live-translation’. Hence, it is very important to be professional, to be a good host, who smiles and welcomes visitors and provides them positive, memorable experience because even one bad review on Tripadvisor, for example, can have a very bad effect. To be better and more professional is valuable and important for everyone – for the small business, for Visit Northwest and for the visitors. The visitors are supposed to like their vacation and experiences in the area, and they will talk about it and recommend the place to friends or even come back.

Besides that, Visit Northwest has a specialized blog where it publishes materials regarding marketing, products, and network developments, as well as travel objectives for the local tourism companies. Moreover, the blog has announcements about courses and web-courses for small tourism businesses of the area (Visitnw 2018). Therefore, this blog is an information channel and its target group is the local tourism business and the tourism enthusiasts of Møre and Romsdal fylke (Visitnw 2018).

Such educational work of Visit Northwest is important for a complex destination development. It creates a strong bound between Visit Northwest and the local businesses, feelings of togetherness and belongingness to one destination, and teaches small the businesses to be professional, modern, and cooperate with others. To have a strong local network of local tourism companies is very important for Visit Northwest.

Moreover, the educational function of Visit Northwest is important because tourists do not interact face-to-face with the destination company; they meet local hotels, restaurants, adventure companies etc. The work of these companies has a direct impact on the destination company, which promotes their activities. All in all, a good product and a good host are in the core of tourism. Hence, the network development and educational work of Visit Northwest are very important because there is no sense in spending money on marketing campaigns of a product of low quality that is not competitive.

6.1.4.4 Working with road administration

Visit Northwest tries to make the destination easy to reach by working together with road administration and national tourist roads administration (Norwegian Scenic Routes). Visit Northwest works with road signs with tourism directions, road signs to Norsk Tindesenter, for example. Next, the company gives to road administration feedback if something should be changed.

6.1.4.5 Sources of funding of Visit Northwest

There are several sources of funding of Visit Northwest marketing campaigns and other types of work. First of all, 19 municipalities, which the company represents, provide money for the marketing campaigns of their regional products each year. To illustrate, Molde municipality does not do tourism marketing at all, but Visit Northwest does this work for it. Therefore, Molde municipality gives Visit Northwest finances every year to do

marketing of the area. Besides that, Visit Northwest is financed by the Møre og Romsdal fylke administration and cooperates with Fjord Norway for running international marketing campaigns and other types of work.

Next, Visit Northwest has a membership program and member fees are contributing to the financing of the company. Any big or small tourism-connected business in the region can be a member of Visit Northwest, for example, Norsk Tindesenter is a member of it. There are no restrictions of who can be a member, but there are five main categories: accommodation, food, activities, shops and other businesses (Visitnw 2018). All information from the commercial companies, which is on Visit Northwest website, is from the members. Of course, Visit Northwest also has information about the nature attractions, but it is impossible to get any money from them.

Membership fee correlates with the size of the company: a small cabin company, for example, pay less than a big town hotel. For accommodation companies like cabins or hotels the fee is approximately 3,205-5,400 NOK per year, which is also the fee for cafes, pubs or restaurants (Visitnw 2018). For different range of activities the annual fee is approximately 4,300-10,700 NOK and for shops approximately 2,200-5,400 NOK per year (Visitnw 2018). Besides the general benefits from the cooperation with the designation company as marketing of products, increasing of visibility of the local tourism businesses, which are members, they also have additional benefits of being the member of Visit Northwest as following:

1. banner advertisement on the website of Visit Northwest;
2. free of charge presentation on websites visitnorthwest.no, visitnorway.no, fjordnorway.no;
3. discounts for participation in trade fairs and workshops;
4. discounts for participation in thematic projects like fishing, winter activities, skiing activities, cycling, hiking tours etc.;
5. priority for press and excursions (Visitnw 2018).

The membership system is important for the network development of Visit Northwest as well it is an important source of financing of the organization. It can be identified as part of the social capital of Rauma, because Visit Northwest is trying to unite local businesses together to be more profitable and more comfortable for guests to visit.

From theory we know that an effective network of individual actors is essential for a successful development of tourism destination.

6.1.5 Characteristic of Visit Åndalsnes (Romsdal Reiseliv og Handel SA)

Visit Åndalsnes is a local private company also called Romsdal Reiseliv og Handel SA. The company combines a destination marketing function with promotion and selling their own products. Visit Åndalsnes is not a part of Visit Norway and Visit Northwest, it is separate private company; it is a membership organization and the company is owned by its members. The company has 2 full-time positions and hires students (preferably locals) during the summer for work as tourist information providers.

Visit Åndalsnes is important for local product development; it has several main ways of work. First, the company produces various travel inspirational materials regarding the Romsdal area, such as printed brochures and articles with tourist information online.

Second, the company sells their own products, which are mainly sightseeing day-trips to the highlights of the Åndalsnes area. To illustrate, Visit Åndalsnes provides several bus and train tours: by buss to the start of the popular hiking route Romsdalseggen, by bus tours to Trollstigen, Trollveggen, and to Lesja Museum, and train tours by the Rauma Line (Raumabanen). Moreover, the company offers excursions to local farms, where tourists can get authentic farm experiences.

Third, Visit Åndalsnes sell separate tours program for cruise tourists (all people can join it, but it is tailor-made for the cruise passengers). These packages include the same sightseeing trips to the highlights of the area, but more customized for cruise passengers, who have limited time on land. For example, packages may include visiting the Museum at Norsk Tindesenter, watching the short “troll movie” there, and visiting Trollstigen after that, hence, a combination of these activities provides a complete experience and is suitable for the time limits of the cruise passengers.

Fourth, Visit Åndalsnes is promoting its members and their products, so it has destination marketing function. The company consists of 170 members at the moment, which includes providers of accommodation, activities, historical sites etc. Some of their

members have membership in Visit Northwest, too, for example, Norsk Tindesenter. Hence, Visit Åndalsnes is partly sharing their network with the Visit Northwest network.

Fifth, Visit Åndalsnes provides tourist information and opens its office for tourists during the summer, is selling tours and packages directly to customers as well as is providing information regarding the area. Need to mention that the function of providing tourist information was partly taken by Norsk Tindesenter in summer 2017 and was located at its building. It was a Rauma kommune initiative to place the tourist information at Norsk Tindesenter. But there is no information about who will provide it during 2018. All in all, Visit Åndalsnes shared this function with Norsk Tindesenter in the summer 2017, so maybe the companies will cooperate in the summer 2018 too, or the tourist information will be completely moved to Norsk Tindesenter.

Visit Åndalsnes is financed mainly by its members; the membership system is organized in a very similar way to the membership system of Visit Northwest. Another source of income is the profits from selling their own products, mainly from the bus and train tours.

6.1.6 Characteristic of GuideRomsdal

GuideRomsdal is an old idea that was planned before Norsk Tindesenter was opened in 2016; and during the summer of 2018 it will go live and launch their website with a booking system, open an office at Norsk Tindesenter, and present information about their own products.

This text is based on the interview with the key person of GuideRomsdal - its product-leader, and on the presentation of GuideRomsdal which was provided to the author of the thesis by the product-leader.

GuideRomsdal is a pilot project with a main goal *to provide quality guide service that ensures good and safe experience for guests on their guided trips in Romsdal*. The company's main components are:

- Website with online booking system GuideRomsdal.com.
- Guided tours in Romsdalen with authorized Romsdal Guides.
- Courses and authorization of Romsdal Guides.
- Centre for Romsdal Guiding.

The project is financially supported by Innovasjon Norge, as well as by local stakeholders, which are a part of the project: Romsdal Lodge, Vera Expeditions, Ski & Mountainguiding, Hotel Aak, Norsk Fjellfestival, Norsk Tindesenter, Erling Rosenstrøm, David Mountainsport, and Friluftsløk. These organizations are the active members of GuideRomsdal and pay membership fee. Moreover, they took active part in developing the project and are divided into 4 groups according their work and responsibilities in the project:

1. *Setting the level of difficulty for each route and tour, which is provided by GuideRomsdal (Kompetanseavklaring for definerte turer/ Sertifiseringsnivå av guider).*
2. *Developing of module-based courses for guides, which will authorized guides as Romsdal Guides (Basiss Kurs for Romsdalsguiding, modulbasert).*
3. *Establishing website with online booking system (Nettside og integrert bookingløsning).*
4. *Operation of GuideRomsdal during the pilot period which is summer 2018 (Drift av Guide Romsdal i pilotperiode).*

Following these categories, the project organizes their work. Now there is no full-time position at the company and there are only active members, which are listed above and a product-leader, who, on top of everything else, coordinates these actors and delegates responsibilities.

Need to mention that Norsk Fjellfestival and Norsk Tindesenter are active members of the project and are involved into *Operation of GuideRomsdal during the pilot period which is summer 2018* (Drift av Guide Romsdal i pilotperiode). In summer 2018 GuideRomsdal will have their office at Norsk Tindesenter and will present their products at the information desk there together with DNT. GuideRomsdal cooperates with DNT, as well.

6.1.6.1 Courses for guides

From GuideRomsdal point of view, visitors to the Åndalsnes area want to experience this particular area and know more about it, so they want a local guide who know this area and can tell them a lot and fulfil their interest. Hence, one of the main aims of work for GuideRomsdal is to unite local guides, authorize them as Romsdal Guides, and include them into the GuideRomsdal system. That will be done by passing a special course which is created and offered by the project.

In a pilot period the project offers a 4-day mandatory basic course in cooperation with Naturguide, DNT and NORTIND. This course provides to participants basic knowledge about the area and consists of 4 main competences:

1. Guiding in Romsdalen.
2. Natural environment of Romsdalen.
3. Planning for guiding in Romsdalen.
4. Experience for guests.

These 4 competences are explained more by the figure 7.

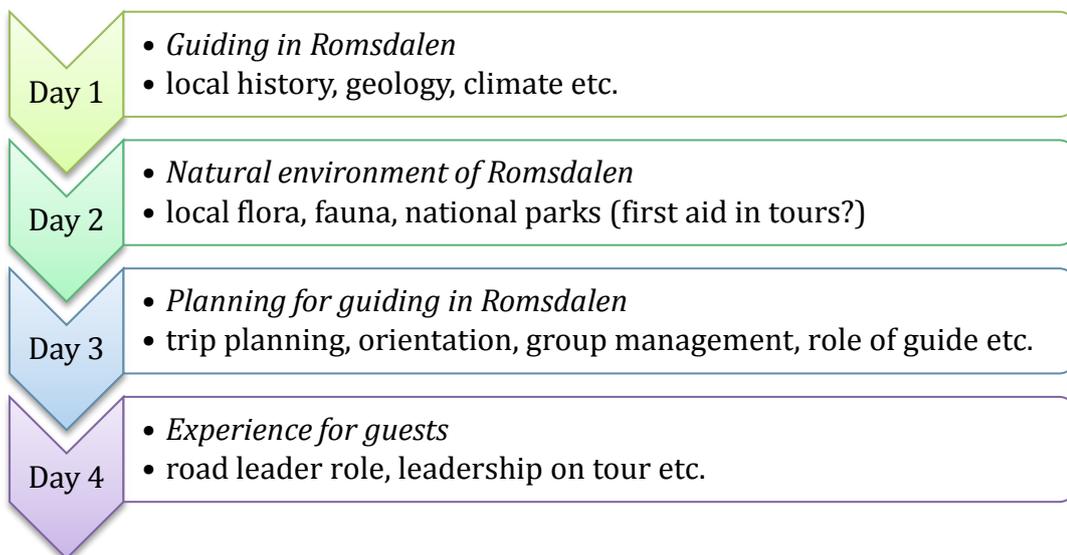


Figure 7. Structure of 4-day basic course, provided by GuideRomsdal (the figure is based on the presentation of GuideRomsdal).

All in all, the goal of this course is to authorize local Romsdal guides and educate them about guiding, planning of tours, guiding ethics, first aid, local history, and

nature as well as leadership on a tour and being a good host. These skills are expected to provide positive experience to clients of GuideRomsdal.

At the moment, members who are involved provide guides; they will be authorized by the course in May 2018. Need to mention that the project plan to involve elderly people, who live in the area and have big knowledge, passion, and ability for hiking, because they can be perfect guides for soft adventures. If they will take a 4-day basic course and be authorized as Romsdal Guides, they will be included into the GuideRomsdal system. Local guides with NORTIND certification also can be an important part of GuideRomsdal and guide advanced tours. Finally, in the long-term perspective, GuideRomsdal hopes that all local guides will be united in this project and cooperate. It will be good for the community and for developing the soft mountain adventures.

6.1.6.2 Guided tours

The project is focusing on promotion of soft mountain adventures, which are suitable for wide range of people.

In summer 2018 GuideRomsdal will launch 3 tours, which can be classified as soft mountaineering adventures - Litlefjellet, Romsdalseggen, Bispen. All these tours have their level of difficulty, which is described by the project. To illustrate, Litlefjellet is the simplest tour, which takes approx 2 hours. Next, Romsdalseggen is more difficult, but still is suitable for a wide range of people. These two trips will be guided by authorized guides of GuideRomsdal, because they are quite simple and safe and do not need a guide of the level of highest professionalism. The Bispen tour is more difficult and asks for certain physical condition. It will be guided by authorized guides of GuideRomsdal or DNT. In the plans of the project, these 3 trips can be customized and suitable for the cruise tourists as well as for the individual tourists.

Besides these 3 soft mountain adventures, in their future plans GuideRomsdal would like to offer a tour to Romsdalshornet, which is an advanced trip and will be guided by local guides who has NORTIND certification. Figure 8 visually presents guided tours, which GuideRomsdal will offer.

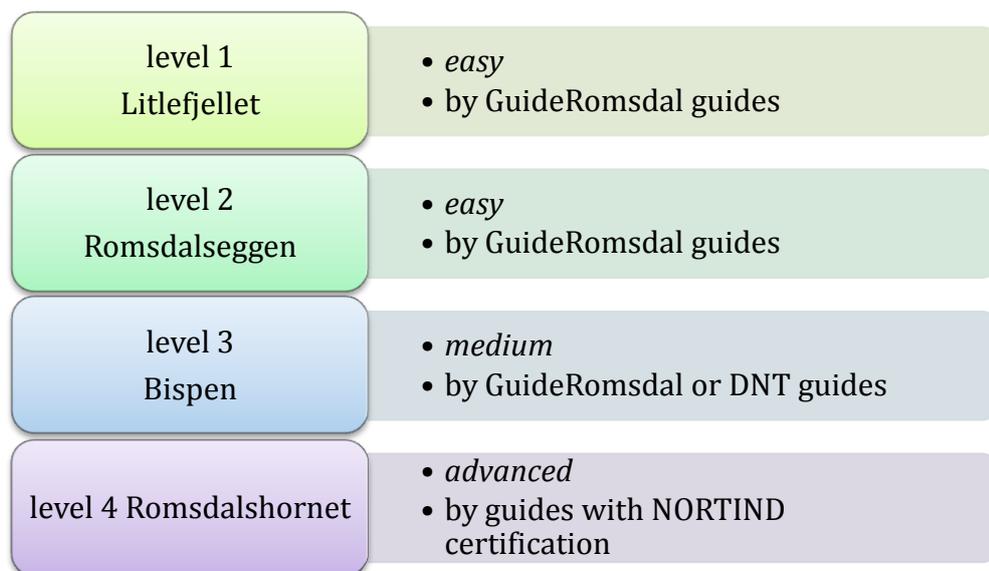


Figure 8. Guided tours of GuideRomsdal (the figure is based on the presentation of GuideRomsdal).

6.1.6.3 A website with online booking

A website will be the main platform to find information about the 3 tours, which the project will offer, and for booking these tours. The website will use the TrekkSoft booking system, which is also used by NorskTindesenter.

In addition, GuideRomsdal also plan to promote their products with using printed and online advertising materials and to cooperate with the destination company Visit Northwest to make GuideRomsdal more visible for a wide range of customers.

Concluding, GuideRomsdal is a new project with a goal to *provide quality guide service that ensures good and safe experience for guests on their guided trips in Romsdal*. The project has several active members who are involved in the work on developing GuideRomsdal, and are important stakeholders of the local mountaineering-related network, including Norsk Tindesenter and Norsk Fjellfestival. Hence, GuideRomsdal cooperate a lot with local actors to develop quality products and contribute to the community and to the development of mountain-adventure tourism in the area.

The main ways of work of the project are: 1) including local guides into the GuideRomsdal system (using basic 4-day course for authorization); 2) offering 3 guided

tours, which are classified as soft adventures; and 3) launching a website with online booking.

In future, GuideRomsdal have an ambition to unite all mountain guides in the area and provide them comfortable working environment; the project would like to unite all types of guides – with NORTIND certification for advanced tours, elderly people and young guides for soft mountain adventures. From the GuideRomsdal perspective, many local guides are not so ‘commercial people’, hence, as members of GuideRomsdal, the guides can just focus on guiding because all business issues as finding clients, and getting payed will be taken care of by GuideRomsdal.

GuideRomsdal’s representative also provided the idea that maybe in the future their authorization system of local guides will spread all over Norway. To provide local knowledge to clients to make their experience better is possible in this way; and customers will return for the local atmosphere that a place may provide with a help of authorized local guides.

All in all, at the moment GuideRomsdal have an ambition to fulfil the *soft mountain adventure niche* of local mountaineering-based adventure tourism by offering the guided hiking tours in the summer. GuideRomsdal sees the tourism industry as the most important for the region in the future and wants to prepare for increasing numbers of tourists and to contribute to the development of the local tourism and the local community by uniting and authorizing mountain guides as well as by organizing soft mountain adventures. Therefore, GuideRomsdal as a new project to go live in June 2018, cooperates actively with the stakeholders of the local mountaineering-related network and the project already is an important actor in this network.

6.1.7 Characteristic of Norsk Fjellfestival

This characteristic is based on the official presentation of the event as well as its official website. The festival is organized every July in the Åndalsnes area, lasts for one week, and unites approximately 8000 visitors. It is a big number for Åndalsnes, because, as we already know, the town has ca. 3000 inhabitants (Rauma kommune 2018).

According to the official presentation, the festival has one full-time position and approximately 300 volunteers each year, who help to organize the event. The festival has several sources of funding: the general sponsor in Sparebanken Møre. Moreover, local

municipalities Rauma komune and Møre og Romsdal fylkeskommune sponsor the organization, as well as local businesses (Norskfjellfestival 2018).

Besides the festival in July, the organization Norsk Fjellfestival arranges several outdoor-activities camps: two camps for kids in summer and in winter ('Camp Romsdal Summer' and 'Camp Romsdal Winter'), and 'Romsdals Winter' outdoor-event for adults (Norskfjellfestival 2018). In addition, there are 'Romsdalseggen Race' and 'Trollveggen Triathlon' for adults in the summer, which are also arranged by the organization. Hence, all these events are very important for the development of local mountain-sports, increasing visibility of the area and attracting visitors and participants from the other regions to the events.

The Norskfjellfestival can be considered as a sustainable event – in 2018 the festival has its 20th anniversary. According to the official presentation, the event has several important success factors, as following: 1) involving local community; 2) small scale sustainable events; 3) digital marketing of good quality; 4) positive visitor satisfaction effects; 5) accident preventions and involving high-professional mountain guides; 6) low impact on natural environment.

Therefore, the event provides wide range of positive effects on local community and development of Rauma as an adventure tourism destination. To illustrate, according to the official presentation of Norsk Fjellfestival, positive effects are:

1. Supporting the positioning of Åndalsnes as a 'Mountain Capital' of Norway – '*Tindehovedstaden Åndalsnes*' (Visit Norway 2018);
2. Differentiation the area from other destinations;
3. Increasing the reputation of the destination;
4. Improving brand image of the destination;
5. Long-term positive promotional effect for the destination;
6. Increasing the interest of sponsors and businesses in the destination.

To sum up, the Norsk Fjellfestival and several small scale events, which are also the part of the organization, have a big value for Rauma as an adventure tourism destination. At the same time, it may have important impact on the development of mountaineering as a sport, because it supports the interest of kids and adults for mountain sports, and provides the platform for their skills improvement, and experience- and knowledge- sharing. Moreover, Norsk Fjellfestival (as an organization) is the valuable part

of the human capital of Rauma – the organization contains management and marketing knowledge that was gained for 20 years of arranging of Norsk Fjellfestival. It goes without saying, that skills, competences and experiences from organizing the events for the 20 years have significant place in human capital of a small municipality as Rauma.

Taking everything into account, Norsk Fjellfestival (as an organization) can be considered as a very important stakeholder of the local network of mountaineering-related actors. It is sustainable for the 20 years, it is the significant part of the local human capital, and it provides valuable positive effects on development of local mountaineering as a sport, and on the development of Rauma as an adventure tourism destination.

6.2 Interrelations between the stakeholders

The theory postulates that tourism destinations are complex, hence, have a complex network of stakeholders. There are many individual actors in Rauma as a tourism destination: the local administration Møre og Romsdal fylkeskommune and Rauma kommune; the destination marketing company Visit Northwest; the providers of accommodation; the shops and restaurants; the organizations Visit Åndalsnes, GuideRomsdal, Norsk Tindesenter, Villa Verma, and local guides' companies as well as Bjorli skiing resort and Norsk Fjellfestival.

Let us recall, that following the line of the thesis, we narrowed local network to five types of actors. Hence, the list of mountaineering-related stakeholders for analysis consists only of (1) **local**, (2) **non-governmental** organizations, which have (3) **an active present relation to mountaineering** and (4) **an impact on promotion of Rauma as a tourism destination using mountaineering activities as a tool**. Therefore, this part of the thesis analyses the interrelations between Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival and GuideRomsdal. Inter-connections between other actors of the local network are the subject of the further research.

Results of interconnection's analysis are presented by two figures, but before taking a closer look at them, an explanation regarding their structures should be provided.

First of all, following the part of the research above (6.1) we can consider Norsk Tindesenter as a *'hub' of local capitals, which unites majority of actors of local mountaineering-related network, hence we can put it into the centre of structure*, and from

there we can investigate the interrelations of each actor with Norsk Tindesenter. Figure 9 illustrates the networks and the relations between the individual actors who are related to the building of Norsk Tindesenter itself. The figure 9 has the building of Norsk Tindesenter on the top, because *all other actors in the figure are somehow related to the building*, but not all of them are related to Norsk Tindesenter as an organization.

Continuing, we see that many local stakeholders are connected to the building, which supports considering Norsk Tindesenter as a *'hub'* of the majority of the local capitals: human, social, physical, financial, cultural, and administrative; only nature capital is missing for the logical reasons. In addition to this, recalling the fact that Norsk Tindesenter was sponsored by many local businesses and the region's administration can lead us to considering Norsk Tindesenter as a common good for Rauma.

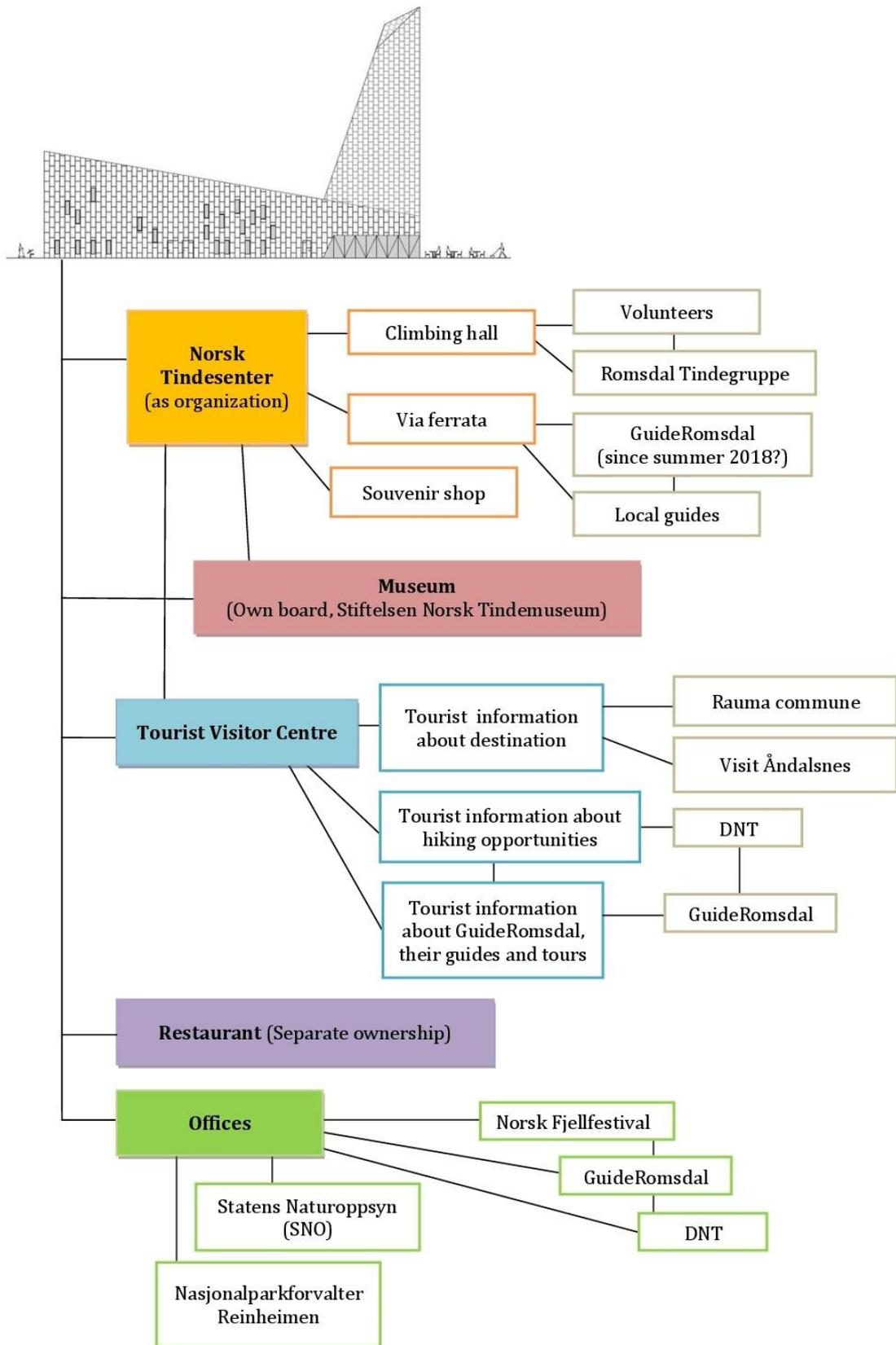


Figure 9. Interrelations between local mountaineering-related actors, which are connected to Norsk Tindesenter building.

Continuing the explanation of figure 9 and going into the details, Norsk Tindesenter is an organization which has its own products. First, the climbing hall, which is interrelated to volunteers and Romsdal Tindegroupe who are helping with creating new routes, grading and testing them as well as organizing and joining ‘dugnad’ and events at the climbing hall. Second, the Via ferrata connects Norsk Tindesenter to the local guides and from summer 2018 probably will connect it with GuideRomsdal. Norsk Tindesenter hire guides for tours at Via ferrata; it is soft mountain adventure, but still it is not recommended to do it first time without a guide – a guide will make sure that the clients use all equipment right and the tour is safe. Third, Norsk Tindesenter has a souvenir shop with books about Rauma, Åndalsnes, and mountaineering as well as different types of souvenirs – basic and specific for the area.

Next, Norsk Tindemuseum is located at Norsk Tindesenter, but before 2016 it was in another building. Exposition is based on collections, which are the result of work of the outstanding local mountaineer Arne Randers Heen and his wife Bodil Heen. The museum has a separate board, but it cooperates closely with Norsk Tindesenter, which promotes the museum, sells tickets, runs excursions, and takes active part in the Museum’s everyday work.

After that, the tourist visitor centre can be divided into three main parts according to the content of the tourist information: 1) general tourist information which connects Norsk Tindesenter with the Rauma kommune and Visit Åndalsnes. In summer 2017 Norsk Tindesenter and Visit Åndalsnes shared this function; 2) tourist information about the hiking opportunities in the area, which will be done by DNT; 3) tourist information about the guided hiking tours and how to hire local guides of the GuideRomsdal project. DNT cooperates with GuideRomsdal in this work, hence, together the companies will provide visitors with more opportunities to enjoy the local mountains – on their own or on a guided tour.

Finally, as we see on figure 9, the restaurant has its own ownership, as well as the offices. But Norsk Tindesenter actively cooperates with mountaineering-related actors such as Norsk Fjellfestival, GuideRomsdal and DNT. Other stakeholders as SNO and National Park Reinheimen (Nasjonalparkforvalter Reinheimen) are not related to mountaineering and have other duties, mainly in protecting the nature environment of the region.

Following the line of the thesis, next we will focus directly on *Visit Northwest*, *Visit Åndalsnes*, *Norsk Tindesenter*, *GuideRomsdal* and *Norsk Fjellfestival* and define interrelations between them more in detail.

Continuing the structure of figure 9, Visit Northwest must be added to the system to create an overall picture of Rauma as an adventure tourism destination. As a result, figure 10 present visually the interconnections between the actors-of-interest within the borders of Rauma as a tourism destination. It adds to the picture the destination marketing company Visit Northwest and connects Rauma as a tourism destination with the other 18 municipalities, which are represented by Visit Northwest.

Figure 10 also symbolically shows that the Rauma tourism destination has more actors in its networks of the mountaineering-related stakeholders and interrelations between them, and current actors-of-interest can be an issue of a further research in this field.

Based on figure 10 we can identify what are the relations between *Visit Northwest*, *Visit Åndalsnes*, *Norsk Tindesenter*, *GuideRomsdal* and *Norsk Fjellfestival* step-by step as following.

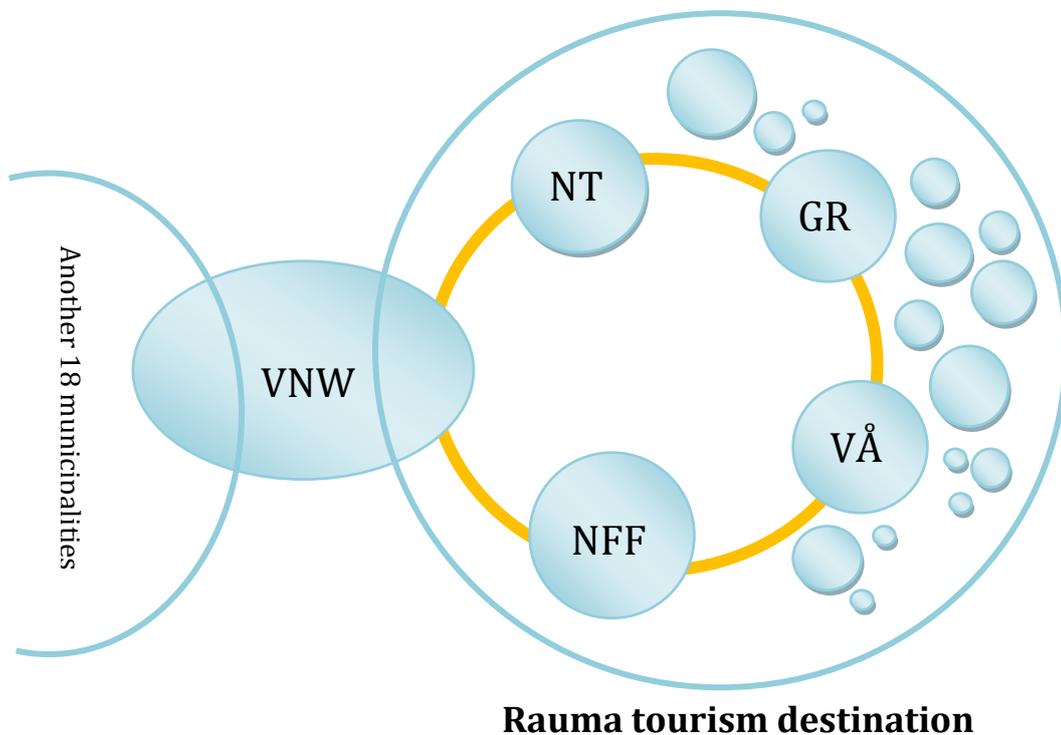


Figure 10. Interconnections between Visit Northwest, Visit Åndalsnes, Norsk Tindesenter, GuideRomsdal and Norsk Fjellfestival.

6.2.1 GuideRomsdal – other actors

Following figure 10, GuideRomsdal is connected to all other stakeholders. It has an office at Norsk Tindesenter and will present its products there as well as the building will be the starting point of all their trips; GuideRomsdal has an ambition to include products of Norsk Tindesenter in its tours. To illustrate, before a tour, a guide can meet the tourists at Norsk Tindesenter, show them the ‘troll-film’, do an instruction and go out in the nature with them. In addition, GuideRomsdal most likely will be involved into guiding the Via ferrata tours of Norsk Tindesenter. Combination of the products of these two actors can be rewarding because of the good fit between their offers.

Moreover, Norsk Tindesenter as well as Norsk Fjellfestival are active members of GuideRomsdal and are working on preparing the project to go live.

In near future, if the pilot period in summer 2018 will be successful, GuideRomsdal plan to publish printed and online advertisements to reach more potential customers and create a brand awareness and a visibility of the new project, hence GuideRomsdal plan to cooperate with Visit Northwest and Visit Åndalsnes (because it has a destination marketing function, too) to fulfil these aims.

6.2.3 Norsk Tindesenter – Visit Northwest, Visit Åndalsnes and Norsk Fjellfestival

Norsk Tindesenter cooperates with destination marketing company Visit Northwest, which represent products of Norsk Tindesenter to the market. Visit Åndalsnes is a private company, which has a destination marketing function, in addition; hence, it promotes Norsk Tindesenter as well. To illustrate, Visit Åndalsnes includes Norsk Tindesenter activities in their packages for cruise tourists, and nevertheless that effect from combining the products of two companies is easy to see and to measure by analysing sales numbers. Moreover, Norsk Tindesenter is a member of Visit Åndalsnes and the company includes it into a wide range of their printed and online tourist information materials. It is important and gives Norsk Tindesenter more opportunities for reaching potential customers.

Visit Northwest cooperates closely with Norsk Tindesenter in marketing campaigns of products; workshops, where organizations participate together and Norsk Tindesenter is a member of the Visit Northwest membership program. It goes without saying that as a

member Norsk Tindesenter is presented at the website and in printed and online advertising materials of Visit Northwest. In April 2018 Visit Northwest and Norsk Tindesenter will participate together in Norwegian Travel Workshop in Stavanger, where they will have meetings with many tour operators and tour agents. This cooperation at workshops is important for both organizations; it strengthens and supports their active contact in 'every-day' work.

Need to mention that Norsk Tindesenter partly took the function of being the tourist information centre from Visit Åndalsnes in summer 2017 and probably will do the same in summer 2018 or will take this function in full (at the moment of preparing this thesis the representatives of the organizations did not have information about it yet). It was an initiative of Rauma kommune, one of the main reasons for it was 'strategic location' of Norsk Tindesenter next to the railway station, bus station and cruise ships harbour; so the building is located in town-centre and next to all infrastructures and it gets a lot of visitors just because of this. The difficulty here is that the tourist information service is the competence of Visit Åndalsnes and not a pure focus of Norsk Tindesenter. Hence, Visit Åndalsnes and Norsk Tindesenter divided and organized this work together in summer 2017 to solve this difficulty. In addition, such decision of Rauma kommune contributes to the fact that the roles and functions of Visit Åndalsnes in the local network are somewhat unclear now.

This initiative of Rauma kommune is quite understandable – Visit Åndalsnes is a private organization, which does not depend on Rauma kommune. And destination marketing is a very important work for growing a tourism destination, so the kommune wanted it to be safe, controllable, and centralized. Hence, a function of the tourist information centre went to Norsk Tindesenter, a new and modern organization, which the kommune partly owns. Therefore, from the kommune's perspective, Norsk Tindesenter can secure this important function, make it more dependent on the community and its needs, as well make it stable in a long-term perspective, which is significant for the sustainable development of the tourism destination. From the Norsk Tindesenter perspective, it is also a logical move, because it supports the role of being a 'hub', which connects the majority of the actors and become the central, 'front-face' ('facade') actor of the local tourism network.

Besides that, Norsk Tindesenter cooperates with Norsk Fjellfestival. The Festival has their office at the building of Norsk Tindesenter and two companies cooperate to the aim of attracting more tourists to visit the destination.

Relations between Norsk Tindesenter and GuideRomsdal are explained in GuideRomsdal part.

6.2.4 Visit Åndalsnes – Visit Northwest

As we already know, Visit Northwest is a part of Visit Norway, the main destination marketing organization of the country. In turn, Visit Åndalsnes (also known as Romsdal Reiseliv og Handel SA) is a local Rauma's private company, which combines a destination marketing function with selling its own tourist products.

In March 2018 Visit Northwest overtook one of the two websites of Visit Åndalsnes – 'visitåndalsnes.com', but the second one 'visitromsdal.com' is still working and controlled by Visit Åndalsnes. *Why did it happen? What is the nature of relations between organizations?*

Answering the first question, representatives of the companies explained it by giving several reasons. First, by uniting the websites Visit Northwest is trying to focus on the clients' side and their needs and interests; hence, the goal here was to provide user-friendly information resources and make a search for activities faster, easier, more logical, and more structured, so clients will not be confused by several websites. Second argument was that tourists normally do not stay at one place the whole time of their vacation; people usually want to move in the region, so they need to have information for a bigger area, which is not the format of the local company Visit Åndalsnes.

Interesting in this situation is the fact that Visit Northwest overtook the website presenting such highlighted attractions as Romsdalseggen. This tour has a big visibility on the country's tourism market and is quite known internationally. Now at 'visitromsdal.com' there is only information about bus-tickets to the start of the Romsdalseggen hike because this bus tour is one of the most important products of Visit Åndalsnes. All official pages about Romsdalseggen are now a part of the Visit Northwest system. Securing such a country's tourism gem as Romsdalseggen by Visit Norway through its branch Visit Northwest is a quite rational move. This logic seems very similar to the case with moving the tourist centre function to Norsk Tindesenter by Rauma

kommune, which was explained above. *So what is the nature of relations between Visit Northwest and Visit Åndalsnes at the moment?*

First, Visit Åndalsnes has some formal agreements with Visit Northwest, but their content was considered as private information by representative of Visit Åndalsnes and that information was not provided to the author of the thesis. The website 'visit romsdal.com', which is owned by Visit Åndalsnes has the same logo and structure as the website of Visit Norway, so there is definitely some kind of official agreement between organizations. In turn, there is no logo of Visit Norway on 'visit romsdal.com'.

Second, they partly share members' networks of each other. For example, Norsk Tindesenter is a member of both organizations.

Third, the representative of Visit Northwest mentioned that about 10 years ago in Norway there were a lot of small local companies like Visit Åndalsnes, who combined own products and destination marketing function, but it is not so common to have such type of local tourism organizations anymore, because the industry is more centralized.

Therefore, perhaps in the future, Visit Northwest will overtake the function of the destination marketing from Visit Åndalsnes in full, including their second website and members; hence maybe in future Visit Åndalsnes will focus on promotion of their own products and destination marketing will be the work of Visit Northwest. Concluding, the representative of Visit Åndalsnes said that due to all the processes of closer cooperation with such big actors as Norsk Tindesenter and Visit Norway, it is possible that Visit Åndalsnes will be more and more integrated into them and maybe in future will be included into one of these big actors.

6.2.5 Norsk Fjellfestival – Visit Northwest and Visit Åndalsnes

Norsk Fjellfestival cooperates with Visit Northwest and Visit Åndalsnes by being in their systems and offering printed and online advertisements at their websites. Thus, these companies represent the festival; help it to reach more potential visitors and participants, as well as to be more widely known and to increase the brand awareness and visibility of the event on national and international levels.

Relations between Norsk Fjellfestival and GuideRomsdal are explained in GuideRomsdal part. Relations between Norsk Fjellfestival and Norsk Tindesenter are explained in Norsk Tindesenter part.

6.2.7 A current form of inter-organizational relations between the stakeholders

At the moment Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal have not quite the same interests and focus. There is no leader, who defines the line and there is no long-term plan for the destination. To illustrate, representatives mentioned that in digital marketing Visit Northwest and Visit Åndalsnes tend to think more 'season to season' instead of thinking long-term and go for a sustainable development, they do the same things which they have always done. But tourism is changing very fast and destination marketing companies are in risk of missing trends and modern ways of working.

Following the theoretical framework, the inter-organizational relations between Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal are a bit chaotic and difficult to catch. It doesn't look like the destination marketing company Visit Northwest organizes and leads the other actors and guides their way. They all act more as separate actors following their own interests and values and in the case of Norsk Tindesenter, for example, interests and values of owners of the building as, for instance, Rauma kommune. Per contra Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal have formal cooperation with each other. In turn, formal connection doesn't mean integration and following common strategy or common long-term planning. Hence, based on the theoretical framework and interconnections as explained above, the form of inter-organizational relations between Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal most likely *shifts towards individualistic*.

However, *the process of centralization is continuously ongoing*. To illustrate, Norsk Tindesenter and Visit Northwest partly 'cut' functions of the tourist visitor centre and destination marketing from Visit Åndalsnes, which became more depended on these two big actors. In addition, the new project GuideRomsdal is already closely cooperating with the main mountaineering-related actors Norsk Tindesenter and Norsk Fjellfestival and will most likely be integrated with them. Concluding, there is *a tendency for increasing integration between actors*, which can make the destination more *stable in a long-term*

perspective and in the future *positively affect the development* of Rauma as a tourism destination.

6.3 Summary of the chapter

To sum up, the chapter provides the analysis of Rauma as a tourism destination. First, it identified the seven capitals of Rauma, which are the base for the destination development. After that, the chapter discussed the place of mountaineering activities and their popularity on the tourism market, from the perspective of Visit Northwest, the destination company, which represent Rauma tourism destination.

Next, the chapter characterise five important stakeholders of Rauma destination – Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal; and analyses the interrelations between these actors of the local mountaineering- and tourism- related network. The results are based on the theoretical framework of the thesis, and suggest that the form of these interrelations most likely shifts towards individualistic at the moment.

7.0 Discussion

7.1 Summarising the results of the study

The main findings of the thesis are following the research questions.

7.1.1 How did mountaineering develop in Rauma up to date? Who were the main stakeholders of this development in the 19th and 20th centuries?

First, Rauma municipality has rich and fascinating mountaineering heritage. From the middle of 19th century, mountaineering as an extreme sport and as adventure tourism developed integrally in Rauma.

The big positive impact in this process had foreign travellers and explorers who came to Rauma for its fantastic mountain landscape. The area was popular, for example, among British and Danish citizens. William Cecil Slingsby and Carl Hall can be considered as one of the main stakeholders, who had a big impact on development of mountaineering in the area. They shared mountaineering knowledge with locals, who were interested in mountain adventures; as well as they had an impact on popularising Rauma as a tourism destination – William Cecil Slingsby and Carl Hall published several books and materials, where they narrated about mountain adventures in the area and provided great reviews of its pastoral beauty.

In addition, the local process of development was quite unique due to the early establishment of the hotel in countryside, Aak Hotel. This fact showed the tourist interest and demand for the area and outstanding importance of Rauma as a tourism destination for mountaineers and nature enthusiasts. Besides that, it is quite specific that the first ascent of one of the most famous local mountain, Romsdalshornet, was done in 1828, which is very early in terms of first ascents of mountains in general. Moreover, it was done by two locals Kristen Smed and Hans Bjærmeland, which supported the fact that Rauma had local enthusiasts, who maybe didn't have specific and deep knowledge of mountaineering techniques, but had abilities, good physical condition, and sufficient courage to climb this high mountain.

In the 20th century Arne Randers Heen was an outstanding local mountaineer, who had a big impact on developing and popularizing the sport in Rauma. Together with his

wife Bodil Roland Heen they collected and preserved rich collection of artefacts and documents of high scientific and cultural value, hence, they had significant roles in preserving historical sources related to mountaineering in Rauma and in Norway, which we can use and research today. Most probably without their work these rich knowledge would be lost, and we would not know about Rauma's mountaineering as much, as we know today.

To sum up, mountaineering was developed in Rauma in a smooth, evolutionally way. The main stakeholders in the 19th century were William Cecil Slingsby, Carl Hall, and Aak Hotel, as well as Arne Randers Heen in the 20th century.

7.1.2 What is the present situation in local mountaineering?

This research question was divided into three sub-questions:

- What are the perceptions of local mountaineers regarding motivation to start the sport, as well as risk, risk-taking, place of nature and freedom in mountaineering?
- What are the functions of a mountain guide? Should mountain guides be certified? Is there a problem of increasing accessibility of the mountains in Rauma today?
- What are the role and functions of Norsk Tindesenter in Rauma? What are the ways of the future development of Rauma as an adventure tourism destination?

What are the perceptions of local mountaineers regarding motivation to start the sport, as well as risk, risk-taking, place of freedom and nature in mountaineering?

First, for the majority of the local mountaineers, who participated in this study, the motivation to start the sport was relied on the combination of reasons as following 1) individual reasons, 2) social reasons, and 3) landscape of the home place, closeness to nature, and easy access to it. These results are presented in the figure 4.

Next, the majority of participants do not search for risk in mountaineering and risk is not their motivation to do it. All of them claim that risk is an integral part of this sport; all participants said that they are careful in their personal mountaineering experiences and always try to minimize the risks. The three participants, who work as mountain guides, said that in their work they always place safety first. In addition, the majority of the

participants identified changes in their perceptions of risk, which they related to aging and increasing of competence and skills.

To the majority of participants, mountaineering experiences provide positive feelings from freedom as movement and freedom of making decisions and taking responsibility for yourself and your life. Then, all participants claimed that nature itself and a journey in nature are the very important parts of their mountaineering experiences.

What are the functions of a mountain guide? Should mountain guides be certified?

Is there a problem of increasing accessibility of the mountains in Rauma today?

First, three participants of this study work as mountain guides. They all understand functions of their work as being ‘*navigators*’; being *responsible for safety*; being ‘*mediators*’ between tourists and local mountains, community and nature, including an educational function. All three participants claimed that the educational function of a mountain guide is very important, and they try to educate clients about techniques, mountain tours ethics, the local community, the local history, the landscape, flora, and fauna.

All three participants of this study, who work as mountain guides, said that the difference between certified guides and non-certified guides should be lifted up and highlighted, for the reasons of client’s safety, increasing professionalism, discussing problems and finding solutions, and clarifying mountain guiding as a serious full-time profession.

The majority of the participants feel ambivalent about the problem of increasing accessibility of the mountains today. On the one side, they think that it attracts more tourists to Rauma, hence, more income for the area, which is good. On the other side, it can damage the old-school values of mountaineering as ‘*initiation*’, and mountain ethics, which implied that a person should deserve to be on a top of a mountain by putting a lot of effort in the preparations and the climbing itself.

What are the role and functions of Norsk Tindesenter in Rauma? What are the ways of the future development of Rauma as an adventure tourism destination?

All local mountaineers, who participated in this study, are against building installations in the mountains of Rauma like lifts, gondolas, and via ferratas. They all claim

that Rauma should be promoted as an eco-tourism destination, because untouched nature and wild mountains are the strong competitive advantage of the area.

In addition, the participants mentioned that Rauma as a tourism destination promotes mainly hard mountain adventures; but the area has a lot of opportunities for calm and beautiful kids- and family-friendly hikes, as well as rock formations suitable for beginners and medium-skilled mountaineers. These soft mountain adventures should be more visible for tourists and be promoted as well.

The majority of the participants claimed that Norsk Tindesenter did not position itself clearly yet, but they identified its main functions as: (1) a provider of tourist information, (2) the meeting place for the local mountaineering community (which is not fulfilled at the moment, mentioned the participants), and (3) a major developer of mountaineering as a sport by having a modern climbing hall. These functions are presented in the figure 6.

7.1.3 How do modern local stakeholders interact with each other in order to further development of mountaineering as a sport and as adventure tourism in Rauma? Is mountaineering used as a tool for destination development? What is the role and functions of Norsk Tindesenter in these processes?

How do modern local stakeholders interact with each other in order to further development of mountaineering as a sport and as adventure tourism in Rauma?

Based on the theoretical framework, the thesis indicates that the inter-organizational form of the local network of mountaineering-related stakeholders may be characterized as individualistic. Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal are connected with each other, but they did not have deep cooperation; there is no one strong leader among them; and there is no common ownership of these organizations. In addition, the interests and focus of the actors are not the same, and all of them mainly follow their own interests. This idea correlated with the fact that there is no common long-term plan of tourism development for Rauma destination, as well as there is no common leadership. Taking everything into account, the

inter-organizational form of their network may be characterizes as individualistic at the moment.

Although, there is a tendency for increasing cooperation between actors, which in the future can lead to integration of small actors into larger central organisations and, possibly, support creation of a common leadership. Moreover, according to the participants of this study, a common ownership of the stakeholders by Romsdal AS Company may materialise.

Is mountaineering used as a tool for destination development?

First, the thesis identifies seven interrelated capitals, which helped to develop Rauma as an adventure tourism destination – the natural, human, social, physical, financial, cultural, and administrative capitals.

Next, the findings of the study show that mountaineering is an authentic activity for Rauma. It was naturally developed and nowadays the area has a rich mountaineering heritage and a long mountaineering tradition. Therefore, mountaineering is not only a tool – it is a strong base for the present development of Rauma as an adventure tourism destination, and is a valuable part of its capitals.

What is the role and functions of Norsk Tindesenter in these processes?

In the local tourism network, which to a high extent is based on mountaineering activities, Norsk Tindesenter has *a central role*. It can be considered as a ‘*hub*’, which unites the majority of local capitals (cultural, human, administrative etc.) and the majority of local mountaineering-related stakeholders. Hence, it is a ‘*facade actor*’ in Rauma’s adventure tourism network.

Norsk Tindesenter has several main functions as following:

1. *provider* of tourist information and tourist centre;
2. *presenter* of the mountaineering heritage – Norsk Tindemuseum is located there;
3. *developer* of mountaineering as a sport – the modern climbing hall provides safe, whole-year environment for trainings;
4. *consolidator*, the ‘touch point’ of the main actors of the mountaineering-related network.

In addition, Norsk Tindesenter was planned to be a meeting place for the local mountaineering community, but this function is not fulfilled yet. In turn, the climbing hall can be viewed as the provider of this function, but only partly.

7.2 Results of the study in comparison with previous research and new contribution to the field

7.2.1 Results, which are in line with previous studies

The results of the study regarding participant's understandings of risk and risk-taking are supported by the theory of Eric Brymer (Brymer 2010), who claimed that risk and risk-taking as motivation for participation in extreme sports are overestimated. However, Brymer suggested that extreme sports participants admit that risk is a part of these sports, but that they care a lot about their safety and try to minimize risks because there is no pleasure in extreme sports if serious accidents occur.

Moreover, the participants of this study identified changes in their perceptions of risk which they combined with aging and increasing of competence and skills. This result follows the findings of Carl Cater (Cater 2006), Gill Pomfret (Pomfret 2012), and Yang Mu & Sanjay Nepal (Mu and Nepal 2016). These authors mentioned that people's perceptions of risk are different because of different backgrounds; in particular, the authors claimed that the perception of risk can change in the processes of aging and improvement of skills, which give a person more control of risky situations, hence, a person feels more comfortable in occasions with higher risk.

Next, the results of this study regarding freedom in extreme sports are supported the findings of Eric Brymer and Robert Schweitzer (Brymer and Schweitzer 2013), who suggested several types of freedom, which can motivate people to participate in extreme sports. The participants of this study identified freedom as movement, as well as freedom of making decisions and taking responsibility – these types of freedom were also identified in the work of Eric Brymer and Robert Schweitzer.

The results of the study regarding the role of nature are following the ideas of David Houston (Houston 2006), who mentioned that in mountaineering the journey itself and being close to the mountain, close to the nature could be rewarding for the participants and provide positive feelings. In addition, many participants of this research had nostalgic

feelings about ‘old-school’ mountaineering – they tend to prefer ‘old-school’ mountaineering values and focus in personal mountaineering adventures. This result is also supported by the work of David Houston (Houston 2006), and his ideas regarding the concepts of ‘old-school’ and ‘new-school’ mountaineering, which, in his opinion, represent different values. The author identified the key values of the ‘old school’ mountaineers as centred around pilgrimage, team-centred nature of experience, respect of mountain and of the team, personal transformation and change, and the journey as a significant part of experience; in turn, in the ‘new school’ mountaineering the personal glory is a significant component of experience, hence, the pure, sacred identity of mountaineering is lost (Houston 2006).

The capital framework, which suggests that several interrelated capitals are facilitating different kinds of human activities (Mykletun 2009); as well as the theory regarding inter-organizational forms, which define the local network structure of tourism destinations (Haugland, Ness, Grønseth, Aarstad 2011) support the findings of the thesis. Application of these theories to Rauma as an adventure tourism destination resulted in identifying seven interrelated capitals in Rauma, as well as helped to analyze and to identify the form of interrelations between Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal, which may be characterized as individualistic at the moment.

7.2.2 New contribution to the research field

The local mountaineers, who participated in this study, are 39-52 y.o. – the participants are older, than the typical age group, which is usually associated with extreme sports, and hence is not often discussed. Therefore, the results of the research, based on the reflections of the participants regarding their own mountaineering experiences, contribute to the scientific knowledge about participation of this age group in extreme sports.

Moreover, to the best of my knowledge, there is no previous research on Rauma as an adventure tourism destination, based on mountaineering. As well there were no previous research regarding interrelations between stakeholders of the local tourism network, which to a high extent is based on mountaineering activities, as Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal. Therefore, hence the findings of the thesis about these issues can be considered as a contribution to the research field.

7.3 Implications of the study for the future research

7.3.1 Future research of mountaineering in Rauma in relation to development of adventure tourism destination

Further research of Rauma as an adventure tourism destination, based on mountaineering, can follow several lines.

First, all other stakeholders of the local tourism network can be included into the analysis, for instance, the local administration Rauma kommune and Møre og Romsdal fylkeskommune; as well as the climbing organizations such as Romsdal Tindegroupe, which affect the development of the destination as well.

Next, research from a marketing perspective can be beneficial for the future development, for example, a detailed analysis of marketing strategies of Norsk Tindesenter and Norsk Fjellfestival along with analysis of their target customers.

In addition, a separate study of Norsk Fjellfestival and identification of the factors that make this festival sustainable should be conducted, including analysis of its participants and volunteers.

Moreover, the research can be focused on possible ways of overcoming seasonality to extend the tourist season in Rauma. It can be done by analysing current relations between local hotels, Bjorli skiing centre, and Norsk Tindesenter. Possible ways of improving their cooperation can be identified, as well as practical steps to improve their work. Creating better cooperation between these actors may be one of the ways to extend the tourist season in Rauma.

This case study of Rauma's development as an adventure tourism destination might be extended by comparisons to other Norwegian destinations, which are based on extreme sports, for example, Loen (Stryn municipality in Sogn og Fjordane fylke, Norway), and Voss (Mykletun, 2016). A comparative study can be beneficial for identification factors for successful development of adventure tourism destinations, as well as possible threats.

7.3.2 Topics for the further studies regarding mountaineering in Rauma, which became evident while working with the thesis

There are many possibilities to focus a further research on mountain guides and issues correlated with the profession, such as problems between certified NORTIND guides and non-certified guides, as well as public image and public attitude towards the mountain guide profession (which is connected to official certification).

Aging in mountain guide profession can be an important subject for research, because it may highly affect and change the work of mountain guides – aging is correlated with settling down and having a family, which can make guides less flexible in their travels to adventure destinations.

The roles of nature philosophy in the mountain guide profession can be researched as well, for instance, the concepts of '*menneskeverd*' (human dignity), '*naturverd*' (nature dignity), and their importance for mountain guides along with gender issues in the mountain guide profession.

Further research in history can be focused on the 20th century and study the main stakeholders and the main turning points in this period, for example, big wall climbers.

In addition, separate studies of the present development of the mountain sports in Rauma may be done. In particular, this research can investigate what roles the Norwegian Climbing Federation (Norges klatreforbund) and the Norwegian Mountaineering Federation (Norsk Tindeklub or Tindeklubben) have in the development of the mountain sports in Rauma.

8.0 Conclusion

The concept of evolution is opposite to the concept of revolution. Evolution requires natural, organic processes of development, on the contrary, revolution is characterized by destroying an old system, bringing something new from an ‘outside’, and creating a new system on the ruins of old traditions.

For Rauma municipality, mountaineering is an organic phenomenon, which was raised naturally because of the geographical location, including fascinating landscape with high and steep mountains and deep valleys. There was no conflict between the development of the mountaineering and the local community, which supports the natural and *evolutional* characteristic of development. Since the middle of the 19th century, the mountaineering was supported by the local community as indicated by the opening one of the first Norwegian hotels in the countryside, the Aak Hotel. As well, there was an interest of local climbing-enthusiasts to join foreign climbers in their ascents of the local mountains. Moreover, two local men made the first ascent of Romsdalshornet, which also supports the idea of the authentic nature of mountaineering for the area. It might be hypothesised that some locals possessed mountaineering skills developed through hunting and collecting their sheep and goats in the autumn, but mountaineering was probably not often practiced for its own sake.

From the very beginning, mountaineering was developed in complex ways – as a sport and as adventure tourism at the same time. Foreign people had a big impact in developing mountaineering in Rauma as a sport and as adventure tourism in the ‘pioneering era’, when the majority of the first ascents of Norwegian mountaineers were done, as well as they made the area known to other mountaineers by various publications. Moreover, they actively contacted with local climbing-enthusiasts, and such exchange of practices and sharing of experiences between foreign and local mountaineers positively affected development of mountaineering as a sport.

Therefore, Rauma municipality was always lucky to get great ‘human resources’ – active, talented people with passion for the local mountains. One of them was Arne Randers Heen, who was an outstanding local mountaineer; moreover he with his wife Bodil Roland Heen collected and preserved a rich collection of artefacts and documents, which most likely would be lost without their work.

Rauma has a strong and rich heritage and traditions, which make mountaineering an authentic activity for the area. The complex way of evolution of mountaineering at the same time as a sport and as adventure tourism is continuing nowadays. The local community still supports the process and is an active part of it, to illustrate, a wide range of local businesses financed Norsk Tindesenter, which may be considered as a common good for the area. Local stakeholders are still active and using mountaineering heritage as the base for development of the area. Stakeholders of the local mountaineering-related network Norsk Tindesenter, Visit Northwest, Visit Åndalsnes, Norsk Fjellfestival, and GuideRomsdal are cooperating with each other, but their interrelations may be characterized as individualistic. However, there is a tendency for increasing cooperation between actors. Modern local mountaineers are also important stakeholders and they continue the mountaineering tradition of Rauma, thus contributing a lot to the development of the area.

Nowadays, Rauma has more than everything to be a successful adventure tourism destination based on mountaineering activities: rich nature-, culture-, human-, administrative- etc. capitals are presenting in the area. Moreover, the tourism destination provides a wide range of opportunities both for soft and hard mountaineering.

Future process of development of mountaineering in Rauma should be focused on common long-term planning for the destination, not for the individual stakeholders. A shift from individualistic to contractual or corporate forms of organising can be beneficial for the establishing of a common leadership and shared long-term planning. A long-term perspective is needed for a sustainable development of the area as a tourism destination.

Moreover, an extension of tourism season from only summer to all-year should be done for the whole destination; at the moment mountain guides are working with providing both summer and winter adventures, as well as Norsk Fjellfestival offers the winter camps with activities for kids and for adults. Then, the local mountaineering community, as a very valuable local human capital, should be much more included into the process of development of the tourism destination and should benefit from its outcomes. Next, the breathless charm of Rauma's nature should be saved; Rauma does not need installations in the mountains because the mountains are so close. Wild nature will be a great competitive advantage of the area if it can be marketed professionally. Instead of installations, outdoor climbing areas, suitable both for families with kids and for advanced climbers, can be a

future way of development. This way fits better to the local mountaineering tradition and continues it, as well as it is attracting mainly individual tourists, who stay longer and spend more, hence can be a very important source of income and profits in the future.

All in all, Rauma was, is, and hopefully will be a great area for everyone, who enjoys mountaineering activities. Mountaineering is natural, authentic for the area and the rich local mountaineering heritage constitutes the stable base for the future development of the destination.

9.0 References

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10.0 Appendix

Questions for the interviews with mountaineers.

1. Personal background.
 - a) Age, gender, nationality, education, job, area of residence.
 - b) For mountain guides:
 - Do you have specific education in mountaineering? NORTIND certification?
 - In which form do you working as a mountain guide? One-man company, employed in any adventure company?
 - What are the most popular products in summer and in winter?
2. Reflections about personal mountaineering experiences.
 - a) Where did the interest for mountaineering commence?
 - b) How was it developed into present day's skills?
 - c) Which famous mountains did you climb? What are your favourite mountaineering destinations and routes?
 - d) What do you think about risk in mountaineering? Do you search for risk?
 - e) Is freedom important for you in mountaineering experiences? Do you search for freedom?
 - f) What role nature and being in nature environment play for you in mountaineering experiences?
3. Mountaineering as adventure tourism.
 - a) What do think about commercialization of mountaineering? That nowadays everyone can climb mountains if they are in a good physical shape and have money because professional guides will lead them up.
 - b) What is important for you in your experiences with clients? What do you want to show them? (For mountain guides).
 - c) Is reaching the top of a mountain important for you and your clients? (For mountain guides).
 - d) Do you feel the tension between Nortind guides and mountain guides with no specific mountaineering education? (For mountain guides).

- e) What do you think about female guiding? Is it becoming popular or not? And what do you think about gender issues in mountain guiding in general? (For mountain guides).
4. Rauma as adventure tourism destination.
 - a) What do you think about Rauma as adventure tourism destination, based on mountaineering?
 - b) What is your opinion about installations in the mountains (as lifts, via ferrata etc.)? Does Rauma need them?
 - c) What do you think about Norsk Tindesenter and their role and functions in relation of mountaineering with tourism?
 - d) What do you think about future development of mountaineering tourism in Rauma?

Questions for the interviews with Visit Northwest and Visit Åndalsnes (Romsdal Reiseliv & Handel SA).

1. Can you briefly describe yourself and your position in the organization?
2. What are the main ways for the company's work?
3. What are the sources of financing?
4. Who are the target groups/markets?
5. How do you see Rauma municipality as an adventure tourism destination? Does it has a potential?
6. Are there different types of tourists in Rauma?
7. Are mountaineering tours and activities popular on the tourism market nowadays?
8. How do you interact with Norsk Tindesenter and their activities? (Indoor climbing, mountaineering history museum, via ferrata). What is the role of Norsk Tindesenter in the local network?
9. From the company's point of view, are activities of Norsk Tindesenter popular among clients?
10. Are values, interests, focus between your company and Norsk Tindesenter the same or not and why?

11. How do you interact with Romsdal Reiseliv & Handel (or Visit Northwest)? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
12. How do you interact with GuideRomsdal? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
13. What are your relations with Norsk Fjellfestival? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
14. Do you work with local one-man mountain guiding companies? Are values, interest and focus the same between your and other company? What is the role of those in the local network?
15. How do you interact with popular Raumas' activities as different hikes, for example Romsdalseggen hike?
16. How do you promote all these companies and their products at tourism market?
17. How do you see the future of Romsdal Reiseliv & Handel (or Visit Northwest) in Rauma adventure tourism destination?
18. How do you see the future of Rauma municipality as an adventure tourism destination? Does it have potential for the future development?

Questions for the interview with GuideRomsdal.

1. Can you briefly describe yourself and your position in the project GuideRomsdal?
2. What is GuideRomsdal project? What is its main goal?
3. What are the main ways of its work?
4. What is the organizational structure of the project?
5. What are the sources of financing?
6. Who are the target groups/markets?
7. Why did the process of creating a live project take so long? Were the plans started around 2006?
8. How do you see Rauma as an adventure tourism destination? Does it have a potential?
9. What is a role and functions of the project in present development of Rauma as adventure tourism destination?

10. How do you interact with Norsk Tindesenter? Are values, interest and focus the same between your and that company? What is the role of it in the local network?
11. How do you interact with Romsdal Reiseliv & Handel? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
12. How do you interact with Visit Northwest? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
13. What are your relations with Norsk Fjellfestival? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
14. With which stakeholders of the local network do you also interact? And How?
15. How do you see the future of GuideRomsdal in this adventure tourism destination?
16. How do you see the future of Rauma municipality as an adventure tourism destination? Does it have potential for future development?

Questions for the interview with Norsk Tindesenter.

1. Can you briefly describe yourself and your position in the organization?
2. What is the organizational structure of Norsk Tindesenter?
3. Who owns the organization?
4. What are the sources of financing?
5. How do you see Rauma as an adventure tourism destination? Does it have a potential?
6. What are functions and role of Norsk Tindesenter for Rauma as an adventure tourism destination and its development?
7. What are your main ways of work? Do you have museum, via ferrata, climbing hall, maybe something else?
8. How do you promote your own products?
9. What kind of tourists you are mainly focused on? Who are your target groups/markets?
10. What about winter time? What is the main ways of work for the organization in winter?
11. Which products of Norsk Tindesenter are most popular in summer, winter?

12. How do you interact with Romsdal Reiseliv & Handel? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
13. How do you interact with Visit Northwest? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
14. What are your relations with GuideRomsdal? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
15. What are your relations with Norsk Fjellfestival? Are values, interest and focus the same between your and other company? What is the role of it in the local network?
16. What about local mountaineers and enthusiasts? Do you interact with them? With one-man mountain guiding companies? What is the role of it in the local network?
17. Do you interact with the local municipality –Rauma kommune? It promotes the slogan “*verdens beste kommune for naturglade mennesker*” (world’s best municipality for people who are fond of nature).
18. Do you interact with other tourism- and mountaineering- related actors? Whom? How?
19. How do you see the future of Norsk Tindesenter in this adventure tourism destination?
20. How do you see the future of Rauma municipality as an adventure tourism destination? Does it have potential for future development?