

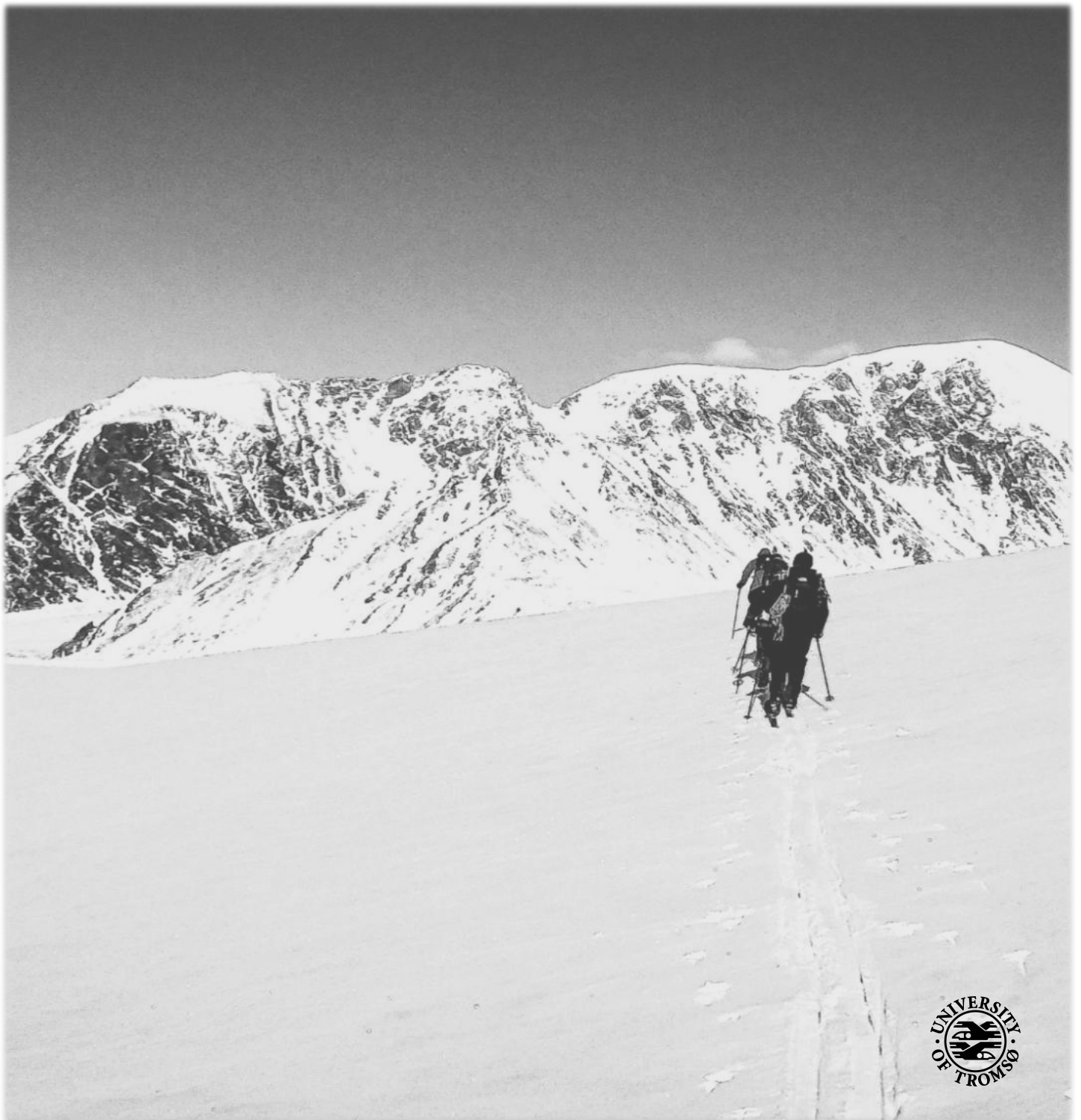
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Transparent nature guiding

A study on nature guides understanding of- and experience with transparent nature guiding

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Abstract

The main purpose of this study was to explore how transparent nature guiding is understood and practiced by experienced nature guides. In the context of nature guiding; transparent guiding and transparent nature guiding is articulated, but little elaborated and theorised. Therefore, the goal is to add new knowledge and understanding on transparent nature guiding.

In the theoretical framework, literature of; nature-based tourism, friluftsliv, leadership in nature and transparency, was reviewed. The literature review showed, that limited research has been done in the aspects of nature guiding, transparency in nature guiding and transparent leadership in nature. With the aim of adding new knowledge to the understanding and practice of transparent nature guiding, the following research questions were investigated and analysed:

1. How do nature guides understand transparent nature guiding?
2. What are their experiences of transparent nature guiding in their work as a nature guide?

The data collection for this study was conducted by a semi-structured interview survey of 5 experienced nature guides. The interviews made a foundation for an interpretative analysis. The analysis showed that transparent nature guiding is about sharing knowledge, experience and competence to create understanding of situations and decisions which can enhance both the safety and the experience. Furthermore, it can create a 'common project', where the tourists and the guide together make the adventure. Both an effect and a necessity for transparent nature guiding showed to be the building of trust and community. The analysis showed similarities and connections between transparent nature guiding, friluftsliv and ecotourism, where learning and educating is regarded as foundational. It seems that transparent nature guiding use the elements of education and learning to enhance safety and experience for the tourists, where the need of guiding experience is emphasised.

This study has laid the foundation for the understanding of transparent nature guiding, and is a contribution to the recent studies on the role of the nature guide. However, further study is desirable for further adequate elucidation of this subject.

Sammendrag

Hovedformålet med dette studiet var å undersøke hvordan transparent naturguiding forstås og praktiseres av erfarne naturguider. I en naturguide kontekst er transparent guiding, transparent føring og transparent naturguiding artikulert, men lite utdypet og teoretisert. Derfor er målet å tilføye ny kunnskap og forståelse om transparent naturguiding.

I det teoretiske rammeverket, ble litteratur om; naturbasert turisme, friluftsliv, lederskap i naturen og transparens, gjennomgått. Litteraturgjennomgangen viste at begrenset forskning har blitt gjort i forhold til naturguiding, transparent naturguiding og transparent lederskap i natur. Med sikte på å finne frem til ny kunnskap om forståelse og praksis for transparent naturguiding, ble følgende undersøkelsesspørsmål undersøkt og analysert:

1. Hvordan forstår naturguider begrepet transparent naturguiding?
2. Hva er deres erfaringer med transparent naturguiding fra yrket som naturguide?

Datainnsamlingen for dette studiet ble utført ved en halvstrukturert intervjuundersøkelse av 5 erfarne naturguider. Intervjuene var grunnlaget for en tolkningsanalyse. Analysen viste at transparent naturguiding handler om å dele kunnskap, erfaring og kompetanse. Dette for å skape forståelse for situasjoner og beslutninger, som kan forbedre både sikkerhet og opplevelse. Videre kan det være med på å danne et 'felles prosjekt', hvor turister og guiden sammen skaper 'the adventure'. Både et resultat av og et kriterium for transparent naturguiding viste seg å være oppbyggingen av tillit og felleskap. Analysen viste likheter og sammenhenger mellom transparent naturguiding, friluftsliv og økoturisme, hvor læring og opplæring betraktes som grunnleggende elementer. Det ser ut til at transparent naturguiding bruker elementene av utdanning og læring for å øke sikkerheten og opplevelsen til turister, hvor behovet for guideerfaring er understreket.

Dette studiet har gitt grunnlaget for forståelsen av transparent naturguiding, og er et bidrag til de seneste studier om naturguide rollen. Imidlertid er videre studier ønskelig for videre fyllestgjørende belysning av dette emnet.

Acknowledgment

The thesis is done, a genuine relief! Now it is time to go out and explore life once again. The process of writing a thesis, has been a challenge, but an experience that has thought me a great deal and which I would not have been without.

This study is a contribution towards gaining new knowledge on the work of the nature guide, which can contribute the focus and education of nature guides.

Docent Carsten Rolland at UiT – The Arctic University of Norway, deserves a thank you for patience, feedback and supervising. And a special thank you should be given to Sigmund Andersen, lector at UiT – The Arctic University of Norway, for sharing offices, giving moral support, professional input and good discussions.

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1 Introduction

I have been working as a nature guide for years, yet I still remember my first tours. Without education or experience as a nature guide, without courses or supervision, I felt the pressure of not knowing. I remember having no clue of how to handle people in a guide situation. I did not know either hard skills or soft skills. An experienced co-worker at my first guide-job told me that I was a good guide, but not skilled with people. That statement provoked me and made me want to understand what makes a competent and skilled guide.

Nature guiding is a complex situation composed of many risk factors and variables almost impossible to control. The success of a trip will not only depend on the guide having a good focus on the guests and their expectations and experiences, but also on the interaction and on the physical and physiological level among the guest; weather conditions; equipment; terrain; hazards; the future; and the present of the trip, all at once.

Due to the fast-growing tourism industry, the expectations and requirements of guides grow higher, and the need for quality guides increases. What makes a quality nature guide is often associated with safety and the guests' feeling of being a part of the group (Andersen & Rolland, 2016). Transparency is a term often used in the field of guiding, however not currently well studied. Perhaps other terms and methods already embody the same qualities? But what is transparent nature guiding and what qualities are encompassed within it? How do nature guides communicate with the group? Could transparent nature guiding be the commercial variation of the Norwegian friluftsliv supervisor [friluftslivsveileder]?

Transparent guiding is a term that, as earlier mentioned, within the nature guiding environment is articulated. During my time at the *Arctic Nature Guide* study program on Svalbard, the term *transparent guiding* and *transparent nature guiding* was often used when giving feedback on sessions with the assumption that everyone had the same understanding of the term and its content. When looking into terms of transparent guiding or transparent nature guiding, I found that neither guides, nor literature gave clarity on the expression. I found that the understanding seemed to vary and that transparent guiding seemed to be a manifold phenomenon.

With this as a background I found an interest in investigating transparent nature guiding. This resulted in a study on experienced nature guides understanding and practice of transparent nature guiding. With the aim of adding new knowledge to the understanding and practice of transparent nature guiding, the following research questions were investigated:

1. How do nature guides understand transparent nature guiding?
2. What are their experiences of transparent nature guiding in their work as a nature guide?

To investigate these questions the study is based on a qualitative interview of 5 experienced nature guides, which will provide the empirical data for interpreting and discussing the understanding and practice of transparent nature guiding. To answer these questions the paper is divided into four main parts: First, a theoretical framework is reviewed, which includes reviews on studies and research. This, to address nature-based tourism, leadership in nature and transparency. Second, the research methods used are reviewed. The data will then be presented and analysed in the findings section and last, the findings will be discussed in the context of nature guiding with a summarising conclusion and a point to further studies.

1.1 Previous studies

Little research has been done on the study of nature guides, even though the nature guide is of great importance for the tourism industry (Andersen & Rolland, 2016; Vold, 2015). However, the field of nature guiding and nature-based tourism seems to have drawn more attention in the last decade. This chapter will provide a brief introduction to the main research done on the nature guide.

Cohen (1985) was one of the first to do a study on the (tour)-guide. His work is often used as a foundation when studying the nature guide role. The essence of his work is the definition of two main roles of a guide: The pathfinder and the mentor, where the pathfinder is the classic guide, leading the way geographically, and the mentor is supposed to guide the way through an experience as a conveyer. Weiler and Davis (1993) have made an attempt to define the guide role within nature-based tourism. In the process, they created a third role: the 'tour'-guide's ability to motivate tourists towards positive environmental- and culture behaviour.

Another important study was done by Vold (2015), who investigated the role and work of the nature guide. This was done by field observations and interviews of nature guides working on Svalbard. The main finding was that the nature guide and the tourist together are creating the tour. The tourist may have bought a tour or a trip, but what they get is a journey where the guide becomes a 'friend'. By this, he emphasised the importance of the relational competence as a skill of being a nature guide.

Andersen and Rolland (2016) have investigated and defined the competence of the nature guide. Based on existing research and relevant theory, they discuss and clarify the terms of nature guiding and competence. They discuss the theory of the nature guide's work and purpose in nature.

Looking at the nature guide role in a broader context, Andersen and Rolland (2016) explain how in recent years there has been an increased focus on developing knowledge regarding guided arrangements. On this note they refer to two special editions of the *Scandinavian Journal of Hospitality and Tourism*, from 2012; 'Guided Tours and Tourism' and 2013; 'Performing Guided Tours', which they define as one of the biggest journals of research on tourism in Scandinavia.

Transparency is well known as a concept in leadership, but mainly studied in fields of economic business, health care, politics and in more 'suit and tie' businesses (Ball, 2009; Baum, 2005; Crumpton, 2011; Farrell, 2016; Kachalia, 2013). In relation to this, Røkenes and Andersen (2016) have written about decision-making, human factor, avalanche and transparency in relation to the nature guide.

A few other studies that are worth mentioning: Moen (2010) has done a study of female nature guides' experiences from the nature guide profession on Svalbard. Vold (2003) submitted a thesis about how nature understanding develops for tourists that arrive on Svalbard for the first time and Hallandvik (2010) has written about participants' experience of the phenomenon of mountain guiding.

1.2 Translation and defining terms

This thesis is based on literature written in Norwegian, Danish and English. The interviews are done in Norwegian and citations from both literature and statements from interviewees are translated by the author. Some Norwegian terms can be hard to translate into English without losing value as well as the comprehensive meaning of the terms.

Some of the words and terms used by the interviewees do not have an accurate translation, and thereby a brief explanation will be provided for some key terms. A more thorough review of the terms will be provided in later sections of the theoretical framework.

Transparent nature guiding

Transparent nature guiding is a central term in this thesis. In mountain guiding, they refer to the term transparent guiding, and in Norway they refer to '*transparent føring*'. In this thesis, the term transparent nature guiding is used, to clarify the connection to nature guiding in this study. There has been no distinguishing between transparent nature guiding, transparent guiding and '*transparent føring*' in the study.

Friluftsliv

Friluftsliv is a Norwegian term, but is also used in Denmark and Sweden with the same understanding (Enoksen, 2014). Any translation of the term seem to struggle with grasping the whole of the Norwegian tradition of friluftsliv (Dahle & Jensen, 2009; Henderson & Vikander, 2007). In some non-Norwegian literature, conferences, papers and books, it is argued for not translating the verb friluftsliv. Faarlund (2007) states that in the search for a translation there has been no satisfaction. The phenomenon of friluftsliv will be elaborated and accounted for in chapter 2.2.1.

Supervisor [veileder]

In friluftsliv education, the term '*veileder*' or/and '*vegleder*' (*see next section*) is widely used. In this study I have chosen to use *supervision* as a translation for *veiledning*. Mytting and Bischoff (2014) write that when friluftsliv became a subject in school in the 1970's. It was chosen to use the term supervisor [veileder] instead of instructor, teacher or leader. This was to show that the job was more than teaching techniques and skills, namely value-orientation and nature experiences. Furthermore, they write that the supervisor's responsibility is to facilitate learning and experiences.

Conwaying [vegleder]

Though *conwaying* is not a word in English vocabulary, I chose to include the term in this study due to '*vegledning*' being mentioned and discussed by the interviewees. The term is created by Nils Faarlund (2009), to enable discussing '*vegledning*' in English. He emphasised how the word is self-explanatory by the prefix being con with adding '-way' to give the term a meaning of being learning on the way. The term conwaying will only

be used when referring directly to Nils Faarlund's ideas and the understanding of the term, which is explained by Faarlund (2009):

Sharing the Experiences of free Nature in Accord with the Patterns of Thought/Paradigm and the Values of the Norwegian Tradition of friluftsliv in smaller Groups for the Joy of Identification, as well as for Inspiring Route finding in Modernity towards Life Styles where Nature is the Home of Culture (p. 8)

Journey council (Ferdråd)

Ferdråd or *ferdaråd* is a Norwegian word also translated by Niels Faarlund from *ferdråd* to *journey council*¹ in English. Faarlund explains how *ferd* should be translated to *journey* and *råd* to council precisely, as the essence of a *ferdråd* is journey counselling. Journey council will be reviewed on page 19.

¹ In a value seminar, Nils Faarlund explained why and how he constructed the word journey council

2 Theoretical framework

This study is an investigation in knowledge from nature guiding experts on the phenomena of nature guiding and transparency. The aim of this section is to establish theoretical foundation in order to give content to transparent nature guiding. First, a presentation of the context of the nature guide is provided. Second, a review of different leadership approaches in nature and friluftsliv with supporting theories of leadership in nature. Last, a review of transparency in leadership. This will provide the needed understanding on the work of the nature guide and transparency, that one need in front of the analysis and discussion.

2.1 Nature-based tourism

In the last years, there has been increased attention on the nature guide, both from the academic world but also in politics and practise. To understand the phenomena of nature guiding, the context in where to find the nature guide is therefor of importance.

Nature-based tourism is one of the sectors of tourism. In nature-based tourism, nature plays an integral role, both as an arena for activities but also as the objective itself (Fredman, Wall-Reinius, & Grundén, 2012). The World Tourism Organization (WTO) states, that tourism is one of the fastest growing economic sectors in the world. There has been an increase over the past decades, from 25 million arriving tourists in 1950, to 806 million tourists in 2005, and in 2015 there has been 1186 million international tourist arrivals (World Tourism Organization, 2016). Before the financial crisis in autumn 2008, WTO expected the number of tourist to double from 2005 to 2020. Norway has also seen a rapid increase in the tourism industry (Vold, 2015). From the report ‘*Key figures for Norwegian travel and tourism 2015*’ Innovation Norway (2015) it is clearly shown that nature plays a central role of the tourism in Norway. Foreigners were asked about their perceptions of Norway as a holiday destination. They were instructed to write down the first thing that came into their mind. The results (*Table 1.*) show that the words: *fjords, nature, mountains, beautiful nature, outdoor activities, untouched nature and wildlife* were found in 68% of the answers from 2015.

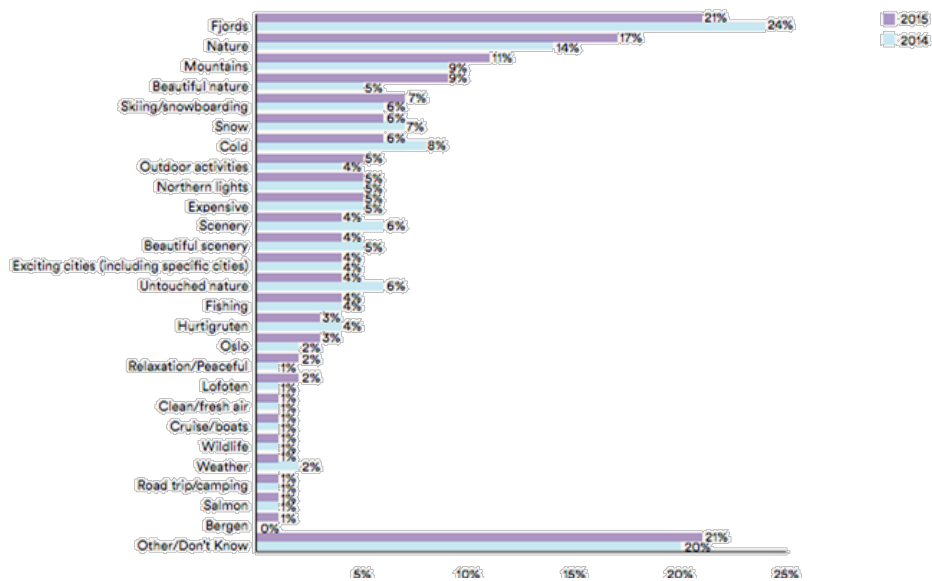


Table 1. **Perceptions of Norway as a holiday destination.** (Innovation Norway, 2015, p. 45). “Among other things, the respondents are asked to write down the first thing that comes to mind when they think of Norway as a tourist destination and holiday experiences in Norway” (Innovation Norway, 2015, p. 43).

Additionally, foreign tourists were asked about the intention for their holidays in Norway. 66% of the answers from 2015 were “*experiencing nature*” (Table 2). This result corresponds with the perceptions about Norway as a holiday destination.

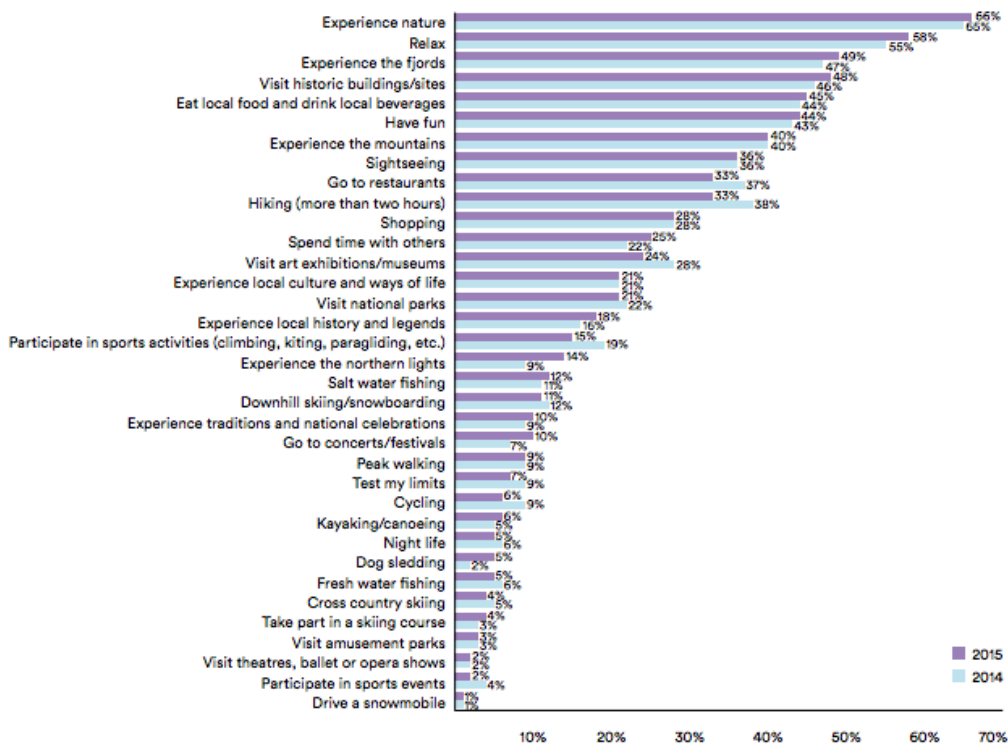


Table 2. **Activities among foreign holidaymakers.** (Innovation Norway, 2015, p. 39). “Holidaymakers were asked what they had done or planned to do on their holiday in Norway”.

According to these two studies, nature and nature experience, is essential to tourism in Norway. Fredman and Tyrväinen (2010), state that nature has been the main attraction for the tourism industry. They further detail that the demand for nature-based tourism has steadily grown, and is the most rapidly growing sector of tourism.

It seems hard to find a streamlined understanding of the phenomena of nature based tourism (Fredman & Tyrväinen, 2010). Fredman et al. (2012) explains that there is no commonly agreed definition on the entails of nature-based tourism, but describes how contemporary literature associates it with: recreation, adventure, activities based in nature and activities dependent on the natural environment. They describe three different human-nature relations within nature-based tourism: The activity/product is dependent on the natural setting e.g. safari; the experiences are enhanced by the natural setting e.g. camping; and the experiences where the natural environment has a subordinate role e.g. outdoor swimming pool.

In Finland, a study defined nature-based tourism to cover activities done by people on holidays which focuses on engagement with nature, often including overnights (Fredman & Tyrväinen, 2010). A similar definition is proposed by Fredman, Wall-Reinius, and Lundberg (2009): “*Nature-based tourism covers people’s activities when visiting natural areas outside their usual environment*”² (Fredman et al., 2009, p. 24)

2.1.1 Slow-adventure & ecotourism

Slow-adventure is a concept that can be found in nature based tourism (Taylor, Varley, & Johnston, 2013). Varley and Semple (2015) outline the differences between fast and slow-adventure. They describe fast-adventure by associating it with highly perceived risk activities where adrenalin is the success factor and where the wider experiential context is ignored and is a product of cash-rich, time-poor consumers. Varley and Semple (2015) contrast it with an emerging global phenomenon described as the ‘slowness movement’, as a confrontation with the speeding up of society.

Varley and Semple (2015) emphasise human experiences as a key-factor in slow-adventure and draw similarities to Gelter’s (2000) analysis of the friluftsliv as a Nordic

² Translated from Swedish by author

philosophy of outdoor life; 'more-than-human world'. They describe key notes of slow-adventure as:

Slow adventures are in effect explorations of and reconnections with this ground: feeling, sensing and investing in place, community, belonging, sociality, and tradition over time and in nature. (p. 78)

Thus, they emphasise the connection with nature over time; getting in touch with the nature and experience the changes over days. It is emphasized that what is discussed in this context is the participants' experience of the extraordinary, such as deep spiritual feelings or transcendental moments. This is often experienced in everyday activities such as: walking, cooking, making shelter e.g. (Varley & Semple, 2015). This immediately divides fast and slow-adventure to be optional, but elements of slow-adventure can easily be found fast-adventure, thus the activities is not what divides it to be slow or fast-adventure, but rather the view on nature (Varley & Semple, 2015). Slow experience, summed up, is a concept that is based on the appreciation on the journey as a experiential dimension rather than the core of reaching a goal (Varley & Semple, 2015).

Closely related to nature-based tourism is ecotourism. Ecotourism is an attempted destination and environmentally friendly approach to tourism (Weiler & Davis, 1993). Christie and Mason (2003) explain tour guiding is an educational activity that is part of the process of interpretation. Stronza and Durham (2008) explain that ecotourism is based on nature-based tourism with three features: (1) to minimize a negative impact on environmental, economic and social impact, with often is associated with mass tourism. (2) Positive contributions to environmental conservation. (3) Improve the life conditions of local people. In short, they say:

In other words, it is tourism that attempts to minimize negative impacts and make instead serious positive contributions to a number of today's environmental and social challenges. (p. 4)

Powell and Ham (2008) provide a definition of ecotourism:

Eco-tourism is defined as tourism to natural areas that support environmental conservation, social equity and environmental education in an effort to maintain economic viability without degrading the host environment. (p. 468)

Viken (2006) states that learning is a central part of the ecotourism and refers to the following principles: the tourism should be nature-based, educational and interpretative (Viken, 2006).

Thus, ecotourism is about education tourist in social aspects of the local places and in preservation and conservation of the environment locally and globally. Powell and Ham (2008) have investigated behavioural change towards environmental friendly behaviour as a result of ecotourism, with little convincing result. Despite the limited research on the impact of the nature guides' work, it is well rooted in the definition of ecotourism.

2.1.2 The Nature Guide

The most important element of nature-based tourism, ecotourism and slow-adventure is the guide (Ham, 2009; Rantala & Valkonen, 2011; Vold, 2015). This chapter shall provide a brief introduction to the guide in general and will go into details regarding the nature guide. Based on the work of Cohen (1985) two lines of origin of the modern tourist guide have been defined; the 'pathfinder' and the 'mentor', which personify respectively leadership and mediatory aspects of the guide role. Both lines of origin have an inner and an outer directed aspect, splitting the dynamics of the tourist guides role into four major components: the instrumental – original guide, social – animator, interactionary – tour-leader, and communicative – professional guide. (Figure 1).

The Dynamics of the Tourist Guide's Role		
	Outer-Directed	Inner-Directed
(A) Leadership Sphere	(1) Original Guide (instrumental primacy)	(2) Animator (social primacy)
(B) Mediatory Sphere	(3) Tour-leader (interactionary primacy)	(4) Professional Guide (communicative primacy)

Figure 1. *The dynamics of the Tourist Guide's Role.* (Cohen 1985, p. 17)

Weiler and Davis (1993) explains the different primacies by stating:

1. To be the organization and management (organizer role).
2. The needs must come from the group and the individual must be from outside the group (outer-directed).
3. To provide leadership in the form of social interaction (entertainer).

4. To lead education/interpretation (teacher). This is need that can be provided from within the group (inner directed).

Weiler and Davis (1993) explain that it should be noted that Cohen's four roles of the tourist guide is to provide a quality experience to the tourists.

Cohen (1985) describes that all various guide roles and sub-roles, described in research by others, can be placed, in the span between inner and outer aspects and between leadership and mediatory. Most tour guides are therefor, according to Cohen, hybrids between the four types of ideal, and he believes that the different types of the guide role can be found in between what he sees as the 'original guide'- the 'pathfinder', and the professional guide. The 'original guide' is concentrated on the outer aspects of the guide role such as logistics, where the professional guides are mostly concerned with conveying and inner aspects, such as learning and experience. Furthermore, Cohen (1985) presents the different guide roles as a complex concept referring to the many different types of fields of tour guide operations (from mountain guiding, to desert or urban city guiding) One of the first guide roles within the research literature are often described in association to the locations and thematic contexts, for example: 'mountain' guiding, 'bus' guiding, 'city' guiding, guiding in historical places e.g. But also, the guides' work context is linked with the term guide, such as; 'mountain' guide, 'tour' guide, interpreter (Cohen, 1985; Pond, 1993; Vold, 2015; Weiler & Black, 2015). Pond (1993) summarizes this topic by writing: *"There are as many types of guides as there are places to visit. As leisure time and tourism increases, more opportunities for specialized guides will arise"* (p. 31).

As earlier mentioned, one category of tourism is nature-based tourism, where the activity is based in nature. The goals for the activity can vary, but often the nature is both the experience and the goal in itself (Fredman et al., 2012). It can range from snow-mobile driving, dog-sledging, short day hikes, to long ski expeditions. With the increasing focus on nature-based tourism and with the industry growing rapidly, the demand for quality guides grows bigger (Vold, 2015). The Norwegian Nature Guide Association seems to be one of the results of this raising demand for quality guides.

Traditionally we know that hard-skills are an important competence of the guide. A ski guide needs to be a competent skier. Another skill, which often is referred to as a soft-skill or the people-skill, is the competence of working with people. Vold (2015) has

investigated the importance of people skills, and how the group and the guide are able to make a nature experience together, which will be accounted for later.

The nature guide has a key part to play in nature-based tourism (Andersen & Rolland, 2016; Vold, 2015). Moen (2010) gives an early definition of nature guiding as a concept. She describes how the concepts of friluftsliv supervising, nature conveyor and guiding have different meanings, but that nature guiding holds aspects from both the nature conveyor, the tourist guide and the friluftsliv supervisor.

One of the biggest studies done in the field of nature guiding in Norway is written by Vold (2015) on competence and culture. The study is based on observations and interviews of nature guides working on Svalbard. Vold experienced that working as a nature guide demands more and updated competence, than what is experienced from friluftsliv education and friluftsliv experiences. Thus, the nature guide entails elements from the friluftsliv and its supervisor, but furthermore it entails elements of both the guide role and the nature conveyor³ role (Andersen & Rolland, 2016; Moen, 2010). Andersen and Rolland (2016) conclude that common for these three roles, the nature conveyor, friluftsliv supervisor and guide, is to facilitate experience and activities in nature and by pedagogical measures use it to create knowledge and reflections around sustainable values towards nature.

Both public and private agencies have recently problematized the lack of competence within the guide profession, leading towards a future with standardizing of education and later certification for the guides in Norway (Vold, 2015). In proposals and demands of national standardisation and certification, mainly three aspects of the work of the nature guide has been in focus; risk and safety, environment, and competence level (Vold, 2015).

Andersen and Rolland (2016) have given a definition of nature guide:

The Nature guide works as a professional leader and hosts commercial tourist groups in nature. The Nature guide facilitates safe, educational and nature-friendly experiences. One of the main objectives is to inspire tourists

³ Nature convey in this context is translated from the Norwegian term; *naturveileder*, in lacking of a better English term

*to reflect on attitudes on- and for the use of nature*⁴ (Andersen & Rolland, 2016, p. 175)

They do that with a focus on *manifest competence*, which they refer to as a competence that goes beyond formal competence in how to manage complex situations. They discuss the relevance of this approach by explaining the complexity of the nature guide job, having to work with both nature and humans. The manifest competence is divided into three sub-categories; the relational competence, leadership competence, didactic competence. It is focused on the role; nature conveyor, friluftsliv supervisor and guide. It is of importance, that Andersen and Rolland (2016) choose to divide the nature guide into the same categories as when analysing roles of friluftsliv supervising, nature conveying [Norwegian: Naturveileder] and guiding. They explain the relational competence; how the nature guide varies from the nature conveyor and supervisor, by being in a commercial context and to facilitate nature experiences. This Vold (2015) explains by pointing out that one of the tasks for the nature guide is to take the elements given by nature on the particular day, and use them to create the nature experience for the tourists. In his perspective, nature itself, isn't something that the tourists spontaneously and directly discover, but rather experiences which occurs when the tourist and the guide interacts with each other and nature, in a mutual and dynamic relation.

Andersen and Rolland (2016) explain leadership competence; how the competence of safety is important, and how this is highly expected from the tourist. Because the nature guide is working with nature based activities, the equality of competence to the friluftsliv supervisor is fairly similar. The nature guide should master it to such a degree that she has surplus to also take care of the individual member of the group. Andersen and Rolland (2016) write about the pedagogical competence related to learning through experiences, and that the methods from friluftsliv and ecotourism might be beneficial for the nature guide. They state that there are some clear commonalities between the students of friluftsliv and the guests' learning process and emphasise the pedagogical competence of the nature guide to create learning and nature experiences. Andersen and Rolland (2016) argue for common intentions from the professions working with nature experiences in Norwegian nature towards creating stronger association between nature and guests which

⁴ Translated from norwegian by author.

can lead towards an increased ecological understanding. They conclude, by emphasising that the competence of the friluftsliv supervisor is favourable in the aspect of learning and nature experiences.

Vold (2015) explains the importance of the relational competence of the nature guide. He states how the nature guide is to co-create adventures by involving the guests. In this way to contribute towards a common experienced reality where the participants get attached to each other, feel belongingness, and becomes 'friends'. which, is supported by Shooter, Sibthorp, and Paisley (2009) in their discussion on soft skills (see p. 22)

2.2 Leadership in nature

Nature guiding is a type of leadership in nature (Andersen & Rolland, 2016), and similarities are found in other theories of leadership in nature. The purpose of this chapter is to get an overview of different leadership theories in nature.

2.2.1 The friluftsliv approach

In nature guiding, friluftsliv has been argued to be an essential part of the guide role (Andersen & Rolland, 2016). In the educations⁵; NG (nature guide) and ANG (arctic nature guide), the study plans show that friluftsliv as a big part of the nature guide education. It is on that basis that the next steps will be to provide a brief review of the friluftsliv phenomenon and associated elements of friluftsliv that is considered relevant for this study will be reviewed.

The phenomena of friluftsliv

Friluftsliv has a long tradition in Norwegian culture. Bentsen, Andkjær, and Ejbye-Ernst (2009) describe friluftsliv as a social and cultural phenomena, a way of understanding and using nature. The great tradition of friluftsliv in Norway has a historical background (Tordsson, 2006). Tordsson (2010) emphasizes the human needs of nature and our evolutionary roots of living in nature. The origin of friluftsliv is believed to have begun in the 1800s, when the English lords used the local Norwegian farmers as tour-guides in the Norwegian mountains (Faarlund, 2015; Mytting & Bischoff, 2014; Tordsson, 2010). Later Norwegians started using nature while participating in activities such as hunting,

⁵ In spring 2017

fishing and hiking in the mountains. Later, the nature was used for skiing, and for no other purpose than to experience nature (Mytting & Bischoff, 2014).

It is stated and emphasized that friluftsliv grew to its position due to industrializing and the emergence of the phenomenon of free time (Mytting & Bischoff, 2014; Tordsson, 2010). Nature went from being a beneficial-use purpose, a *production landscape*, where people did not go into nature without having an errand, and morphed into an *experience landscape*, where friluftsliv took form as a group of people voluntarily going into the nature for the sake of desire and surplus. (Mytting & Bischoff, 2014).

Friluftsliv has been divided into *modern friluftsliv* and *traditional friluftsliv* (Tordsson, 2006) Modern friluftsliv is often associated with ‘fast’ friluftsliv, such as steep skiing, and ‘actionized’ activities in free nature. Traditional friluftsliv, is often associated with what we have inherited from our ancestors, activities, that can be defined as ‘slow’ activity, which often is connected to hiking, berry picking, traditional cross-country skiing in free nature etc.

In an attempt to translate and explain a definition of friluftsliv, Faarlund (2007) express his thoughts in how to define friluftsliv. When defining *free nature*, he explains that we have to define it as the nature meaning the home for our ancestors whom were born at the same time as the tradition of friluftsliv was born. He explains how mankind has been living in harmony with rhythms of the nature; autumn, winter, spring, summer, and states that humans grew up on a planet with free nature rhythms which clearly left deeply rooted patterns in us.

The Norwegian government (the white paper number 39) defines friluftsliv as “*stay and physical activity in the open air in spare time with the aim of a change of scenery and nature experience*⁶” (Miljøverndepartementet, 2001. Chap. 2.1). Building upon this definition, Mytting and Bischoff (2014) argue how friluftsliv is about change of scenery, not just from work to spare time, indoor to outdoor, but a change of action arena. They further emphasize, that nature experience is central when being out – actions and focus is on nature itself. Bentsen et al. (2009) describes how friluftsliv can be considered as surplus-living in nature, where culturing nature is the essence and not the personal gain

⁶ Translated by author from Norwegian

or survival, which should be done in spare time by free will. The experience of nature should be in line with the surplus-life in nature.

One way of looking at friluftsliv is to perceive it as a study where pedagogical purpose and pedagogical methods are used (Bentsen et al., 2009). Tordsson (2006) states how experience, accomplishing and meaning doesn't only unfold in peoples' consciousness, but also through the body. Not everything which we experience and learn through the body gets to a conscious level of reflection. It is through our senses that we are connected to the world (Tordsson, 2006).

The friluftsliv supervisor and conwayer

As previously mentioned, in friluftsliv one important concept is the supervisor (Mytting & Bischoff, 2014; Tordsson, 2006, 2010), but closely related is also the conwayer (Faarlund, 2003, 2007, 2015). Faarlund (2003) differentiates the two terms: conwaying and supervising. According to Jensen (2001), the main difference between the supervisor and the conwayer is that conwaying has a more evident value orientation towards nature. However Tordsson (2007), as Associate Professor of friluftsliv, does not seem to agree or understand the differences from what is presented by Faarlund (2005). He thinks that the friluftsliv supervisor and the conwayer is the same and only differentiated in the choice of words (Tordsson, 2007).

Østrem (2003) describes how the supervisor in friluftsliv is a didactic teaching model, which can be simplified into three points: what, how and why. What shall be taught and learned (teaching content), how shall it be taught and learned (teaching working methods), why shall it be taught and learned (goal of the teaching).

It has been highlighted in many guiding, friluftslivs, instructor, conwayer and teaching cultures, that communicating and discussing subjects like route finding, camping and equipment is important. In connection to this we find situational learning or situation-oriented learning as a method for creating an environment of learning in nature (Faarlund, 2003, 2005; Horgen, 2010; Tordsson, 2006). According to Tordsson (2007), the job of a supervisor is to highlight situations, to gather the group and elaborate on possibilities to take a collective decision. This is to improve the individual and the group in problem solving and coping skills, as well as to confirm good habits.

Tordsson (2006) talks about the inherent pedagogy in friluftsliv where the main task of a supervisor is to convey the group in different situations, and where every situation is different. Parallel to this, is a value transfer from the supervisor to the participant. He explains how a friluftsliv supervisors' job is to understand the complex and manifold situations and to know where to lead the focus of the group. His example is a group visually mapping the risks and features of a river. In this process, they do not only learn about the waves, streams, formations and hazards of the river, but also about the social elements in the group, thus the emotional and psychological aspects. Faarlund (2005) too is underlining that situation-oriented learning and situation-oriented leadership is important to the good conwayor. One needs to be able to act in a reasonable way when meeting unknown situations, which cannot be anticipated by action plans, but only by seeking unknown situation variations and thereby to learn how to recognize patterns from the known. In extension of that, Tordsson (2007) states, that the role of a supervisor is elastic and the amount of control and management from the supervisor is dependent on the capabilities of the group and the situations' demands. This is in line with Mytting and Bischoff (2014) who argue, that the supervisor has a variety of roles depending on intentions and goals. They state the most important job descriptions of the supervisor, is to be a teacher, an organizer, a leader, a caregiver and a motivator.

According to Tordsson (2006) there are four attention aspects that indicate a great supervisor; the task, the situation, the group, the individual. When discussing the task, safety is central, but also the ability to see and adapt the task towards the groups' capability (see App. 2 and App. 3). The great supervisor should be able to use the situation and present the relevance, making the 'everyday' situations count. The great supervisor works with the group as a group, making sure that the group gets together and discusses proposals. Tordsson (2006) states that the supervisor in this element often lay close to the life educator⁷. Besides having focus on the group, a great supervisor must be able to see the individuals in the group; eye contact to everyone, short comments or conversations, address them by their name – everyone should feel the contribute to the group in a good way.

⁷ Such as: teacher, parents, guardian.

Tordsson (2006) describes how it is important to include the group in the process of consequence thinking. This is for two reasons; one is to train the participants' judgment [Norwegian: skjønn], but also to get input from the participants. When being on the trip, the plan must be taken up for revision by the group, and to ensure participation and joint responsibility, it is important that the process is open, clear and real (Tordsson, 2006).

Trip by ability

The well-established idea: *trip by ability* [Norwegian: ferd etter evne] represents a philosophy of having enough self-awareness to not cross the limit of ones' own abilities in nature, but that one should slowly but safely build up experience in what lies above one's abilities (Horgen, 2010; Nes, 2013; Tordsson, 2006). Nes (2013) sums up tour by ability with:

One has good self-awareness – one's skills and limitations. One should have enough experience and equipment to be self-reliant in most situations which can occur, and lastly one should actively try to avoid situations to where help/assistance is needed⁸. (p. 72)

In 1984, Den Norske Turistforening⁹ [DNT] og Norsk Røde Kors¹⁰ [NRK] made a mountain practice campaign, where they emphasized trip by ability, to reform the nine rules, into the nine suggestions.

The Norwegian Mountain Code (Den Norske Touristforening, 2017b):

1. Plan your trip and inform others about the route you have selected.
2. Adapt the planned routes according to ability and conditions.
3. Pay attention to the weather and the avalanche warnings.
4. Be prepared for bad weather and frost, even on short trips.
5. Bring the necessary equipment so you can help yourself and others.
6. Choose safe routes. Recognize avalanche terrain and unsafe ice.
7. Use a map and a compass. Always know where you are.
8. Don't be ashamed to turn around.

⁸ Translated from Norwegian by author.

⁹ The Norwegian Trekking Association

¹⁰ Norwegian Red Cross

9. Conserve your energy and seek shelter if necessary.

Tordsson (2006) describes how trip by ability is first about safety; what challenges (weather, distance, social burden) can be met and what prerequisites (equipment, time, experience, social maturity, physical surplus) does one have. This can, by an inexperienced supervisor, be problematic since they do not want to look more precautionous than the group, whereby Tordsson (2006) states that tour by ability is about consequence thinking and refers to *risk equals consequence multiplied with probability*.

Journey council (Ferdråd)

One way to insure that the trip is done in line with the concept of trip by ability is by good planning (Horgen, 2010; Nes, 2013; Priest & Gass, 2005) in which, according to Horgen (2010); Nes (2013), can be done by a journey council. Many studies and textbooks, discussing friluftsliv supervising and outdoor safety, emphasise the importance of planning, e.g.: Barton (2006); Bischoff (1999); Faarlund (2015); Martin, Cashel, Wagstaff, and Breunig (2006); Nes (2013); Priest and Gass (2005); Tordsson (2006). During the planning phase it is possible to foresee different situations and thereby prepare and avoid, or minimize the risk of situations evolving into accidents (Mytting & Bischoff, 2014). In 1967 Faarlund established the first educational course centre for friluftsliv, the beginning of Faarlunds' journey in the discussion on friluftsliv. Friluftsliv hva – hvorfor – hvordan is one, if not the most famous, publications, and lay the foundation for the journey council (Leirhaug, 2007). Due to the challenges weather can give in the sense of getting help, Norges Røde Kors Hjelpekorps¹¹ in the early 1970's chose to focus on prevention work, whereby they chronicled a journey council (Faarlund, 2015). The journey council is about meeting the group in the evening or/and in the morning before going on a trip, to discuss the route, the expectations, requirements, aims and other elements concerning the trip (Horgen (2010). Røkenes and Andersen (2016) explain how journey council is also an element used in nature guiding. The journey council is built up around six questions; who are we, what are we doing, where are we going, when do we go, how do we equip ourselves, why do we go (Faarlund, 2015). This to ensure that a trip will not be executed with ignorance and stupidity. Even though Faarlund (2015) primarily caters to common people of Norway, he points out that official leaders should be going

¹¹ The Norwegian Red Cross Rescue Corps

through these preparations. Faarlund (2015) quotes D.D. Eisenhower with: “*Plans are nothing; planning is everything*”. It is not within the plans that you win, but through the planning process. Plans are too static and do not have sufficient flexibility when the trips do not work out as planned. Consultation before the journey invites all the participants to get involved and therefore lowers the risks of something getting overlooked. The participants also get a shared sense of responsibility within the community. He states that by a successful journey counselling the participants will understand and agree on the decisions made ahead of the journey. Faarlund (2015) concludes with stating that then all the conditions are favourable for making decisions on the way and the participants abide by the agreements.

Tordsson (2006) describes how planning a trip together with the participants is preparing and training the participants to understand and see the possible hazards and complications in different situations, and thereby preparing the group for the possible decision-making elements. Tordsson (2006) also states that information isn't only about practicalities but is just as much about creating the good and right expectations for the trip. In this way, the information is animating the feeling of the participants, which is desirable. He also states that this type of information is often given too late, and should be given well in advance and then refreshed later. It will improve the communication by having a connection with the participants in calmer and less demanding situations. This will then make it easier to know how the group stands if new and more demanding situations should come (Tordsson, 2006).

3x3 filter method

In addition to journey council, the model “3x3” (see App. 4) is a tool for good planning. It's meant to help the planning phase by systemizing the different safety elements for when being outdoors, and is often associated with planning in winter in avalanche terrain (Den Norske Touristforening, 2017a; Horgen, 2010; Nes, 2013). The model is based on three filters; regional (the geographical area of the trip), local (weather and other hidden features from the map), zonal (assessment and judgement of the actual situation e.g. a slope). It has three criteria; weather/snow, terrain and people. These are to cover the most critical and likely elements that can occur on trips in nature. Regional is the area one is going to e.g. Jotunheimen [Norwegian mountain region]. Here Horgen (2010) explains how one should gather information in front of the trip, and where working with the map is a key factor, but also gathering information from locals, weather reports and forecasts.

By local assessment, Horgen (2010) explains that one should verify the assumptions that were made in the regional assessment; wind directions, hidden features from the map, the snow pack and group competence. Furthermore, he explains how one should still gather information e.g. signs of change in weather, group competence, avalanche signs, etc. In zonal assessment Horgen (2010) expresses that zonal assessment is an assessment and judgement of the actual situation e.g. a slope, frozen lake, a ridge, equipment and the group competence. According to Nes (2013), Munter expresses the importance of pattern recognition in the zonal assessment. Another important preparation is to get an overview of the members of the group, who are they, their competences etc. This model was originally introduced as a method to identify hazards when planning and executing trips in avalanche terrain, but is now used in many contexts (Den Norske Touristforening, 2017a; Horgen, 2010; Nes, 2013).

2.2.2 Outdoor leadership approaches

Considering guiding as a type of leadership, this chapter will provide a background for general theories of leadership in the nature and the outdoors. These theories and consideration are often referred to as important theories and elements when leading in nature and the outdoors.

Being a leader has been described and discussed for at least 2000 years, dating back to the times of Socrates, Plato and Aristotle. Many philosophers have been feuding problems about the ruler and the ruled (Martin et al., 2006). Today we find more than 130 different definitions on leadership (Martin et al., 2006). There have been many attempts of categorising the competence of an outdoor leader, such as Priest and Gass (2005) who concluded the most important skills of an outdoor leader to be: technical skills, safety skills, environmental skills, organizational skills, instructional skills, facilitation skills, professional ethics, flexible leadership styles, experience-based judgment, problem-solving skills, decision-making skills and effective communication. Another attempt of describing outdoor leadership was done by Martin et al. (2006), who describe how outdoor leadership is found in multiple settings and give examples of; park systems, schools, adventure therapies, non-profit organizations, outdoor learning centres and military recreation. Tordsson (2006) discusses the discourse of leadership and states that leadership is a terminological jumble. To clarify leadership in this context, there is talk about general leading in nature.

In the past, outdoor leadership was taught in the field by practice, but today there is a range of educational options where the theoretical academic world is met with more hands-on practises (Martin et al., 2006).

Hard skills, Soft skills and meta-skills

Competence in outdoor leadership theories often associate hard skills and soft skills (Martin et al., 2006). According to Priest and Gass (2005) hard skill are associated with technical skills such as skiing, where soft skills are associated with understanding people and knowing how to interact with people. Shooter et al. (2009) elaborate on categorising competences in outdoor-activity leadership by comparing the literature available. He argues that due to the ambiguous values, hard skills and soft skills which are the two main divisions of leadership, should be rephrased as: *technical skills* and *interpersonal skills*.

Many attempts of categorising outdoor leadership skills have included a third category. This category has been given multiple names (Shooter et al., 2009). Priest and Gass (2005) choose to call the third skill *meta-skills*. The category of meta-skills is argued to be hard to separate from the two other skills, hard-skills and soft-skills (Priest & Gass, 2005; Shooter et al., 2009). Priest and Gass (2005) suggest that the meta-skills category represents the skill and understanding of executing the two other categorisations. Shooter et al. (2009) refer to this category as ‘judgment and decision-making’. Shooter et al. (2009) state that, in an earlier study, eight professional outdoor educators identified human relation skills as the ‘most important’. But when discussing the importance of the different skills, Shooter et al. (2009) emphasise the relativity according to a products’ mission, philosophy, purpose, and goals.

Leadership styles

Leadership styles are the way leaders express their influence (Martin et al., 2006; Priest & Gass, 2005) and can be categorised in different ways: *telling, selling, testing, consulting, joining and delegating* (Priest & Gass, 2005). Grouped into sets of pairs, these categorisations can define three leaderships styles forming a continuum of decision-making power; the autocratic (telling or selling), democratic (testing or consulting) and abdicratic (joining or delegating) (Figure 2).

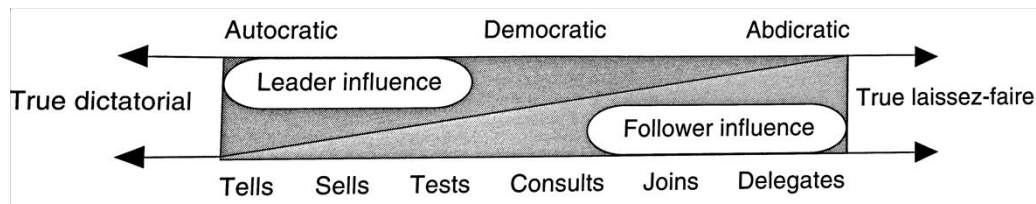


Figure 2. *A continuum of outdoor leadership styles.* (Priest & Gass, 2005, p. 245)

The autocratic is characterized as full control of decision-making, whereas the democratic is characterized as decision-making in cooperation with the group, and abdicratic is characterized as the leader leaving all decision-making to the group and abiding by their decisions (Priest & Gass, 2005). Using one style does not necessarily exclude using another. For example the leader might seek support from one member of the group with certain competence or experience (consulting) and then make a decision that is shared with rest of the group (selling/telling). Barton (2006) explains in this context that the good leader understands when to change between the different styles and states that the best leader is one that does not ‘take space’ in the group, but is smoothly remotely controlling the group, without the group noticing.

Situational leadership

When leading a group, one has to deal with several types of situations, which will demand different leadership styles. This is often referred to as *situational leadership* (Gabriel, 2015; Martin et al., 2006; Priest & Gass, 2005). According to Priest and Gass (2005), an experienced leader can use experienced-based judgement to choose different leadership styles fitting the situation. Martin et al. (2006) refers to a model of situational leadership (See Figure 3). The model explains that most leadership activities are focused on either task- or relationship dimensions, where task dimensions involves one-way communication (from the leader to the group) and relationship dimensions involve two-ways communication. The model is built upon the group member’s readiness with three components being: group ability, motivation and experience. This is illustrated with:

R1 – The members are not willing or capable (have the skills). If this is the case, the most suited leadership style is ‘Telling’ (S1), where the leader behaviour is ‘high task’ and ‘low relationship’. This is characterised by one-way communication in which the leader defines the roles of the participants and tells them what, how, when, and where.

R2 – The members are willing, but not capable. The most suited leadership style is ‘Selling’ (S2). The leader behaviour is ‘high task’ and ‘high relationship’. This because

the leader still provides most of the directions, but try to have the members understand and agree to the decisions.

R3 – The members are not willing, but capable. Here, the most suited leadership style is referred to as ‘Participating’ (S3). This is characterised by ‘high relationship’ and ‘low task’, where the members are invited into The taking part of the decision-making.

R4 – The members are willing and capable. The most suited leadership style, for this situation, would be ‘Delegating’ (S4). This is considered ‘low relationship’ and ‘low-task’ leader behaviour. The delegating leader provides guidance in the decision-making process and then delegates the responsibility for the decision-making.

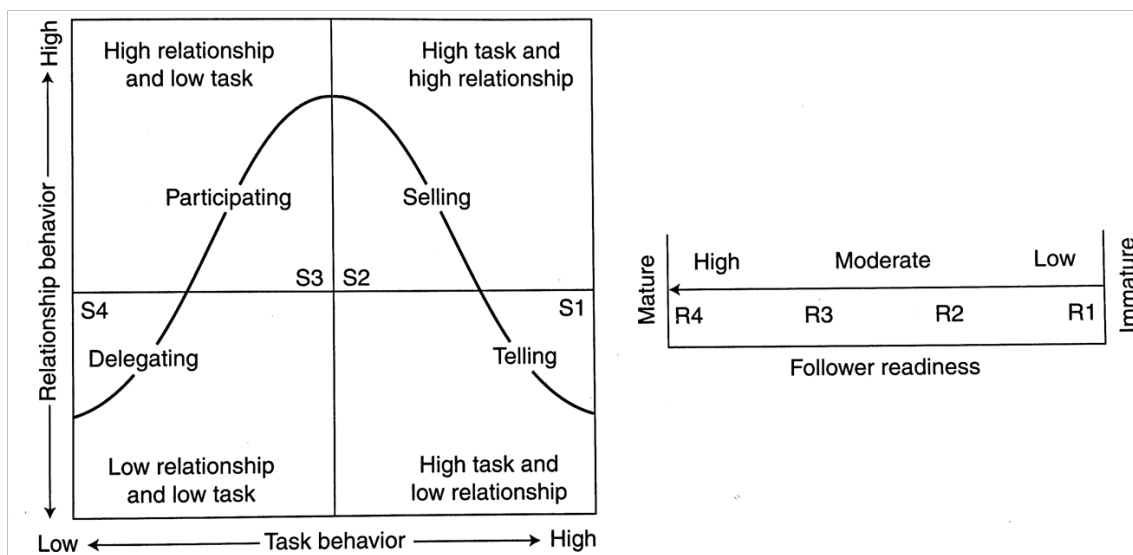


Figure 3. *Situational leadership model.* (Martin et al., 2006, p. 61)

The model provides a useful guide on what style to use, for a leader in outdoor activities. A successful application however, demands that the leader have understanding, flexibility, patience and empathy with the members of the group (Martin et al., 2006; Priest & Gass, 2005). Barton (2006) states: “*However, an imaginative leader will consciously flex the level of supervision and control that exists between leader and group in order to maximise the educational benefit*” (p. 113). The situational leadership is about knowing when to be what kind of leader. It is not important to be able to identify when the different styles are used, but to know how they are applied.

COLT (conditional outdoor leadership theory)

Priest and Gass (2005) have developed the conditional outdoor leadership theory (COLT) model (see App. 1) This model combines leadership styles and situational leadership

theory. The model shows three styles of leadership; autocratic, democratic, and abdicatic (*Figure 2*). The model also shows three different situations; high, medium or low favourable conditions. In situations with a less favourable condition, the risk is high. The leader might be inexperienced, the group might lack of competence, and the consequences of the decisions made is big. Where there are favourable conditions, the risk will be low. Thus, the model shows that less favourable situations might call for a more task orientated autocratic leadership style. The medium favourable, where the relationship and task orientation is equally important, calls for a more democratic leadership style. In a favourable situation where relationship orientation becomes essential an abdicatic leadership style might be the best suited (Martin et al., 2006). The model illustrates how a leader in nature can choose different styles of leadership depending on the situation. The model is made for adventure programming where the goal is to create situations where members will get to know themselves better and to develop relations with others (Priest & Gass, 2005). Martin et al. (2006) explains how one should note that the model shows how all three different spheres are represented in all the different situations, and the purpose for the model is to show how the different spheres are emphasized but not neglected in the different situations.

2.2.3 Key elements of leadership in nature

For leading in nature, we find some key elements that are discussed differently depending on the context and culture. I have chosen to highlight and describe some of these elements which are of importance to this assignment.

Risk management and safety

According to Barton (2006), there are a number of methods, principles and terms that work beneficially for handling safety in outdoor activities. Many of these are equal to risk management in other fields, such as in industrial businesses. Hazards are something that potentially can cause harm in any way; both for the guest, the nature, the guide, the company etc. It is important to notice, that identifying of a hazards does not explain the likelihood of them to occur (Barton, 2006). For instance, Barton (2006) explains, regarding uncontrolled hazards, that even though mountain guides are not able to prevent ice from falling, they can, for example reduce the exposure time. In that way the hazard is unchanged and a potential impact would be unchanged, but by lowering the exposure time the likelihood of an impact will be decreased, and the overall risk is lower.

Risk, is often is described as the potential to lose something (Gray & Dickson, 2012). For example, The BusinessDictionary (2016a) defines risk as: “*A probability or threat of damage, injury, liability, loss, or any other negative occurrence that is caused by external or internal vulnerabilities, and that may be avoided through preemptive action.*” (BusinessDictionary, 2016a, p. Risk). Gray and Dickson (2012) however, state that the only reason for taking a risk, is due to the possibility of achieving something. They continue explaining, that there will always be a certain amount of uncertainty in products, as the degree of risk taken is always considered in a perspective of the possible achievements when guiding in nature. According to Barton (2006) it is important to distinguish between actual risk and perceived risk, which can be referred to as objective and subjective risk (Adams, 2002). The objective (the actual) risk cannot be measured. It is the absolute risk adjusted by safety controls (Gray & Dickson, 2012). The subjective (the perceived) risk, is the level risk one may feel or think (Adams, 2002). Adams (2002) highlights how objective (real) and subjective (perceived) risk affects each other and are very complicated to measure.

Regardless of whether the risk is ‘real’ or ‘perceived’, the reality is that the participant will respond to how serious they perceive the risk to be and how they evaluate the benefits or costs associated with taking the risks. Regardless of any objective measure by ‘experts’, people will perceive things differently and will feel and behave accordingly (Gray & Dickson, 2012, p. 6)

What may seem unsafe to one person can be due to their unfamiliarity of an activity, and might for another person seem too safe, due to their ‘overfamiliarity’ of the activity (Gray & Dickson, 2012).

Another point is the difference in participant’s acceptance of risk taking. Rantala and Valkonen (2011) explain the understanding and practice of safety by guides working in wilderness activities in Lapland and state that since the activity is new to the guests, the guests cannot perceive the potential risk, therefor the risks must be perceived and evaluated by the guide(s). The guests are paying for a product, for which they do not have the knowledge to set out on, on their own. They are buying the knowledge and competence they need to experience what they want. Therefor an understanding of how risk is perceived by the followers can be an important element for the leader to have in mind.

Different branches understand safety in different ways. What might be considered a safety issue in one field might not be considered evenly elsewhere. Safety depends on what levels of risks are accepted. An activity is safe when the risks are at a level that is acceptable within the company (Rantala & Valkonen, 2011). Gray and Dickson (2012) explain how perceived risk and real risk in combination with perceived competence and real competence influences the experience of the adventure. With the absence of any risk, the experience of the adventure will decline (Gray & Dickson, 2012). When discussing the limit of acceptable risk as the leader of a group, there is no standard to how safe one should be, but a good way of accommodating the fitting level of safety for a particular group, is to ask oneself the different questions in the four categories; the group, the activity, the location and the degree of supervision Barton (2006). Barton states, that a good tool for identifying possible risks that one would not be willing to take, is to always imagine the worst-case scenario. Then one will easily find out what areas need extra attention and assessment. Gray and Dickson (2012) point out that every client will have different expectations of what is a tolerable risk.

Listed in Table 3 is how people consider risks differently, depending on how they perceive their position in it. The table shows two columns where it separates how risk is considered more or less acceptable depending on how it is perceived.

Risks are considered acceptable, if they are perceived to be:	Risks are considered less acceptable if they are perceived to be to:
Voluntary	Imposed
Under an individual's control	Controlled by others
Having clear benefits	Having little or no benefits
Distributed fairly	Unfairly distributed
Natural	Man-made
Statistical	Catastrophic
Generated by a trusted source	Generated by an untrusted source
Familiar	Exotic
Affecting adults	Affecting children
Affecting you personally	Affecting others

Table 3. **The nature of risks.** The table shows how risk are considered depending on how it is perceived. (Gray & Dickson, 2012, p. 154).

Judgement and decision-making

Often good judgement and decision making is based on pattern recognition, which Martin et al. (2006) refers to as *the third eye*. The development of this third eye happens with becoming more experienced. Barton (2006) points out how inexperienced leaders often lack the ability to recognize signs of patterns leading to unwanted situations. Other critical factors such as, trying to please the group, the perceived pressure of time, the goal-

eagerness and the leader-inviolability. Røkenes and Andersen (2016) describe how rule-based decision-making is a classic approach which is based on rational and cognitive processes, where the guide analyses the consequences of the different alternatives and mathematically locate the best possible option. This however, has been criticized to be simplifying the complexity of nature. Nature cannot be simplified into rules without missing important information to make good decision (Røkenes & Andersen, 2016).

To become a great leader you must be able to juggle between all the elements, whether it's elements of safety, learning, group dynamics, or decision making, to mention a few (Barton, 2006; Faarlund, 2015; Gray & Dickson, 2012; Martin et al., 2006; Priest & Gass, 2005; Tordsson, 2006; Vold, 2015). Tordsson (2006) describes how an inexperienced supervisor seems to be static, and tends to look for guidelines from theory, and is often too focused on one specific solution to a situation instead of seeing many. An experienced supervisor does not need to focus on the solutions, they are confident in their competence, and tend to have less focus on themselves. They thereby gain a bigger surplus in focus which can be used to see other important elements of a situation (Tordsson, 2006). This leads to what Røkenes and Andersen (2016) call automatic and experience-based decision making. They explain that this type of decision-making is characterized by being based on: emotions, intuition, previous experience, heuristics and pattern recognition. This approach has been criticized for leading to biases which results in negative decisions (Røkenes & Andersen, 2016). This approach accommodates the need of experience. (Barton, 2006; Gray & Dickson, 2012; Martin et al., 2006; Priest & Gass, 2005)

Tordsson (2006) explains how planning and improvising are not two opposites, but that planning is a type of mental training that prepares the supervisor for potential situations that may occur. Less experience demands less 'mental practice' by preparation, and only truly experienced supervisors can improvise without 'mental practice', but only because they have been practicing mentally for many years (Tordsson, 2006). Barton (2006) states how one of the most effective leaders pick up and understands patterns that lead to unfortunate situations.

2.3 Transparency

In this thesis, transparency will be a reoccurring theme, and the question arises; what is transparency? Transparency is in some guiding cultures mentioned and discussed as a

method. Often Nortind¹² is referred to when talking about transparency in guiding (Hallandvik, 2010; Vindenes & Engelund, 2013). Transparency seems to be a familiar word for the most people. When looking in articles the definition seems to vary.

2.3.1 Transparent leadership

Transparency is about sharing information. It is a well-discussed theme, but it is rarely built on academic work. The phenomenon of transparency is often linked with decision-making. Transparent leadership is about ‘showing your hand’ and letting people understand what is going on and why. A transparent company fosters a culture of openness and inclusion, and is therefore able to adapt to unexpected shifts in market conditions by simply doing the right thing (Farrell, 2016). Ball (2009) writes about transparency:

transparency as a public value embraced by society to counter corruption, transparency synonymous with open decision-making by governments and non-profits, and transparency as a complex tool of good governance in programs, policies, organizations, and nations. (Ball, 2009, p. 293)

Transparency as a method is found and discussed in many different sectors, such as economics. For example, The BusinessDictionary (2016b) has given a definition of transparency: “*Lack of hidden agendas and conditions, accompanied by the availability of full information required for collaboration, cooperation, and collective decision making*” (BusinessDictionary, 2016b). Transparency has also become a popular term in the health care sector, but with a lack of standardization (Horne (2012). Horne (2012) further describes transparency associated with concepts such as; *quality, safety, reporting, policy, politics, and patient*. In academic research transparency is an important ingredient for ensuring valid academic research (Chen, 2015). Noel, Rob, and Alisdair (2013) write about transparency:

Openness and clarity in how research was conducted and for what purpose. Transparency in the aims, objectives, methods, and outcomes of research is important to enable readers to understand and replicate a study, and to establish trust and accountability in the research findings and their interpretation. (Noel et al., 2013, p. Transparency)

¹² Nortind is the Norwegian department of the IFMGA (International Federation of Mountain Guide Associations)

The qualities of transparency in a business; in the employer and employee relation, is outlined in the paper “*transparency*” by Farrell (2016). It describes how transparency is often linked with communication to create an organization more informed about decisions and processes, creating a sense of employee engagement. There is not a lot written about leadership communication but far less on transparency to which Farrell (2016) explains, because a leader can never fully master the two areas, communication and transparency, it deserves a constant attention.

The relevance for the theory of transparency in this study is based on the assumption that the relation between the guest and the guide share similarities between the employer – employee, doctor – patient and the like. Vold (2015) explains how nature guides are working together with tourists. He claims that the guide needs the tourists to create the tour.

Why transparency

Farrell (2016) explains how employees often desire transparency in the decision-making process, including how decisions are made and what factors have been considered. Employees get frustrated when feeling excluded from information about decision-making, especially if they have insight that could have affected the decision made (Farrell, 2016). Transparency can therefore be important if a leader wants to be trusted in the decision-making and can both benefit the leader and followers (Crumpton, 2011; Farrell, 2016; Green & Howe, 2011). On one hand, the followers get a greater feeling of mattering and of being of importance, when being trusted and involved in the decisions. On the other hand, leaders will have engaged followers who will be more willing to contribute, and will furthermore be provided a better foundation of information to make decisions upon. Farrell (2016) explains the importance of this with:

A leader may be unaware of dissenting opinions or may not have access to information, which could be crucial for the organization. Employee groups may not address underlying conflict because they are operating in an environment that does not foster open conversations. (Farrell, 2016, p. 446)

Farrell (2016) concludes that transparency contributes to the principle that everyone is valued.

The common project

Farrell (2016) explains how transparency contributes towards better decision-making due to drawing people into the process and thereby expanding the information base. When

the employees get the full picture through transparency, they will contribute towards a common goal, and achieve a feeling of being united (Farrell, 2016). She further explains how transparent leaders, who outline the decision-making process for the participants, will help to create understanding of their role of the process, and to understand how they can contribute to the common goal. The foundation of transparency will therefore provide a more honest and open flow of ideas and information (Farrell, 2016). Although some decision will be made differently than what was expressed by the employee, the employee still values the opportunity to contribute to the process.

When a leader shares information, the followers will have a bigger tendency of returning the gesture by also sharing information. Thereby the leader gets a broader spectrum and foundation for making decisions upon (Farrell, 2016).

Trust and liability

As earlier established, transparency can lead to mutual trust. Knowles (2006) states: “*As information is being openly shared, strong, professional relationships build, trust and interdependence emerge. Trust is the invisible glue that holds the corporation together*” (p. 135). Farrell (2016) states that transparency aids the wellbeing of employees, providing clear information, which reduces the factors of stress and uncertainty. Employees will gain trust in their leaders and colleagues in making good decisions when they understand the processes and their organization. Thus, it reduces speculations and mistrust due to the employees gaining more facts and information (Farrell, 2016). Gallagher (2010) stated: “*Through this commitment to transparency, the company was able to build trust with the community around Oyster Creek*” (p. 32). He shows how a company was able to build trust by committing to the concept of transparency. According to Welch (2013) transparency in a social setting can lead to trust. He explains how social trust is important to get delicate information and how oppression is self-perpetuating and creates barriers. Similarly Knowles (2006) explains how transparency and communication, will lead towards increasing trust. When building up trust, Green and Howe (2011) place four principles, where one of them is written as:

A habit of being transparent in all your dealings. Instead of implicitly treating information on a need-to-know basis, start with the assumption that all information should be shared. Make exceptions to this rule only if sharing the information would be illegal or injurious. Transparency increases credibility and lowers self-orientation by its insistence on keeping no secrets. (Green & Howe, 2011, p. 27)

Green and Howe (2011) explain how one should make the assumption that everything should be shared and only deviate from this, when the information is illegal or injurious. Authentic leadership is mentioned by Gardner, Avolio, Luthans, May, and Walumbwa (2005) as a key factor, when wanting to establish transparency. They propose that when self-awareness and self-regulation increase, leaders become more transparent in communicating values, identity, emotions, goals and motives. According to Crumpton (2011), followers expect the leaders to have both knowledgeable opinions and some expertise in their area of responsibility. Thus, leaders should have opinions in responsibility areas. This is important to transparency and trust because leaders are not expected to simply “pass along” information but to have knowledgeable opinions and some expertise about the challenges and issues being discussed (Crumpton, 2011).

2.3.2 Implementing transparency

When trying to implement transparency, feedback is of great importance. Farrell (2016) discusses how to facilitate a more formal setting, such as feedback sessions and evaluations, to build up transparency. These interactions are opportunities to listen to the employee ideas and issues and to encourage more interacting and sharing (Farrell, 2016). Another thing emphasised by Farrell (2016), is to paint the big picture, and to remind the employees of it.

When having to deliver unwanted information, or take unpopular decisions, one should own the decisions and be clear on who made the decision (Farrell, 2016). It is almost impossible to get common agreements on every decision, but that is not the essential of transparency, rather the process. There should always be one leader to make the final decision (Farrell, 2016).

Even though transparency seems to be all positive, it is discussed in different literature when transparency is appropriate (Farrell, 2016; Green & Howe, 2011; Licht, 2011). Farrell (2016) argues that not everything should be shared and not every decision should be made out in the open. She explains that some information can be withheld to avoid difficult conversations, which will hinder the best decisions. Personal information, and information that would do more damage than benefit, shouldn't be shared openly.

Green and Howe (2011) have defined three principles for dealing with the question of being transparent or not. One: for who is it beneficial, you or the group/participant? Two: will the group/participant find out later and thereby feel misled? Three: would you tell if being your friend? By these principles, it should, according to Green and Howe (2011) be possible to find out if one should share information or not. A crucial point of transparency is, as Farrell (2016) explains, how transparency is not always about making actual decisions but rather the processes around that. Transparency is not consensus decision-making and the leader will have to make the decisions in an open environment that might not be agreed upon by the rest. Gray and Dickson (2012) refer to the reassurance-arousal paradox, where on one side it is about arming people with appropriate amount of concern by sharing information, but without creating unnecessary panic.

Possible negative effects of using transparency

Even though the previous sections have explained positive effects and elements of transparency, Licht (2011) refers to a study, where transparency did not contribute towards trust. Licht (2011) describes a case study where the result didn't meet a positive review of transparency in decision-making in the healthcare system. In fact the result showed that informed patients gave less credibility to the process than uninformed. Licht (2011) however, emphasises the possibility of being a matter of perspective and the need for more similar research to draw any general conclusions.

2.3.3 Transparent guiding

Transparent guiding is a term used in Nortind (Hallandvik, 2010). Hallandvik (2010) explains the importance of the guide giving the guests insight in all of the assessments and decisions made. Not only shall the decisions be visible for the group, but the group must also be given and insight in why those decisions are made. This is achieved by dialog between the guide and the participant in the planning, the actions and the completion of the excursion. Hallandvik (2010) explains how this method supposedly embodies a variety of agendas, but only mentions learning for the participants and accountability of the participants. Nes (2013) explain how journey council in mountain guiding is referred to as transparent guiding. He explains that all the members of a group should participate in the planning of the trip, and that it is about mapping the group's ambitions as a group and as individuals. This is to ensure trip by ability and to create a common understanding and agreement of what the trip will contain. Røkenes and Andersen (2016) write about decision-making in avalanche terrain, where they emphasize transparency as an important

element for the guide. They explain how friluftsliv is based on involving all members of the group in the decision-making, which they refer to as transparency.

3 Method

This section will provide a review of research methodology and methods used in this study. First, the theoretical basis of the methods used will be presented. Then follows a justification of the design of research and methods used for analysing empirical data. The review of the work process of collecting empirical data will be explained. And last, the chapter will end up with a discussion on the validity, reliability and limitations of this study.

3.1 Research methodology

Often methodology refers to the philosophy, or the paradigm anchoring the research (Kvarv, 2014). The science-theoretic perspective as a researcher in this case, is an interpretation-based approach. The purpose for an interpretation-based approach is to interpret a deeper understanding of the reality lived by the interviewees.

Phenomenology focuses on identifying the individual's personal world and lived experience by describing the phenomenon investigated, and can be characterised as trying to illustrate how people experience a phenomenon in their world (Kvale & Brinkmann, 2015). It emphasizes that there is no such a thing as objective social reality, but rather multiple understandings of the reality, in which the researcher can only map by familiarizing themselves with how people interpret phenomena (Jacobsen, 2015). Kvale and Brinkmann (2015) describe how phenomenology is rather a description than an explanation of a phenomenon.

Gilje and Grimen (2013) explain the characteristics of meaningful phenomena, and that it must be interpreted to be understood. For this, one can use a hermeneutic approach. The hermeneutic is focused on interpretation of meaning (Kvale & Brinkmann, 2015). Through focusing on the content of a deeper meaning than what is immediately obvious, the importance of interpreting people's behaviour is highlighted (Kvale & Brinkmann, 2015). Through hermeneutic, one will try to understand what is not understood by a phenomenon, by interpreting episodes, descriptions, texts or pictures.

The task of this thesis is to elucidate essential meaning, as it is lived in human experience, and to interpret a deeper understanding of the content of transparent nature guiding. Therefore, the traditions of phenomenological hermeneutics became important to this thesis (Lindseth & Norberg, 2004).

3.2 Qualitative research and interview as a method

For this thesis qualitative research was considered as an appropriate approach for shedding light on the themed issue (Kvale & Brinkmann, 2015). The research design is built up around the semi-structured interviews which focus on the nature guides' own experiences and their reflections on transparent nature guiding. The interviewees were asked about their previous experiences, to which they were to reflect upon in the perspective of transparent nature guiding. The analysis of the data material is based on the phenomenological understanding of describing the interviewees understanding of transparent nature guiding. This understanding is divided into categories and hermeneutic interpretation approach is applied to seek a deeper meaning and understanding of the phenomenon, in this way to give content to the term (Kvale & Brinkmann, 2015).

Choosing this approach is based on an elaboration on the best way to answer the research problem. For investigating the term transparent nature guiding, qualitative interviews were considered as the most appropriate approach for establishing substantial qualitative data material. The intention of using this method is to gather qualitative descriptions of the interviewees understanding of the phenomenon of transparent guiding. The analyses and interpretations will be based on the understanding from hermeneutic, and the hermeneutic circle (Kvarv, 2014). In the analyses an interpretative, hermeneutic approach is used. The process of the interviews will be described later in 'Data material' and 'The interviews.

3.3 Researchers position

A researcher can never be one hundred percent objective, because the pre-understanding of a study will affect certain conscious- or unconscious choices and perspectives (Gilje & Grimen, 2013; Jacobsen, 2015). The research problem is built on the researcher's preunderstanding and a social and cultural experience background. Furthermore, a researchers' background in the respective field, can contribute towards an enhanced research, since an extensive knowledge of the research field can give the researcher the possibility to go deeper into a theme (Kvale & Brinkmann, 2015). To find the right interviewees, one must use the connections available (Jacobsen, 2015). The access to the field of nature guiding is through education and practice in the field of nature guiding and friluftsliv; six years of work in the field of nature guiding and studying friluftsliv and nature guiding. This has given me a great access to the field. Through my knowledge

within this field, I found that some people seemed to have better insight and reflections upon the nature profession, which I found favourable for the thesis.

It is important for the researcher to reflect on ones' own pre-understanding of the field. Being a researcher in one's own field, in this situation, is considered to be an advantage, due to the purpose of the thesis. Having knowledge and a pre-understanding of the subject, can help the process of understanding the interviewees both in what they express, but also by having a deeper understanding of the field they refer to. Some dilemmas are relevant to mention; being a researcher from the 'inside' can be problematic in order to get analytic distance, on the other hand being a researcher from the 'outside' can be problematic in order obtain a deeper understanding. In general, it has been my perception, that there has been a great interest in the theme, and many have been willing to contribute.

The method used in this thesis is accounted for, and the next chapters will provide presentation of the research process. In addition, there are reflections that are applicable for the research.

3.4 Data material

The material from interviews lays the foundation for the thesis. To ensure the best quantity material for the thesis, the selection of interviewees was important, and seems to be interesting and relevant according to the research problem (Jacobsen, 2015). Selecting interviewees is a subjective process. It is important to choose those who one think can give the most information about what one wants to investigate (Kvale & Brinkmann, 2015). Jacobsen (2015) describes that the reality that appears for the researcher, depends on the research objects – which give the information.

Through my connection to the field of nature guiding, acquaintances have hinted towards relevant interviewees. Thus, a great number of possible interviewees were available. When reflecting upon the criteria for the interviewees, I came to some key factors. The key factors are listed as followed: 1. the interviewee should have connection to the field of nature guiding, either through education or though profession, preferably both. 2. The interviewee should have some years of experience (minimum five years). Furthermore, a range in age and main activities was considered. This resulted in five interviewees. The range of experience of the interviewees is listed: kayak-guiding, hike-guiding, ski-guiding, snowmobile-guiding, glacier-guiding, Arctic Nature Guide education, friluftsliv

education, mountain guide education, friluftsliv teaching, mountain guide teaching and nature guide teaching. As presented above, the interviewees have a range of varied experience from an educational and professional point of view. Some of the interviewees mainly work as guides and others mainly work as supervisors/teachers. Furthermore, the interviewees' age varied from 25 years to 80 years old.

The interviewees were approached verbally or by email, where a short description of the project was described. In addition, the interviewees received a more official information description (App. 6), and a declaration of consent (App. 7). Then the interviewees had some time to think about whether or not they would like to contribute. The project is reported to NSD - *Norsk senter for forskningsdata*¹³ (App. 8). NSD was informed about the selection and criteria, the information-description and the declaration of consent and how the data was anonymised and safely stored.

The selection of the interviewees can be influenced by their experience and history of friluftsliv and therefore not represent the broader spectre of nature guides. Furthermore, since nature guiding in Norway is not a protected professional title, it can be argued that I as a researcher has predefined who shall represent the nature guides in Norway. However, in *Norsk Naturguideforbund* they are working towards defining an industry standard, which is built upon the three nature guide educations available in Norway August 2017¹⁴. These educations can be described as a combination of friluftsliv, education and tourism education. On this notice the interviewees were selected as they were considered to be good representatives of nature guides.

Gender

Only one of the interviewees is of a female gender. It can be discussed and argued for disadvantages for this regard. Even though the thesis does not have any clear gender related topics, it is always possible for the gender to influence a result, both as the researcher having a gender, but also for the interviewees having a gender. Having a more equally divided gender distribution of interviewees could maybe have drawn to other aspects, which could have contributed to a more accurate generalization. But whether a

¹³ The Norwegian center for research data.

¹⁴ This is based in insight knowledge to the Norwegian Nature Guide Association.

more equal distribution of gender would have given another result is hard to determine. The work of Moen (2010) indicates that gender in the field of nature guiding is of significant importance, especially in the aspect of how the guest perceives the work of the nature guide. Thus, it can be assumed that the unequal distribution of genders in this thesis, can give a result that is heavily influenced by the male gender and might lack insight from the female perspective. Thus, it can be argued for a more even distribution of gender, could strengthen the research.

3.5 The Interviews

To prepare for the interview sessions, an interview-guide was constructed (App. 5). Due to the purpose of the interview being to explore what the interviewees found important when talking about transparent nature guiding, a semi-constructed interview-guide was chosen. It was divided into different topics with associated questions, which was constructed from a pre-understanding built on conversations and literature of transparency and leadership. According to Kvale and Brinkmann (2015), the interview questions should be short and relevant. They explain how the interview process often can be chaotic and many decisions have to be taking on the spot; ‘should I follow up this question or should I stick to the interview guide?’ A good question should contribute towards producing knowledge; it should be relevant to the research theme. Furthermore, the interview question should provide a good interview interaction, where the interviewee should feel comfortable and motivated to speak freely. The questions should be easily understood and without academic slang and technical terms (Kvale & Brinkmann, 2015). The overall objective for the interviews, were to get the interviewees to talk about their experiences from their everyday work as a nature guide, but with a perspective of transparent nature guiding. The interviews began with the interviewees being asked about themselves, their background, and what they thought was important competence for the nature guide. This was to start off easily, where both the interviewer and the interviewee should feel comfortable when talking about an ‘easy’ subject. These conversation topics were considered as easy topics, due to the interviewees having a reflective insight on the field of nature guiding. The next subject was concerned with transparent nature guiding in general. The purpose was to find the interviewees immediate understanding of that, to which the conversation could develop in different directions. Thus, the interview guide was not made as a strict guide, in what was to be talked about, but rather as an aid to keep the flow of the conversation.

Since there were no specific guidelines for what entailed transparent nature guiding, the interviews were not controlled to a great extent from the interviewer, but allowed the interviewees to choose what they considered relevant. All interviewees gave a lot of information and therefore it was not necessary to lead the interview. The questions asked were often based on a flow that was established at the beginning of the interview. The questions asked by the interviewer, were based on a solid insight into the work of the nature guide and the understanding from previous conversations of transparent nature guiding, with a theoretical basis of transparency from other management theories. Although there were no clear guidelines on what transparent nature guiding entails, the interviewers were, nevertheless, themed from indications that were attributed through a theory based on other management types, in which transparency had been described, but also through previous conversations with people from the field.

Most of the interviews were done in an office and one interview was done via Skype, due to logistical challenges. The use of Skype for doing the interviews, can potentially be a disadvantage in the process of keeping the relations of trust from the interviewee (Jacobsen, 2015). This however didn't seem to be an element in this case. In the preface of the first interview, a test interview was done, to prepare myself as an interviewer but also to test the interview guide. The interviews were audio recorded on computer and on mobile-phone. The test interview showed the importance of having control of the technicalities.

During the interviews, it was important that the interviewees were given time to reflect and follow thoughts, since they were to reflect upon their experiences and understandings. As a researcher, my own understanding and opinions were restrained from influencing the interview. The interview guide was brought into the interviews, but was rarely used. This was due to the interviewees themselves, who brought up topics that often were in correlation to the predefined topics of the interview guide. In retrospect reflection, a different interview guide would have been preferred. If using the 'snowball' effect, this could have been adjusted in the process (Jacobsen, 2015).

After the interviews, the audio recordings were transcribed as quickly as possible with a time limit of one week, so that understandings, episodes and elements, which lie beyond the spoken words, were fresh in memory and could be noted into the transcriptions. In the transcriptions notes, I added how I experienced the different statements and opinions, and

how I interpreted them in the interview situations. Interruptions and the first and last part of the conversations were not transcribed, as it was believed to be irrelevant content of the conversations. The interviewees were speaking in different dialects, but were all transcribed into Norwegian *bokmål*¹⁵. Extra words, such as *ehm*, *hmm*, *jaaøh* etc. as well as other sounds, was assumed not to provide any additional meaning or understanding. They were removed from the citations when discussing the findings of the study.

3.6 Analysing the data material

The purpose of analysing the data material is; to reveal the meaning of the research question, to forward the pre-assumptions, and to discover what is hidden (Kvale & Brinkmann, 2015). According to Kvale and Brinkmann (2015), the process of analysing and interpreting the data begins already during the interview and continues throughout the transcription phase. It ends when the last sentence is written in the assignment. The researcher makes some interpretations by being an active part of the interview. This was also the case for me. I experienced that I was confirming and reframing the interviewee's statements. I found this fruitful for understanding the interviewees, and in that way, minimizing the potential of false interpretations and assumptions. However, this might also have affected the thinking of the interviewees. One thing to consider is that I, as a researcher, have made an impact on the interviewee's understandings and thinking, which can be seen as controversial according to a phenomenological perspective (Kvale & Brinkmann, 2015). Though for the purpose of the study, it could also be contributing to the uncovering of the topic.

The analysis is based on the hermeneutic interpretation principles of back and forth processes between parts and the whole of the text. Hermeneutic is not a method, but a way of thinking (Kvale & Brinkmann, 2015). In the following description, it can appear as a structured process with a beginning and an ending, but the process was in reality a more overlapping and circular process. First, the transcribed interviews were rather quickly read through to get an overall holistic understanding of the content. The initial reading first provided a 'naive' understanding (Lindseth & Norberg, 2004) of the text, where the text was read as a whole and was divided into short meaning descriptions. As

¹⁵ Bokmål is the standard Norwegian written language, *Nynorsk* is a second written language in Norway often closer related to the dialects than bokmål.

the text was read and analysed, new categories appeared, as an understanding of the material was created. In this process, themes and sub-themes were created. The themes and meaning descriptions are in a continuum compared with the naive understanding of the data. All the meaning descriptions were printed out and sorted multiple times to find overall themes. In that process, it became natural to divide the analyses into two different main themes. The transcribed interviews were read through multiple times, with the purpose of categorising the different sub-themes in the text. The process of categorising and understanding was constantly changed in line with the principles of the hermeneutic circle (Kvale & Brinkmann, 2015). Lastly, the text was again read as a whole, the naive understanding and the themes and sub-themes were reflected upon in comparison to the literature and to my experiences from the field of nature guiding.

It is important to notice that the process of interpreting a text, is a continuum of forth and back processes, and the findings were not something that came in a certain order. The categorising and interpretation was a process that demanded change in the structure of the analyses chapter multiple times until a feeling of satisfaction was reached.

3.7 Validity and reliability

Validity and reliability are ways to describe the quality of the research. It is important to include both qualitative and quantitative research. Thus, it is important for a researcher to reflect upon this (Jacobsen, 2015; Kvale & Brinkmann, 2015). In qualitative research, reliability is often problematic and validity often stands as a strength, where in quantitative research the opposite is often characterised (Kvale & Brinkmann, 2015).

The term reliability says something about how reliable the results in the material is, and if others can find the same in the material (Kvale & Brinkmann, 2015), thus a high reliability is desirable. However, being too focused on reliability can be problematic, due to blocking the creativity of the researcher (Kvale & Brinkmann, 2015). The nature guide profession is in a constant motion, and therefore the possibility for similar findings in the future can be problematic.

Validity is of concern, if interviews investigate what was meant, according to the research problem (Kvale & Brinkmann, 2015). Validity in qualitative research is not only about the methods used in the research, but also about the validity of the researchers (Kvale & Brinkmann, 2015). My validity as a researcher can be mentioned in the relation to this

being, the first research work and being on a level of master thesis. Another element could be the great amount of insight to the field of nature guiding. Kvale and Brinkmann (2015) refer to seven stages of validity, which have been used as support to achieve validity of the thesis.

3.7.1 Limitations

One arguable disadvantage of this study is the language barrier. All interviewees were Norwegian and the interviews were conducted in Norwegian. As the researcher is Danish, there might be some understandings and term differences which get lost in language translations. Although the researcher has been living in Norway for 5 years, language differences can still affect the interpretation and understanding during the interviews. I did not experience any difficulties within the interviews, and it did not seem to affect the interviewees either. Another challenge was the translation from Norwegian to English, both for the thesis being written in a second language, but also translating the citations from both theory and interviewees. This however, was done with caution and by best of ability to ensure that the meanings were intact and where the idea from the hermeneutic of going back and forth will contribute towards ensuring the original meaning of the interviews. Some terms and words where a translation did not seem to provide a satisfying translation of the meaning and value are expressed by the use of 'brackets': [], and the original word is written within. Still, there is a risk, that the meaning is lost in translation. My ability to translate, not only words but also meaning and metaphors into English, is a factor that affects the quality of the analyses and the presentation of the findings. However, being able to communicate in different languages can also have an advantage of bringing knowledge from one language to another.

Writing a master thesis is a part of a learning process and many elements and decisions could have been handled differently. Often problems arising in the process of this study could have been avoided by having more experience. It can also be discussed whether five interviewees are enough. In the process of interviewing I came to the feeling of empirical saturation, where the interviewees did not seem to provide new information on the subject (Jacobsen, 2015). Even though questions have appeared afterwards the interviewees have opened new topics that were not covered within the prepared questions and for the research the topic was saturated.

Another method for collecting data could be considered are field observations, which in retrospect could have provided a valuable empirical data foundation. It could have been a good method to investigate how nature guides practise in the field. This could have provided a better understanding of how nature guides practice transparent nature guiding, rather than the nature guides understanding of it. For future research of transparent guiding, a field study would be a natural way forward, with this research being an important foundation.

3.8 Ethical considerations

As a researcher, one should go through some reflections regarding the interviewing process to avoid any ethical implications (Kvale & Brinkmann, 2015). Reflection on the sensitivity of the content in this thesis was made. It was concluded that the topic is not very sensitive. One reason for this was due to the nature guide profession being not so personal. It is hard to see how this material can have a negative effect on any of the contributors or any anyone else. Though, considerations should be given to the examples provided by the interviewees; if the interviewees refer to people or situations in a negative way of the e.g. people, company or similar.

Even though the material is not considered sensitive, I have chosen to make the interviewees anonymous, by not publishing names, and only using aliases. In addition, I changed or deleted information which would make it easy to identify the person. It might, however, be possible for people within the nature guide environment to make assumed identification of the interviewees. I do not consider it problematic due to the sensitivity of the topic and therefor I consider the internal confidentiality secured. In addition, the interviewees were informed about their role and the purpose for the research. In general, they seemed eager to contribute and expressed the importance of the project. None of interviewees showed any doubts or feelings of insecurity in matter of being part of this research. Furthermore, the interviewees were informed that they could at any time through the end of the project ask to read through the transcription of their interview and change or withdrawal statements or the whole text. The feedback from NSD concluded that, based on the given information, the confidentiality is accounted for.

4 Findings

This chapter will provide a presentation of the voices of the interviewees. These findings will provide the main source for the discussion. By organising and analysing the empirical data, the findings will contribute towards shedding light on the understanding and the practice of transparent nature guiding.

In the process of categorising the empirical data, many of the citations and statements from the interviewees were found to include both a dimension of experience and a dimension of safety. The statements of the interviewees are there for grouped into two main chapters being: enhancing safety by transparency and enhancing the experience by transparency. This to organize and concretise the analyses. The chapter enhancing safety by transparency, is divided into two sub-chapters, where a summary is provided at the end of each sub-chapter. The chapter enhancing the experience by transparency will too have a summary provided at the end. Though the findings section is divided into two different chapters, one statement can contain elements from both.

The phenomenon is ancient but the term is new. (Tim, p. 23)

4.1 Enhancing safety by transparency

Safety is an important aspect of the work of the nature guide. One of the biggest expectations from the tourist, of the nature guide, is his ability to ensure safety on the tours (Andersen & Rolland, 2016). Safety has been a reoccurring subject during the interview and analyses, so starting the analysis with a chapter around safety came naturally.

4.1.1 Transparency creates understanding and accountability

When talking about transparent nature guiding, all the interviewees explained the term transparent guiding as a concept originating from IFMGA, and how the introduction to transparent guiding came because of several accidents involving mountain guides. Mick explains:

There is a specific reason for choosing to go to transparent guiding in the mountain guide environment. And that was because there was a lot of accidents happening [...] IFMGA's platform from 2001 where they took in transparent guiding as a method. (Mick)

Transparent guiding is known to the majority of the interviewees to be about making the guests responsible and accountable:

During my study (in 2006), I was taught, that transparent guiding is about making the guests responsible (Charlotte)

And in this way, it is in the interest of guide to make a dialogue with the guests and to make them responsible and to make them understand what they are doing. (Noah)

As Charlotte explains, transparency was introduced as a method to make the tourist accountable for their actions to where Noah further states that it is about establishing a dialog with the guests. The method of transparency was introduced due to what was meant to be a lack of soft skills and was introduced as a tool to enhance the soft skills of the nature guide:

It was due to that there were quite a few accidents happening and it was believed that these accidents could be traced back to [...] One had too much focus on hard skills and too little focus on soft skills. It was clearly believed, that this had an impact on-, or could lead to situations leading to incidents or accidents. In order to improve this lack of soft skills, transparent guiding was introduced as a method (Mick)

Mick further states that the method of transparency was a way to better the communication between the guide and the guest.

The methodical side of it is, that you, if not making them responsible, then at least include the guest in decisions, where it should be possible (for them) to see...or it should be possible to understand the guide's decisions, and what was the background for this is, that you will improve the communication between the guest and the guide, so that you avoid getting into situations that can lead to incidents or accidents. (Mick)

Thus, transparency was a tool to prevent accidents, by including the guests into the decision-making. Mick points to it as a methodical aspect.

Noah states that when transparent mountain guiding was introduced, it was to bring in the guests for a council; the guests needed to understand the guides decisions, they needed to understand the risks and dangers, the agreements to be made, and to have a joint responsibility in the safety.

The idea was that we should consult with the guests. The guests should then be told, that it was not possible to do the trip based on their abilities. But if we are to complete this trip, the guests need to be aware of the dangerous

passages, to be co-responsible and further more, the guests must comply with the agreements to minimize the risk of situations of accidents. (Noah)

These citations from Noah indicate that transparency was introduced to enhance the safety. It was a tool to better the communication between the guide and the guests, but also to make the guest accountable, and if not accountable, then understand the guide's decision by sharing information and making common agreements. According to the interviewees, transparent nature guiding was thus implemented for bettering the communication between the guide and the participants. The intended benefits were to enhance the safety by enhancing the participants understanding of the risks and dangers. The introduction of transparency in guiding, was initially to minimize the mountain guides responsibility, or more precisely, to lower the consequence for the guide/company in a potential lawsuit.

And it appears that in the 00's there were some cases where the mountain guides were exculpated because the guests had not acted as agreed. So you can say that thinking in that way has been working. Or it has been motivating for more mountain guides to go over to so-called transparent guiding in order to reduce the risk of being convicted in a court and partly to have a degree of guarantee that the guests will act appropriately (Noah)

According to Noah there have been quite a few cases where the mountain guide was acquitted, which seemed to be a result of introducing transparent guiding. Noah also states, that transparency in guiding can, to some degree, guarantee guests acting appropriately.

Ownership of the risk

A well-discussed theme in transparent nature guiding from the interviewees was centred on accountability. However, the informants seemed to have different opinions in their view on that matter.

The guest must have ownership in the risk. Thus, before I used to say that the guests have a shared-responsibility, but maybe I think it sounds a bit too bad, so I have begun thinking that the guests are given ownership of the risk. They must somehow get an understanding of what they are doing (Mick)

Thus, Mick does not think the term shared-responsibility is an appropriate term, concerning the content. He thinks that ownership of the risk is a more fitting term. For some it could sound like disclaiming the responsibility by the guides, as Tim explains:

In some cultures, one might experience and think that including the guests, is a way for the guide to be lazy and disclaim the responsibility of being a guide, others might be offended by having to do basic stuff as pitching the tent; that is the job of the guide. (Tim)

Tim concludes that:

So, there are also some cultural interpretative frameworks here, that makes it unwise to always use transparent guiding as the method” (Tim)

Charlotte says:

It is about this mutual understanding of the goal of the trip and the purpose of being there and understand what we are doing” (Charlotte)

Thus, it is not just about sharing responsibility, but to create a common understanding within the group, to avoid mixed expectations. From this statement, it can be argued, that by informing the guests, they get a sense of knowledge and thereby a sense of responsibility. When speaking about the guests’ relationship to safety, Elias says:

But again, it’s about transparency, to be open about what kind of risks you take and what kind of risks you do not take. And what kind of measures you do to take care of the safety. (Elias)

Thus, it is about sharing knowledge of the risk and explaining decisions and situations. It is hard to imagine that any guests who hire a nature guide, want to put themselves and others at risk. Therefore one can assume that when being informed, one would try to avoid being irresponsible. Nobel prize winner Bloembergen (1982) said: “*Increased knowledge clearly implies increased responsibility*”. Thus, it is easy not to feel the responsibility when not having the knowledge. Furthermore, Farrell (2016) argues, that including employees will contribute to making them more willing to comply with the agreements made. Not knowing the consequence of an action can make it more possible for one to take this action, or in some cases the exact opposite; not taking the action. Mick explains it like so:

They must in some way have an understanding of what they are operating with. Sometimes you just have to explain to them that what they are doing isn’t that dangerous, because the rope is like this (secured in some way), so if you fall here, the risk is not that great. You might feel so, but it is not. But, if you click out (of the rope), then it becomes dangerous! Sometimes you have to explain the guests that it isn’t as dangerous as it looks, and other times you need to explain that it is more dangerous than what they think. It is important

that the guests get ownership of the risks. The guests must have some understanding of what they are dealing with (Mick)

Mick does not like using the term *shared responsibility*. A more fitting term for him is: *ownership of the risks*. He does not see responsibility as the main reason for transparency, but rather the risk-knowledge for informants. With increased knowledge on what is going on, the guests get a bigger responsibility. As Charlotte says:

By inviting the guests in to your thoughts, they also get an opportunity to say “no” or “stop” (Charlotte)

If the guests say “stop” or “no”, the guide must explain why it is okay to continue. When doing so, it will be possible to detect errors. Thereby a guest might be the reason for the guide to think twice and figure out if something was not thought through.

Charlotte explains how parts of the transparency concept are necessary:

I think the guest is entitled to know about what they are a part of. [...], But it's about HSE¹⁶ thinking; Product Control Act; and safety. It is also about the human dignity [Norwegian: menneskeverd], for me it's a way of working with people (Charlotte)

In the Norwegian product control act¹⁷ (1976) §3 it is described, that guides and the company owners must show caution and take reasonable measures to prevent and minimize health damages. In addition, it is described, that the guide should provide sufficient and relevant information to the consumer of the product, so that the consumers will be able to assess the safety and potentially secure themselves against danger. When sharing the information, the guide is therefore already preparing the group for the decision.

If I bring people on a ski trip, I will be quite open, I'll tell them before we get into the potential avalanche dangerous terrain, that; if I consider this as avalanche danger, we will simply turn around. (Elias)

Elias explains how he is preparing the group for possible decisions by being open about his thinking. If walking in the snow towards the peak, you get a lot of information about the snow: shooting cracks, ‘whoom’-sounds, etc. (Horgen, 2010). If the guide uses two

¹⁶ Health, Safety and Environment

¹⁷ Produktkontrolloven

minutes to explain what kind of information he is getting, then it is easier for the guide to change the plan or simply turn around, because the group ‘already knows’ why and understands the reason for turning around. As Mick explains:

If you have to do a quick decision, the guests will respect that, because they have already been prepared with information (Mick)

Even though the interviewees focus on how the responsibility is shared and the guest is accountable for his or her actions, the interviewees emphasise, that in the end the guide is responsible.

Another point is, that at some point you may say, that the responsibility will ultimately always be with the guide. (Tim)

It is a about methodology. It is difficult, because I want to make the guest responsible for the choices he makes. At the same time, I have the overall safety responsibility anyway, so I’m the one “in deep shit” if anything goes wrong. If a guest falls in a crevasse, it is still my decision that we went there. It is my responsibility and I’m the one in trouble if that happens. After an accident, I cannot just say: “I was using transparent guiding and I involved the guest in the risk- and consequence assessment.” (Charlotte)

Thus, it does not matter if the guide is transparent about the safety and risks; the guide is still the one being accountable for the decisions.

Who makes the decision

How transparency can lead to enhancing safety, can according to the interviewees be due to the dynamics of being transparent.

I think, that this is precisely the success criterion, that the guests understand the dynamics [of being transparent], and that I use that when explaining to my guests how I want things. I explain it as a hand taking a grip; how tight a grip do I want on this situation? When we reach the top, my grip will be tightened. (Mick)

Mick explains that transparency is not necessarily constant, but rather dynamic. He informs the guest about how he will be more open and willing to discuss decisions at a low level of danger but as the danger level increases, his openness and willingness to discuss will decrease. The guests will understand and thereby accept the decision, as they will understand the nature guides change of leadership style when having made a transparent foundation. Similarities are found in the COLT theory and situational leadership (Martin et al., 2006). But not only do they accept the decisions made by the guide, they also understand when they have to be focused and aware. When the guide has

been educating and sharing information with the guests, they will understand when the situation is becoming critical and needs to be dealt with. As Tim expresses, when talking about the effects of being transparent:

They understand, that now is the time to pull themselves together and be focused [Norwegian: være skjerpet] (Tim)

If a guide always makes the decisions without involving the group, the group will lose the credibility. This seems to be in line with what is emphasised by Farrell (2016) on the importance of involving the guests.

Some guests might have helpful knowledge and can actually provide a better foundation for the decision. But as Mick express:

But you cannot seek for infinite amount of help from the guests in such risk situations. Then you have to make the decision yourself. (Mick)

According to Mick, it seems unlikely that the tourists can provide help to determine a decision. The guests will often be limited in knowledge, and therefore not able to contribute directly to the decision-making. But including the guest in the analysis process can, according to Elias, enhance the decision-making process.

But if you are on a trip with 4, 5 or 6 people, it is possible to tell them what's going on and what I'm thinking, and to discuss a little bit, even though they may not come up with any input that is useful to me. But that will at least start my own process of thoughts. It is such things I do to minimize the chance of making mistakes. (Elias)

Elias uses the group as a sparring partner. Even though he does not obtain any useable knowledge or information from the group, the process of explaining and reflecting together as a group can enhance his decision-making. No evidence from literature seems to support this statement.

Another aspect, which Mick refers to, is when having implemented transparency as a routine, it will be a way of becoming professional:

But there are such things as, if you have a bad day at work, you may not want to talk to anyone. Maybe you should not be at work that day. But that is where it gets important, because that is when you need it. That is when you need to have it as a built-in principle or methodology, so that you get focused and become professional rather than being emotional. You use the methods that

work. If you really worked on these principles, then it will end up being an instinct and then it goes without saying. (Mick)

Transparency can therefore be a way to be professional rather than emotional. By integrating transparent nature guiding as a routine where the nature guide brings the guests into his mind-set, and therefore they have to be ready and focused in the appearance.

Challenges in transparent nature guiding

When guiding, you will, now and then, have guests who perceive risk differently than the rest of the group, and will accept greater risks. They will often try to push the limits to reach the goal.

[...] Maybe they do not assume a certain situation as an equally high risk and they do something, even if you've told them not to do it. (Elias)

Elias points out that some perceive risks differently, and thereby apply to a different set of rules. We find that described in the literature too. Barton (2006) and Rantala and Valkonen (2011) explain how risk perception is a complicated matter. When having a group with a big variety in perception, safety, risk and a different level of risk acceptance, can lead to complications. The interviewees have tried different methods for a guest trying to persuade the guide and the group to continue into something that they in the first place were unwilling to do:

But when it's part of the motivation to hire a guiding service, you have a problem, because you have to deliver. And then it can be difficult to get a guest to understand that this is a challenge beyond his prerequisites. And you can face this situation where the guest offers more money to make you go along with it. (Noah)

It happens that guests pushes and asks: "Can't we walk there or can't we do that; Why are you so conservative or strict; Why will you always be on the safe side?" or such kind of questions. (Charlotte)

They explain how guides often are bribed and persuaded to take a risk to reach a certain goal. According to the informants, this type of guest will often be recognised, when having to turn around close to the goal, such as a summit. They can be persuasive in offering money or arguing for the danger being smaller than what the guide thinks. In those situations, it is, according to Mick, important to explain the nature guides legal responsibility:

For those who do not understand it that well, because they think that they are able to evaluate it themselves, I have to go for an extra round [of discussion] and explain my legal responsibilities. Then they get it and understand it a little better (Mick)

In continuation of this, Elias explains that the guide and guest relation is very clear, and that the guest has to accept the guides' decisions:

The guide has the last word and the guide determines everything, really, and the guests are obligated to listen to what the guide says (Elias)

But transparency in decision-making and controlling the group can sometimes be a challenge. Mick gives the example of a group of businessmen who can be hard to control:

Then it is difficult to get through (to the businessmen). That is what I was talking about earlier, when I talked about going from talking about practical stuff and to more or less talking about law, thus, before people will understand that you are at work, that you have an insurance and a responsibility, and that you are professional, taking your job seriously. So you have to tell them that, if nothing else, just do as I say because you respect a professional practitioner and because you acknowledge my profession. (Mick)

Mick emphasises that some groups do not understand the responsibility dynamics, and can therefore seem careless. In such situations, it can be necessary for the guide to explain his legal responsibility. Noah expresses how some groups can be challenging:

No, it can be a very delicate situation to put it that way. Because there are many opportunities for you to not get it right (the transparency) and it can be linked to a situation like today¹⁸. And the second is, who makes up the group; and you can have a group with a lot of clutter with high ambitions, and not such good premises in the abilities. Furthermore; you can have a group who does not wish to be guided etc. (Noah)

Elias also explains how transparency depends on the group. Some group will make it difficult for the guide to perform:

It's one of the things where you can play with the group and discuss a little bit back and forth. But again, it is depending on the group, how receptive they are, and how much they trust what you say. (Elias)

¹⁸ Noah is referring to a situation where weather made it not possible to do what was planned, and the situation became limited toward creating the wanted experience.

It can, according to the interviewees, in some situations become difficult to work with the principles of transparency. It depends a lot on the group and whether the group is willing, capable and understands transparency. Tim describes, when having (again middle aged men) difficult groups it can be dealt with by being very clear at the beginning, showing the group, that you are the one in charge. When the roles are clear, then approaching transparency will be possible:

So, you must start by creating the most distance and pinch the roles as clearly as possible, to show them who are in charge and who is the boss and what their role will be, until their roles are clear to them. Then one can begin to approach [the transparency]. (Tim)

On aspect is the group, another aspect is the gender of the guide role. According to the informants, there is a deference of the gender when nature guiding:

Gender is important no matter the setting. It is important in every aspect of life. So I get very provoked when people say that gender is irrelevant because it's all-important. There is a constant tension genders in between, that affects how we work (Charlotte)

Gender and age are connected, because if you are young and female, then others will have different expectations to you, than if you are an adult woman or if you are an adult man. Age and gender cannot walk alone, I think (Charlotte)

Which Elias connects to culture:

To say it very basic and simple; I think that for many people in a lot of different cultures, it would be much easier to trust an adult man with beard, than a person which is obviously 16 years old. And the same goes for the man- and women relationship. It is very easy to see that the guests relate to male guides in a completely different way than female guides. (Elias)

They emphasized that gender plays a part of how nature guide should or can act in the perspective of transparency, which is explained by Tim:

Thus, no matter who you are, or what kind of guide you are perceived as in the first meeting with the tourist, these processes are the same. Not in the sense that they are following the same progression, but in the sense that the same things are in play. To make it a bit banal and simple; one would say that it is unwise for a 158 cm tall girl, with bright hair, being 21 years old, having blue eyes and a thin voice, to invite a big group of manly men into the decision-making from the first hour. Likewise, I think it's very unwise of a 195 cm tall man with a beard, being sunburnt, with a rugged jacket and a dark voice, having the authority- not do it. So they must choose different approaches to it. (Tim)

This seems to correspond to interpretation of gender and the nature guiding role according to Vold (2015) and Moen (2010). Thus, according to the informants, gender and age make a difference in how the guide can act, because of the way tourists perceive the guide role in the relation of gender and age which is dependent on culture.

Summarising: Sharing creates understanding and accountability

When starting the conversation with the interviewees, they expressed that sharing information about decision-making, was the foundation for transparent guiding. The interviewees emphasised that transparency is about making the guests understand risk, as well as understanding the situations they are going to- and might be a part of. The guests must understand how different actions will affect the situation differently. By sharing and discussing the knowledge of the different situations, the guests can get at sense of ownership to the risks and get a better foundation for behaving in a reasonable and sensible way. The interviewees all concluded on this subject, that in the end, the guide is responsible. Furthermore, when including the guests in the decision-making, and providing them with a sufficient amount of relevant information, the guests get the opportunity to question the decision. This can, according to the interviewees, affect a few things. Where the nature guide must take extra considerations; the guest gets his perceived risk adjusted or, the nature guide and the group will expand the foundation for the decision-making or, the nature guide will be better aware of whether there will be a big challenge for the group. When adjusting the perceived risk, the nature guide might also lower the risk of having guests blinded by trying to reach the geographical goal.

An important aspect, which is pointed out by the informants, is the dynamics of changing leadership styles. When, as a guide, using transparency, the guests will understand that in the absence of transparency, they have to be incisive. It shows that transparency can build up an understanding of assessment and competence in the group, which contributes in making the guests accept the decisions made by the guide, since the decision will not come as a surprise. In other words, the nature guide has been tuning in and has prepared the guests for possible outcome of decisions. Furthermore, transparent nature guiding is a way to maintain the professionalism as a nature guide. By using the group as a sparring partner, it will help to cover all aspects and sufficient considerations of a situation. The interviewees expressed concern towards a few aspects or elements. Some guests can get blinded by the goal, which transparency seems to be encouraging inappropriate behaviour. Furthermore, the interviewees describe how not everyone appreciates or

understands transparent nature guiding and therefore will try to ‘take over the group’, because they think they can make better decisions themselves. The interviewees express that it demands a great amount of experience for being able to balance the role of transparency. If not being able to balance transparency, it can cause the group to not act appropriately.

4.1.2 Training the guests

A central theme throughout the interviews was the educational view on guiding. Furthermore, knowing limits and capabilities also proved to be important. Creating competence within the group is a way to move the limits regarding *trip by ability*.

When talking about the competence of the nature guide, the interviewees stated that the competence of having hard skills is important and that it is a basic skill.

[...] You have to manage being in nature yourself; you must somehow have enough experience in nature to be able to take care of others in nature, and not only yourself. But that becomes a bit like a basic thing [for the nature guide]. (Elias)

According to Elias, the experience in being in nature is important. It is basic competence for a nature guide. Another basic competence one must have as a nature guide, was described by the informants to be the ability to judge [Norwegian: *skjønn*] a given situation; judgement as an important factor for the guide to ensure safety:

*First of all, I appreciate the concept of judgement [Norwegian: *skjønn*] because then you have distanced yourself from the superstition, that algorithm and rule-based thinking to give you the solution to complex questions [...] But the prize for getting judgement is that you must collect experience and to collect experience you have to live for a few years (Noah)*

Noah elaborates that in addition to judgement, a nature guide must have a great amount of self-awareness and understanding of their own limits and capabilities. This however demands a great amount of experience. He uses the mountain guide education as an example:

*[...] Within 15 to 16 weeks over three years, they practice over and over again, in evaluating their own skills and their own judgment [Norwegian: *skjønn*]. (Noah)*

The Mountain guide education in Norway is evaluating the standard hard-skills of the apprentice but even more importantly, evaluating the discernment of the apprentice.

If the situation is unfortunate and the group is unfortunate, maybe there will be clutter, so it's about adjusting the ambitions to the possibilities you are able to accomplish (Noah)

Thus, if you, as a nature guide do not know your limits, it is easy to 'bite off more than you can chew', and to end up in an unfortunate situation where the challenge overcomes your abilities to complete the feature. The concept of *trip by ability* is developed to ensure correct management and completion of the tour, without 'outside' help. This, in correlation with the reflections done by the interviewees mentioned earlier in this chapter.

If the tour gets too exciting and too thrilling in terms of pushing the limits of the safety margin, the nature guides' focus will narrow down and thereby weakens both the safety of the group as well as the experience:

Because you'll get caught by the excitement and you'll get your heart in your mouth, which will result in not thinking about nature, and only think of yourself, which is not good for the groups safety, when you stop thinking about others safety (Noah).

A study, by Vindenes and Englund (2013) on mountain guides thoughts and experiences on safety in guiding, found a similar result; that mountain guides find it important to know their limits and to always have a margin, since most guests do not have the competence themselves needed for the tours. Many of the informants talk about the importance, not only knowing your own limitations, but also knowing the limits of the group.

It is important to know who makes up the group. You can have a group with a lot of clutter, with high ambitions and not such good prerequisites and you can have an unfortunate situation. In these occasions, we are helped by the motto; trip by ability. (Noah)

Mick explains how he already, when the guests book the product, tries to cover the group capabilities:

Thus, a part of that, I try to clarify in advance when the guests book their trip. And I do that by... I have the three F's that I always ask for within the group, and that is; skills [ferdighet], physical shape [form] and expectations [forventninger]. (Mick)

This is something he does to plan the product. He explains that the weakest member of the group often will set the standard:

Also there are cases where I have turned around earlier than one might have had to, because of one being weak even though the others have been strong. So, instead of sending one back, I have turned around the whole group (Mick)

It gets mentioned, that when having established transparency and openness for discussions within the group, one has created a great opportunity of finding the ability of the single guest, as well as of the whole group:

[The tourist] can influence the trip towards what he believes he is competent enough to cope with. Sometimes the guide can be very eager, because there is much he wants to show, or get to, and maybe therefor is stretching the line longer than what the individual tourist is feeling okay with. (Tim)

The guide will then be able to determine, whether one as a nature guide and tour co-creator, can turn up or down the ambitions of the tour. Furthermore, using the group actively, gives the members of the group a possibility to help on the safety issues.

Enhancing the competence of the guests

The interviewees explain how training and teaching the guests is a way to move the limits and taking *trip by ability* into account. Teaching and sharing has been a subject in trying to enhance safety and experience, giving the guests a better understanding of the dangers.

Tim explains how creating competence in the group can be beneficial:

The tourists can help the guide if there should happen something to him. But tourists can also help other tourists. So, there's certainly something about training and teaching your guests (Tim).

Thus, when training and teaching the guest and giving them competence, they might be able to help the guide in needed situations. When training and teaching the guests, it is not only about giving them hard skills, it is also about giving them competence to act in a preferable way, giving them an understanding of the situation and the knowledge to understand the risk.

Another aspect, which Tim points out is, that the guide must be dynamic because of group dynamics, as well as the situation. He points out, that decision-making cannot be rule-based:

You have to be dynamic; it's completely impossible to be rule based. "2.3 there is the limit" - because it depends entirely on whom the group is. (Tim)

Charlotte explains how decisions are made in an interaction between the group, the guide and the nature:

On a tour, decisions are made, which is done here and there in an interaction between the group, the weather and me. It's not like I have a template for the tour, it's not like I know what's going to happen the next 5 days (Charlotte)

Thus, even though you as a nature guide have a plan for the tour, it will never be a fixed plan. There are too many variables to take into account, for which you do not have a complete dataset. However, by training and teaching the guests, you have the possibility to change the framework of the tour.

Whom the tourists are, who the tourist become, and how they evolve during the tour, helps to change the preconditions of the framework for the guide and to create new opportunities for both tourists and guides; in the relation of developing quality during the product (Tim)

By training and teaching the guests, you will buy some time, which can be used for adding to the experience of product; extending it. Another factor of training and teaching the guests would be that now other areas and other possibilities will be feasible:

I'm dependent on that the tourists reach a level; that they develop skills and knowledge so that we can make interesting trips. If they are good enough to drive snowmobiles, then we can go 'there'; otherwise we will have to do something else. If they get good enough to pitch the camp, then we buy a lot of time that we can use to do exciting things (Tim)

Some of the more challenging features may now be reasonable to do with the guests. As mentioned earlier, this should not just be looked upon as training and teaching of the hard skills, but also to be considered in a cognitive aspect.

Tim explains how sharing and reflecting on experiences gained throughout the day can create understanding:

In the various meetings, arranged by the guide, throughout the day, where experiences, perceptions and understandings about the day is shared, it provides a feeling for what is going to happen tomorrow. It is then implicit what is logically to do tomorrow and what is not. But also through sharing, you create a common understanding; when looking backwards, you are looking forward simultaneously (Tim)

Thus, Tim explains a learning situation, where reflecting and sharing experiences from the day, will be a way for the guests to learn and to gain experience. This can enhance the

competence of the group. Elias explains that journey council can make the guests reflect on the situations:

Well, that the guests have better overview and maybe they think more and might reflect a little more on the different actions, and that they can keep up with what is going on, and maybe they will feel that they have some responsibility. (Elias)

The interviewees refer to journey council as a tool for sharing experiences, knowledge, and building up common competence. Rantala and Valkonen (2011) explain that tacit knowledge can contribute in enhancing the safety, through moving it to a reflexive and conscious sphere. Journey council can be a tool for the guides to implement the idea of training and teaching:

And at the moment we use the patterns of journey council; who, what, where, when, why and how, then we get both the travel-community [Norwegian: fare-felleskap] and the experience-community [Norwegian: opplevelses-felleskap] (Noah)

When the guide begins the day by sharing thoughts about the safety, the guests will reflect on some of the tacit knowledge and an improved awareness of the different challenges that the day can bring will be created.

Summarising: Training and teaching the guests

There seems to be a common understanding among the interviewees in how a nature guide should work with the philosophy of trip by ability. The interviewees point out, that not only should the nature guide abide the philosophy, but he should also take the whole group into account. The interviewees imply that training and teaching the group is a way of providing new opportunities and enhances safety. Furthermore, the interviewees explain that a nature guide, by being transparent and including and sharing knowledge, can train the guests both in assessing, but also in hard skills. According to some of the interviewees, journey counselling can be a good way to implement transparency, to create competence in the group, and to get an idea of the skill level, motivation and expectations.

4.2 Enhancing the experience by transparency

The main goal for the nature guide is to create a good experience for the guests (Andersen & Rolland, 2016; Cohen, 1985; Vold, 2015). This was often highlighted by the interviewees. The experience has been a reoccurring subject during the interviews and

analyses. On that notice, using the experience, as a chapter in the analysis, became naturally.

The common project

Sharing knowledge with the aim of making the trip a common project, was stated by the interviewees as one of the great values of nature guiding. Studies show, that tourists expect the nature guide to be skilled with the competences necessary for leading a group safely through a given activity (Andersen & Rolland, 2016). In the findings section above, the interviewees explain how these hard-skills are a basic competence of being a nature guide. But as Charlotte states here, being a nature guide is much more than just hard-skills:

But yes, safety is priority one, but I feel that if you are a proficient guide, there is so much more to do as a guide” (Charlotte).

An article by Andersen and Rolland (2016) claims, that not only being able to navigate in avalanche terrain, to pitch a tent or know the different rescue techniques, is important. Equally as important is how to interact with the group. In all the interviews, the interviewees were heavily focused on what could be referred to as soft skills and psychology. Hard skills and other technical themes such as skiing, navigating and pitching tent skills were quickly reduced to something that is implicit as a skill for the nature guide.

Being skilled with people is not only about providing the nature experience, but also about how to interact with guests. Most of the interviewees emphasise the importance of social competence as a nature guide.

Basically it’s about being skilled with people. I say it to provoke, since many think that it’s fundamental to be very skilled in the outdoors [hard-skills], but that is basic competence - it must be in place. There are no clear course-paths with courses and certification for being skilled with people. That is what's makes guiding hard. (Tim)

I think nature guides are incredibly good at a lot of what people skills or soft skills are about. (Mick)

The soft-skills are, according to Mick, something that makes the nature guide stand out from the crowd of guides. This seems to be in line with findings in the work from Vold (2015), one of his most important findings were the relational competence, where he emphasised the importance of soft skills, or people skills.

Tim explains transparency and inclusion can be a way to reach the ideal of becoming friends on a trip and how the nature guide has competence to achieve this:

So, reality works back and forth. This you see clearly on the guided tours where the guide is inclusive or transparent, that it helps to change the roles, and experience of being a tourist and a guide on the trip. Tourist, guide, nature; it is dynamic, it changes during the trip; and that the guide has the needed knowledge about tacit knowledge, where the ideal is to come to being friends on a trip (Tim)

Noah states when talking about the value orientation, the nature guide varies from other guide professions and sees the nature guide as something other than just a guide.

[...] Being a guide for me stands for, what I would like to call a shower¹⁹. That is a person who has learned some homework/information by heart, and has learned a trip by heart, and then carries it out repeatedly, without having any situational deterrent activity (Noah)

The majority of the interviewees find that the nature guide is not just a pathfinder. The nature guide is working towards something that is not just reproducing a fixed tour where plain information is provided to the tourists.

There was a time, where the guide might be pictured as a person who only told about the facts and took people here and there, where the guest was just one of those intravenous persons or a person who received some intravenous information. That I don't believe in. (Charlotte)

It's not like I have a template for the trip and it's not like I know what's going to happen the next five days. Fortunately, it's not like that, but I think many guides want it like that. (...) But I think, as you get more experience in the work, you realize the complexity of the profession. (Charlotte)

Being a part of the group and having a feeling of unity, is something that seems to be important for the interviewees when working as a nature guide: Mick expresses:

But I'm a bit strict on this with groups. I always end a trip with a circle. I do not allow people to run to their car. I hold people back. Because I don't want the situation where the last ones arrive at the cabin and the first ones are already sitting in the hot tub drinking beers and saying: "Well where did you go?". For me, to confirm that we are a group on the trip, then it should be ended with a common circle. (Mick)

¹⁹ Authors translation of the Norwegian word: omviser. Could also be translated as tour guide, but that would disturb meaning of what Noah wants to point out.

Mick explains that he consciously tries to get the guests to practice solidarity, allowing everybody to be a part of the group. In doing that, he actively uses the circle', which is familiar from friluftsliv supervising (Faarlund, 2015). I understood from the interview with Mick, that becoming a group, will contribute to make an open environment, where a success criteria for the tour is to complete the tour as a group and not as individuals. The feeling of being part of a group is something we find desirable in the literature from both transparency, and leadership in nature (Farrell, 2016; Tordsson, 2006; Vold, 2015). Tim expresses how including the guests makes the trip an open project:

I think, that the moment where you really invite the tourists into the trip, the trip becomes a much more open project, [...] so it's about making the trip an open project like in an idyllic world that you strive for. It's something we create together, not to show them how I'm going to do the trip, but what the trip really is about, we do not know. We will make it together, and by sharing as a guide, share my knowledge, and my insights, my experience of being out and sharing what we will do now, based on earlier trips [...]. (Tim)

The open project is about the nature guide sharing knowledge and competence with the group, so that they together can create an adventure. This is the ideal world, but not always possible, and it often might come with compromises. Another statement from Charlotte talking about the context of the nature guides work:

You are in nature together on 'equal terms', well, you are kind of not; guide – guest. (Charlotte)

The citation supports the assumption of the common project, being in nature together, on equal terms, even though you are not. Elias explains how journey council can be way to affect the experience of the common project:

The effect of journey council can be that the guests will have a better overview and that they will maybe think more; they will maybe reflect a bit more on the different actions; and they can follow the process [...] and this affects the experience. (Elias)

Why it is important to include the guests in the project might be answered by Tim:

What I believe is fundamentally: We are social beings, we need to be seen, we need to be something more than just a role to be a guide or a tourist. (Tim)

Thus, people are social beings and have a need of being something more than reduced to a role. The guests need to be something more than just guests; they need to be a part of the project.

An adventure, not a predefined tour

As Tim earlier explained, the project is about creating an adventure, not a predefined tour, which according to Tim needs to be authentic:

Authenticity is to create something new and real, which is when it becomes real. 'This has not been made before, it's not a copy of something, and so it is something unique'. So, I think the unique trip, the unique product, is the product where the tourists are co-creators. And that requires a lot (!) of knowledge and empathy. (Tim)

If the nature guide uses the guests to create the common project, they can achieve what appears to be an authentic trip. He further elaborates on how the adventure becomes real, when the guests are part of the decision-making:

Because then there are opportunities, but we do it together. After such tours, I hear tourists saying that this was more than a trip; it was an expedition because there was some uncertainty attached to it. In fact, we never really knew what it was going to be, and the whole point was that we had to make choices, we had to feel and experience the choices we made, and then it became something more but a trip [...]. (Tim)

A tour becomes an expedition when the guide and the guests make the tour together, and the guide does not deliver a predefined tour, but with some framework, the guests and the situations given from the nature comes together in a situation to explore together. This is supported in the work from Vold (2015) . He emphasizes the need for the guests to feel and experience the decisions made.

Elias explains how it's about adjusting the trip to the guests' competence, so that they get the right amount of challenge:

A bit automatic, people get a bit tired and they are a little outside of their own element. You depend a little more on each other and then something happens to people; they open up. So, there are things you do not need to do too much about, but it's more that you facilitate it, that you let people come out of the comfort zone, that the trip will be challenging enough but without making the trip too challenging. (Elias)

It is important to find the optimal arousal (see App. 3) for the guests. Elias explains the importance of openness and honesty for gaining the optimal experience.

[...] You let people come out of their comfort zone. The trip will be enough of a challenge without the trip being too challenging. That you always are open and honest has a lot to say in achieving this. (Elias)

Friluftsliv and transparent nature guiding

Andersen and Rolland (2016) discuss the position and role of friluftsliv within the nature guide profession. The link between friluftsliv and nature guiding also seems to be noted by the interviewees.

I started to study [friluftsliv] and so I started guiding. I got a job because I had a friluftsliv background (Charlotte)

So, when I'm going to simplify, I usually say that there's 20 years of friluftsliv experiences behind the mountain guide education (Mick)

From my understanding of the interviewees, most nature guides have a friluftsliv background, especially those who are considered skilled or great nature guides by colleagues. Some of the interviewees expressed a kind of philosophy, used when nature guiding, to get the guests in the mind-set of friluftslivs and similar values. Elias compares transparent guiding with friluftsliv and explains how he works towards establishing a feeling of being on a (friluftsliv)-trip and not just a guided tour. He further elaborates on how he wishes to get the guests into a friluftsliv modus:

[...]and somehow make people going into what we can call friluftsliv-mode. This by trying to make them lower their shoulders and come into nature rather than just observing it (Elias)

For my own part, it's trying to get the feeling of doing friluftsliv. And that you may have a slightly more reflective relationship with the things you say and the way you relate to the guests and the way you tell them and what you do... in a way... That you get the guests into a different mind-set than being on a guided tour. They should rather feel that they are on a 'Sunday trip' (Elias)

Mick explains a similar mode:

[...] I'll talk with my guests about how I like to go on trips. This has been a premise, for the past few years; I have used a philosophy that I call [placename]-mode (Mick)

So, my goal is to get the guests into [place name]-mode. I'll explain it very short like this: "Relax, we do not have to go any places – we are already here." (Mick)

The way I understand Elias and Mick is that they want to change the focus of the guests from future goal orientation to the experiences they are achieving in the moment. The nature guide should focus on the nature that they are given on the current day (Vold, 2015). They want to evolve the guests into a mind-set that is appreciating the nature and appreciating the fact that they are already at their actual goal - the nature. Mick explained

that he shares his philosophy with the guests; how he works as a guide and how he would like them to have their mind-set. According to Tim, transparent nature guiding can be traced back to the friluftsliv supervisor tradition of educating.

I see that a lot of this can be traced back to the friluftsliv conwayer; to much of the work that Nils Faarlund has been concerned with, but also the reform pedagogy in education. They have been concerned with supervising as a phenomenon, which is about, that those you lead or guide, will be able to stand on their own feet at one point (Tim)

Thus, the nature guiding and transparent nature guiding have roots in friluftsliv. It creates competence and enables the guests to “stand on their own feet”.

Tim then compares the transparent nature guiding role with the classic instructing and supervising:

So with a classic instructor role, you can do what the instructor has taught you, but why this is important knowledge, you do not know – necessarily. but that is what the instructor has said (Tim)

The group will act as they are told by the instructor, but they will not necessarily know why, where it is emphasised by supervising that the participant understands the why. Tim points out the learning as an inherent element of the nature guide in Norway:

So I guess I experience the guiding here at Svalbard, but also at a lot of other places, especially in Norway, to be differently than when I've been abroad and been on other trips. But it's all about getting the participants to be skilled in what's going on. So, the learning element is quite central here. (Tim)

Tim points out the element of learning can be traced back to the friluftsliv supervisor, where learning and education is the essence of the approach from the friluftsliv supervisor (Faarlund, 2003, 2007; Tordsson, 2006). Charlotte seemed to have the same understanding:

Is the ideal to work with transparent guiding?. Is the ideal to include the guest into your process of decision-making? Is that the ideal? - I would say that it is in Norway. It has become a tradition that this way of guiding is good, maybe this idea is created by Nortind, or maybe the friluftsliv field. It is grounded on the Norwegian friluftsliv foundation. (Charlotte)

Andersen and Rolland (2016) describe how a third role of the (tour) guide, namely the role of motivating the guests to nature-friendly living. Tim expresses how he thinks that the nature guide by transparency can contribute to a discussion of environmental issues:

I think that transparent guiding also can be very good in communicating knowledge and insights to the today's big challenge of the climate debate. [...] How it can be put into practice, I do not really know, but I believe that it is better to be open about what is challenging and about this dilemma we are a part of; "Come and see Svalbard before the last ice age disappears" - that there is something that you also contribute to. (Tim)

Tim refers to the problem and paradox of using climate change as a 'product' in tourism. Climate change is sometimes used as an advertisement, and then the tourist is encouraged to become more aware of the climate with a positive change in their behaviour. According to Tim, transparent nature guiding can be a way to open up for some reflections on nature, culture and climate debates. This is in accordance with one of the core values from Faarlund (2003); 'to plant nature friendly seed'. Faarlund further emphasises the need for educating ambassadors of nature. Charlotte seems to support that opinion:

To me, a good guide is when you are passionate about what you do? It can be passion for values and value management of nature like ... love of nature. That's a way of having a passion. Or it can be a passion for environmental protection, such as birds and oil spills and protection. In fact, it can be the passion of just being on trip alone, thus the friluftsliv distinctiveness [Norwegian: friluftslivets egenart]. (Charlotte)

She expresses that in her opinion a nature guide should have passion and value orientation bound to nature.

Another value orientation from friluftsliv and Faarlund, is *human dignity*²⁰ (Østrem, 2003). There was a common agreement that transparency in nature guiding is about respecting the guests as people and not just as 'another tourist'. Charlotte explains how transparency is about respect and honour to the guests:

So it's a bit about value, it's very much about how you see people around you, and I think that nature guides must see people around them with honor and respect (Charlotte)

Noah elaborates on the value of transparency but uses the example of justice to prove his point:

Whilst you have a characteristic [...] that you have great sense of justice - is something that comes of human dignity. In fact, if you wish to live up to the human dignity, then you should be fair, thus socializing with your fellow

²⁰ Translated by author from the Norwegian word: 'Menneskeverdet'

*human beings in a way, that you do not disadvantage or underestimate them.
(Noah)*

In this citation, Noah explains how values like justice are a way to live out the human dignity. Also, Noah expresses that transparency is a way to redeem the human dignity:

So, the method of transparency can be stated to be human friendly (Noah)

An invisible agenda

Transparency as a way of leading with full disclosure is illuminated above. Additionally, the nature guide also has to have an agenda, not obvious to the guests. Mick gives an example of how he as a guide proposes something and explains why, but then lets the group 'decide'.

But in the morning we ran through a thoroughly process on them [the guests] of clarifying the expectations, where we went through the possibilities and limitations and such, and let the group choose themselves – a little – we did more or less control it. Or there was one at the end who was like: "what about that top". She wanted to climb another top than the one we had suggested, because it was a more famous top or because they had heard it was a good place to go. But then the group had actually come so far into the process that, the original plan was good for them. So they had worked a bit mentally into what we suggested. (Mick)

During a journey council, Mick establishes a process, where the guests were able to express their opinions. The two guides had been leading the discussion in a beneficial way, with a hidden agenda of having the guests come to a wanted conclusion. When one of the group members wanted something else, the rest of the group had already come to a desirable conclusion and persuaded the last member to stick to the original plan. Tim explains too, that the nature guide needs to have an invisible agenda, when creating the adventures with the group.

[...] So it is the tourist's experience of it. Of course, the guide has got an invisible hand there, all the time, so that it appears as an insulated adventure. Thus, it is cushioned in all edges, but tourists do not have to experience it like that. "We [the guests] felt this was true", "This was authenticity", which is a very central term in the tourism industry. (Tim)

The guide makes the framework of the adventure. He has duties and the overall responsibility, such as: having the great overview of the group and the individuals, their skills, the prospects of the tour, orders/guidelines from the boss/company etc. Some of these he might share with the group, others he might withhold, but within these frames he can, together with the tourists, form the trip, creating the adventure. In the literature of

friluftsliv education we find that the conwayer and the friluftsliv supervisor work with a similar hidden agenda (Faarlund, 2005; Mytting & Bischoff, 2014; Tordsson, 2006). Thus, the “common project” is common but only to a certain level.

Honesty and trust

On tour, trust is one criterion for creating togetherness, the feeling of ‘friends on tour’. You need trust to thrive with your companions. The same goes for guiding. Several of the interviewees talk about trust as an obvious recruitment for achieving experience and reaching the goal.

I am very concerned that the guest will understand what I think, so that the guest will understand why I think as I do. This, because the guest needs to accept it, trust it and trust me. And I need to be able to trust the guest. Because there is something about, that when we are on a demanding trip, one needs trust. One needs the trust very early on the trip. (Charlotte)

Furthermore:

If people become oppositional and do not trust you, if people do not trust the security assessments I make, then it will be very demanding (Charlotte)

As Charlotte explains, trust is needed, which Elias seems to agree on:

If they do not rely on the decisions you make, then it can lead to many difficult and dangerous situations. (Elias)

He explains how in the absence of trust; unfortunate situations can occur. One reason for tourists to buy a tour with a guide can be that they do not trust themselves to ensure their own safety, and therefore they rent someone whom they can trust to take care of safety, but also someone they trust to open the right doors for great experiences. Charlotte explains how she uses transparency to create trust:

When I crossed over Greenland with guests, I had very little confidence in them to begin with, and they probably felt the same way about me. And how we then managed to build up trust in each other when, after all, we had to cross Greenland together, is a very interesting process. And I have very good experience in including each other in the mind-set. I had to learn how they think and give them so much of me that they understood how I think, so that they became curious to why I do as I do. Thus, I made a point in inviting them into my head. (Charlotte)

By inviting the guests into her mind-set, she shows them how she thinks, but she also gets to know them. According to Norman, Avolio, and Luthans (2010), followers whom

perceive their leaders to be transparent seem to trust them. Green and Howe (2011) state that if you want to be listened to, you need to start listening yourself; if you want others to be honest with you, you need to be honest yourself. Elias seems to have the same understanding:

Honesty and openness is quite important. Thus, it's important to me that one does not run with lies. One should not tell things that are not true. Because that is one of the things that I believe people can pick up on. And it's also about feeling cheerful, happy and satisfied. If you're like sulky and enclosed, quickly the guests will become so too. So then you have to be in a good mood. (Elias)

It is thus important for a nature guide to be honest, but at the same time, a guide cannot show if he in a bad mood. Mick earlier addressed this:

[...] so, that you get focused and become professional rather than being emotional (Mick)

Having transparent nature guiding as an integrated method, can thus be a way to ensuring showing engagement and inclusion.

As earlier assessed, journey council might be a way to enhance the safety, but the journey council can also be a way to help enhancing the experience.

But you want them to be left with the feeling that you are like friends on a trip. Journey council is just such a thing that helps in gaining that – for them to be feeling as a part of the trip, feeling that they have a lot of saying in this. (Elias)

Establishing journey council will, as Elias expresses, contribute to the feeling of being part of the trip as well as the group. Establishing agreements, in a dialog with the guests, where the guide listens and takes the guests seriously, can contribute to the feeling of being part of the tour. Green and Howe (2011) explain how trust and willingness to apply to the agreement, is more likely to be successful if the nature guides listens and trust themselves. When making agreements the guide should trust the guests to comply. Trust is not built on proofs, but built on believing. Charlotte gives an example of how she thinks trust can be supported:

[...] If you choose to ask your guests to undress and cross the river in panties, then you need to talk to them about it so that it will not be just a decision taken. And in that way, I believe one can create a good confidence and

experience and the mutual respect, which is actually what it's like, going on a trip together. (Charlotte)

She finds that transparency can help establish a foundation of trust by mutual respect. Showing respect to the guests and the use of dialogs in decision-making improves the trust. Green and Howe (2011) express how trust is created in the exchange with others.

In the analysis of the interviews it seems to be emphasised that timing and delivering is important for how the guests perceive the transparency. The interviewees stress that being transparent is not just about sharing everything, but also to knowing when and how. As Elias explains:

I have experienced, that people are not so receptive to that [transparency and the friluftsliv-modus]. It probably has something to do with culture and personality, where they come from and what kind of people they are. But maybe they observe that I maybe start to discuss something loud with everyone. Maybe they see it as me being unsure or not knowing... That they do not realize that it is because I want them to... or they do not take it as a positive thing, but see it as a weakness or something to that extent. So, you should be a bit careful in using it always, I think. (Elias)

Elias points out, that culture and personal differences can affect how the guests perceive transparency. Misinterpreted transparency by the guide can have a negative impact on the trustworthiness, and the guide can appear unconfident and insecure. Mick seems to support that statement. He points out the importance of balancing transparency:

No, thus if you cannot manage to balance it [Transparent guiding and inclusion], you may appear insecure. Thus, if there is too much of it, you appear insecure, if you're going to tell the guests all the time: "yes, do you see the cloud that's coming there". Then it seems neurotic true. "And look here" and "what is this" At that point, it is not inspiring confidence (Mick)

When being unable to balance the transparency by sharing everything without being critical towards the relevance of the information, the guide will possibly lose the trust from the group.

Summarising: Enhancing the experience by transparency

Among the interviewees there seemed to be a common understanding, that soft skills are very important for the nature guide. They emphasised that the nature guide is something more than a pathfinder. According to the interviewees, it is important as a nature guide to create the feeling of being part of the tour and the group. Inviting the guests into the

decision-making and sharing information will contribute to an open environment, which again will contribute to the feeling of being part of the tour.

The guests want to experience something authentic, which can be created by making a common project. The interviewees stated that the tours are not just something predefined, but it is made in the interaction between the guide, the nature and guest. Even though the interviewees emphasised honesty and sharing, they also agreed, that the nature guide, on top of that, has a hidden agenda. Even though the nature guide has a hidden agenda, or an invisible hand, the guests do not necessarily perceive that.

According to the interviewees, there seem to be a strong connection between transparent nature guiding and friluftsliv. Two of the interviewees describe how they try to orient the guest towards the nature and friluftsliv, which they refer to as a mode. They explain how by sharing their values of friluftsliv and nature, they are trying to change the guests' mind-set. Furthermore, the interviewees explain how transparency in nature guiding is connected to human dignity and nature dignity.

Several times the interviewees mentioned honesty and trust. They emphasized that trust is important for welfare within the group. The lack of trust can lead to difficult- and unfortunate situation, where both the safety and the experience can be compromised. Including the guests into your mind-set contributes towards building trust. Furthermore, if a guide is not honest, the guest can catch the dishonesty. Mutual respect, sharing and explaining, can contribute to a foundation of trust. Some of the interviewees explain how transparency isn't always contributing towards trust. If the transparency isn't delivered correctly it can be ground for mistrust to grow on.

5 Discussion

The purpose of this study is, to explore the nature guides understanding of- and experiences with transparent nature guiding, and to add new knowledge to the understanding and practice of transparent nature guiding.

In the previous section was presented the statements from the five interviewees. The purpose of this section is, based on the research question, to discuss the understandings of and the experiences with transparent nature guiding presented in the analysis section. This to further elaborate on the meaning of the statements, and to discuss them in the context of nature guiding. The discussions and reflections will be aimed at providing new knowledge and understanding to the subject, transparent nature guiding.

Responsibility

Initially, according to the interviewees, transparency was introduced to guiding via IFMGA with the purpose to enhancing safety through bettering the communication between the guide and the guest, making the guests responsible for their actions. This seem to be basis for their understanding of transparent guiding. However, according to the interviewees, there might be more to it than this initial finding. In the analysis, it became clear that the guests are not responsible and a guide cannot make the guests responsible. The question is then, what is the limit of responsibility? Even though the interviewees indicated that the guide is responsible and accountable for the tour, there must be a limit. What seems to be clear is that the guide is responsible for the tour, and for giving the appropriate amount of information to the guests. The analysis showed that there have been cases where the guides have been exempted from accountability because the guests did not follow the guide recommendations, or the agreements made. Then the question arises: what is the appropriate amount of information? It can be argued that addressing the amount of information is dependent on a given situation. One interviewee states that transparency is about creating ownership of the risk. Thus, the guide is through transparency giving the guest the opportunity to feel responsible and to act in a responsible way. The guests should have an understanding of their actions. An example could be; when putting up the camp in an area containing possible hazards, the group has certain agreements on routines. If the guide did not let the group know about the possible hazards; giving ownership of the risk to the guests, they might not comply with the routines.

Using the guests as sparring partner

The interviewees explain that even though the guests do not have any knowledge about hazards, they can still be used as a tool to enhance the safety. The guide can help aim attention towards what is of importance. The guide will still take the decisions, and the guide will still be the leader. As indicated by one of the interviewees; in the process of being transparent when guiding, the transparency does not work only as an attitude towards the guests and a way of informing or sharing responsibility and knowledge. It also functions as a method to ensure the role of the guide and the features of the professionalism expected from a guide, such as rational thinking, decision-making, etc. As stated above, it might also work as a method for a guide's self-reflection and enhancing decision-making. It is not about extracting information from the group, but enhancing the guide's thinking, by thinking out loud (Jones, 1987). When explaining, the guide will notice if aspects or details have been forgotten, in the assessment of the situation.

Throughout the interviews, it became clear, that within transparent nature guiding, there are quite a few different aspects which, if implemented in the correct way, can be helpful for the nature guide to enhance safety on the tour. One aspect might be to share information about the safety and thereby training and teaching the group. Another aspect might be for the guide to gather information about the participants, so that the trip can be designed to a level fitting the group. Gathering information about the participants' abilities is an important job for the guide (Vold, 2015). When the guide establish transparency in a group, a more open environment will appear to where honesty and self-awareness will be appreciated. This seems to be supported by Farrell (2016), stating that transparent companies foster cultures of openness and inclusion.

Journey council is mentioned multiple times by the interviewees. Within journey council the principles of 'who, what, where, when, why and how' (Faarlund, 2015), can be found. Going through these questions with the group before a trip is a way of preparing a trip within the concept of trip by ability. Being transparent in the process can be a way to get honest information about your guests.

Training and teaching

In addition to creating ownership of the risk, the interviewees explained that by sharing your experiences as a nature guide, you could train and teach the guests. By training and

teaching the guest; techniques, theories and thoughts, it is possible to heighten the competence in the group. This can lead to developing the tour into something that is more demanding. If the competence in the group is heightened, the nature guide will get help to see dangers, problems and hazards. This can help the guide to see potential hazards, such as members of the group having problems with blisters, signs of avalanche danger, navigation, etc.

While analysing the interviews, the concept of judgement was clearly an important competence for the nature guide. All of the interviewees pointed out the importance of being able to judge situations. Røkenes and Andersen (2016) describe judgment and decision making in nature as complex, and not to be mathematically approached. Instead they emphasise the experience-based decision-making approach. The job of the nature guide is to, based on experience, make good decisions, and if possible in cooperation with the guests. By sharing experience, the guide is training and educating the group, leading to competence. Another point emphasised is, that when the guide shares thoughts, he educates the group by explaining how he works and what kind of hazards they may meet on the trip. This takes affect in two different ways: First: when the guide explains the possible dangers ahead, the guests can be prepared for necessary decisions, because they understand the dangers and the risk. In that way, the guest is prepared for a given situation, which will lower the risk of the guest being disappointed in- or trying to avoid the guide's decision. Secondly, when the guide shares his thoughts, the guests become able to understand how the guide works. They will understand a change in behaviour because were previously informed about possible changes. When the danger is low, the guests can be included in the decision-making and the guide will share his thoughts on the given situation. As danger increases, the guide will take more decisions without including the guests in his thoughts. The guests will understand the level of severity, and when the level of danger increases or decreases. They will understand, that when the nature guide suddenly begins to make decisions without including them, it means that the situation is serious. One of the interviewees pictured this aspect nicely with a hand tightening the grip as the danger increases. This is in accordance with the dynamics from the COLT theory about situational leadership (Priest & Gass, 2005). Transparent nature guiding, can thus be a way to create an understanding for the participants, of why the leader acts in a certain way. When the guide has explained the idea of change in styles, it will not be unexpected to the guests. They will understand the implications of a certain style. Thus,

transparent nature guiding can be a way of clarifying the dynamics of the guide role and the COLT-theory, for the guests. Transparent nature guiding can be understood as a dynamic concept affected by many different circumstances, such as the weather, the group, the guide, the conditions, etc. By getting a clarification of the dynamics of guiding styles, the guests will understand and thereby respect the decision. Another aspect is, that to stimulate the focus, one must be interested. Something that is steady and static will often kill the interest. For the mind to stay engaged and focused, situations must be varied and dynamic. It is important for the nature guide, that the guests trust his decisions otherwise the guests may become hostile. Vold (2015) explains how a nature guide can avoid situations, where the guest tries to take over the guide job, or tries to push the limits, by involving the guests in other forms of knowledge to make it exclusive and attractive.

The common project

During the interviews, it became clear that the feeling of being part of the group and the feeling of mattering is important for the guests. As stated by one of the interviewees, humans are social creatures, and need to be seen. The interviewees explain how the nature guide, by involving the guests in- and sharing decisions with the group, is able to increase the feeling of a common or shared project. Farrell (2016) explains how followers achieve a greater feeling of mattering and of being of importance, when they are trusted and involved in the decisions. Farrell (2016) further explains how the followers value the opportunity to contribute. With that in mind, it can be argued that no matter whether transparent nature guiding is having any contribution to the guiding, at least the guests will appreciate it. The interviewees indicate that the guide is depending on the tourists' involvement of the tour, and depending on the interaction between the guide and the tourists, as well as on the interaction of the tourists as a group, so that they together can create an authentic trip. Vold (2015) highlights that nature guides not only adjust the trip/product towards the expectations and the competence of the tourist, but also, adjust the tourists' expectations and competence, towards the trip/product. According to the interviewees, one of their main tools as working as a nature guide is the journey council before going on a trip. They use the journey council to try to establish a common foundation of expectations within the group, and to get a foundation for developing the right product for precisely this group of people. Vold (2015) explains that the guide and the tourists are creating a common vision for the trip by a negotiation and interaction, where the guide includes the tourists. The analysis shows that transparent guiding is about

including the guests, to create the feeling of a common project. In the process of establishing the common project, the interviewees explain how they clarify the roles of the guides and the guests. Farrell (2016) contributes to this by stating, that leaders who outline the decision-making processes for their followers, will help create an understanding of the roles, and get an understanding of how to contribute towards a common goal. Thus, by clarifying the roles, the guests will understand their prerogatives, and understand how they can contribute towards creating a common project.

The interviewees emphasise the importance of building community, in the role of the nature guide. When stereotyping the typical guide, one might think that sharing information is the number one job of the guide, but when nature guiding with transparency it not about just sharing information, it is about knowing what information to share. One of the interviewees pointed out the nature guide is a guide working with information in a way where facts are not the essence of the information, but where information and facts are used in a way to enhance the experience. The interviewees described that they think a nature guide should work towards the feeling of being friends on a trip, rather than being an information board. Being able to share knowledge of place might be contributing to the experience, but as it is emphasised by the interviewees, the main job of the nature guide is to create community.

An invisible agenda

One of the findings from the analysis was that even though the nature guide is performing transparent guiding, which in theory is meant to be without any hidden agendas, there are still several invisible agendas in play. The guide must have an invisible “hand” on the overall project, to be in control of the situation. In this process of being transparent, the guide is gathering information of the group. He can use this information in the decision-making that forms the trip. Furthermore, the information will help the guide to know how to give out information, and what information is relevant. Everyone will perceive and understand information differently. In this process, the guide is able to adjust and modify the expectations within the group. When proposing ideas as the authority, the guide is planting ideas, reasons and opportunities in the mind of the guests, modifying the expectations and goals for the group. However, the analysis showed that this needs to be done in a way so that the guests will get a feeling of coming up with the conclusion themselves, or at least thinking, that they were at part of the process. This is a way to contribute to the illusion of becoming friends on a trip. Transparent guiding can thus be

to include the guest into, not just the decision-making, but in the whole process of determining the frames of the tour. Within these frames the guide and the guests can together create an authentic trip, where the product bought is not just a predefined tour but rather an opportunity to go exploring within the right setup. The guide is the one with the overview of the group, the individuals within the group, their skills and their limitations. Furthermore, the guide has the overall responsibility of delivering a tour within certain frames. So, the “common project” is common, but only to a certain level. It might look open to the guests, because the guide intended for that.

Being a professional nature guide

With all that has been discussed, the analysis showed that professionalism of guide role is an important aspect. As much as one wants the trip to be a common project, the guide still needs the invisible agenda which implies that the guide cannot be totally honest. For example; if the guide observes, that the group cannot continue due to a bad shape of one of the guests, he cannot blame the guest. The guide must deal with that situation professionally and find other excuses for turning around. Farrell (2016) explains that transparency should only be complied with if it is not offensive or personal to the guests. Thus, the nature guide cannot be one hundred percent honest. He still has more knowledge, more information, more responsibility and a professional role. In continuation with this, transparent nature guiding is emphasised to be a way to contain the professionalism instead of being emotional. If the guide incorporates the principles of transparent guiding, he will be forced to share thoughts and ideas, bringing the guests into the trip.

In the analyses, is referred to different modes (friluftsliv-modus and [place name]-modus). These modes can be thought of as a state of mind. What seems to be similar to this is the idea of changing the focus and the goal from reaching a specific geographic place, to focusing on that being in nature is already an adventure. What the group might get from reaching a specific goal, is not as important, than what they are already getting. This can be linked to the concept of slow-experience, where the intrinsic value is the adventure rather than reaching a predefined goal (Taylor et al., 2013; Varley & Semple, 2015). Furthermore, it can be linked to the ideas of friluftsliv supervising, where situational learning is found. The point of situational learning is to utilize the situations as they appear (Tordsson, 2006). In my understanding, according to the interviewees, transparent nature guiding is about sharing the values of nature and using what is given by the nature.

This seems to be supported by Vold (2015), describing how nature guides are using what the nature is giving, to their advantage; e.g. a snowy and windy day, can be something else than bad weather, it can be an great expedition.

The analyses show an indication of transparency in guiding being about, not only sharing information from the guide to the guests, but also from the guest to the guide. Thus, the nature guides use transparency to establish an open environment of trust. Barton (2006) explains how followers' willingness to communicate is enhanced in an open culture. The interviewees emphasised that trust is a basic ingredient for the work as a nature guide. Some of the results in the work of Vold (2015) show, that the guide prepares for trips by gathering information about the tourists. One tool for doing that is categorising the different types of tourists. This is to create the most rewarding trip for all by enabling the most suited guide roles and pedagogics for the specific group. Here experience plays a central role, since the catalogue of different types of tourist, when unexperienced, will be very thin. However, with experience, the catalogue will get more nuanced (Vold, 2015). Thus, a great amount of competence is required from the guide to be able to understand the group, the individuals and the situation. As the interviewees indicated, being too transparent can lead to mistrust and anxiety from the group. The principles of transparent guiding must be adjusted in relation to the group. Not delivering the transparency guiding correctly will most likely create unwanted experiences. The interviewees describe how cultures and individuals will perceive transparency differently. Some might perceive a transparent nature guide to be insecure or unprofessional. But if succeeding in delivering the transparent nature guiding for the guest in the best possible way, one will, as a guide, be lifting the experience to another level. As Vold (2015) concludes, the relation competence is of great importance for a great experience when nature guiding. When being transparent in your guiding you are using a great tool for ensuring that your group and you will become friends on a trip.

Friluftsliv and learning

Transparent nature guiding, might not be just to share information or to show your whole hand, but maybe it can rather be understood as educational guiding. Educational guiding should not be understood as just providing information about nature, culture, e.g. It should be thought of as guiding while being an educator, bringing people into nature and educating them in the way of living in nature. This encompasses not only instructing them

on where to place the tents, but also explaining why and how they will be able to find the right spot for a camp in the future.

The interviewees imply the element of learning in nature guiding, to have roots in the Norwegian tradition of friluftsliv supervising. They explained how transparent guiding can be seen as the ideal of nature guiding, and further state that this understanding must build on the cultural education of friluftsliv. Studies in nature-based tourism and ecotourism imply that learning is the goal or the sub goal for the (nature) guiding (Powell & Ham, 2008; Viken, 2006), drawing similarities to friluftsliv (Mytting & Bischoff, 2014; Viken, 2006). Friluftsliv is believed to offer opportunities for various learning-processes based on experience (Rolland & Zoglowek, 2008). The objectives from friluftsliv emphasise experiences as the foundation of learning (Tordsson, 2006). Even though learning seems to be an element of nature guiding, it can be hard to argue for learning being more important than experience. One of the interviewees eluded, that in guiding you do not have the freedom of not delivering a good experience, as that is the essence of guiding, as where in friluftsliv supervising and conwaying, it is the essence to learn. Even though the positive experience might be preferable, the negative experience also contributes towards learning (Zoglowek, 2014). In friluftsliv education, the goal is to create learning, and in the process of creating learning, the experience is emphasised (Faarlund, 2003; Horgen, 2010; Mytting & Bischoff, 2014; Tordsson, 2006). In transparent nature guiding it seems to be the other way around. The main goal for nature guiding is to create good experiences, but as the interviewees imply, learning is an important element and a tool for creating the good experience. By using transparency in nature guiding, the guide invites the guests into his world, where they together create the trip. The nature guide shares his competence and experiences with the group, creating a foundation for learning.

Through the analysis, many positive elements have been put forward and highlighted. However, the interviewees emphasised, that it is not easy to balance the use of transparency and requires quite an amount of experience to master the idea of transparent nature guiding. The analysis showed some indications of friluftsliv being both the source for the ideas of transparent nature guiding, but also as an arena for collecting relevant experience. From the literature on friluftsliv, the need of experience is emphasised (Tordsson, 2006). A problem can be how to gain enough experience, and how much experience is needed to master transparency.

6 Conclusion

As resumed before, the main purpose of this study was to explore and gather new knowledge to transparent nature guiding. Two questions laid the foundation for the study, and this section will bring a short summary of the findings by answering these questions. Furthermore, this section will reflect on further research in order to gain further knowledge on transparent nature guiding. The two questions are listed below:

1. How do nature guides understand transparent nature guiding?
2. What are their experiences of transparent nature guiding in their work as a nature guide?

From this study it became clear, that many of the interviewees' thoughts and reflections were based on their experiences. Therefore, the two questions were not answered separately. However, all interviewees had got acquainted with transparent nature guiding before. There was a clear inclination among the interviewees that transparent guiding had emerged to creating better safety. Their understanding of transparent nature guiding was also in accordance with how the interviewees used transparent nature guiding, namely, to enhance safety. The second main finding in which all interviewees had experience with and therefore an understanding of was, that transparent nature guiding could enhance the experience of the tour.

Creating ownership of the risk for the guests was emphasised as a great value of transparent nature guiding. It is done by the guide, sharing his knowledge and experience with the guests. This will contribute to clarify any risks and dangers for the guests by giving them a realistic picture of it. Creating ownership of the risk can contribute towards desirable behaviour among the guests and increase their feeling of responsibility.

The study further showed, that transparent nature guiding is about building a common project, where the product is no longer a predefined tour, but an adventure. The nature guide facilitates the adventure by involving the guests in his decision-making. Even though, transparent nature guiding is about including the guests, the nature guide still has an invisible agenda in the shaping of the trip and interaction with the group. The interviewees emphasised journey council as a tool for implementing transparency and the feeling of being part of the group. In nature guiding the guide needs to be trusted by the guests in his decision-making, otherwise situations can evolve into critical situations. By

establishing a foundation of transparency, the guests both understand and trust the guides' decisions. It is the guests understanding of the guides' change in roles, that is the success criteria of the transparent nature guiding. The interviewees refer to values from friluftsliv as fundamental for transparent nature guiding. Furthermore, it was implicated that transparent nature guiding is rooted in the Norwegian traditions of friluftsliv and friluftsliv education. Transparent nature guiding seems to draw parallels to the methods and philosophies of friluftsliv and ecotourism, where the educational aspect is essential. However, the nature guides emphasised the need of experience to be able to successfully perform transparent nature guiding.

Thus, the main purpose of the study, of adding new knowledge to the understanding and practice of transparent nature guiding, has been accounted for. However further studies are necessary in order to get a holistic understanding of transparent nature guiding.

Relevance and further studies

This study has laid a foundation for the understanding of the transparent nature guiding. Further studies are necessary for strengthening, expanding and completing a clear commonly understood definition.

The nature guide has, in this study, expressed his understanding of transparent nature guiding as well as his experiences using transparency in guiding. A further definition would then require different aspects on the subject.

Since the focus so far has been on interviews, a future relevant focus on the subject could be to understand how transparent nature guiding actually works in practice. A way to study this aspect, would be by field work; observing the nature guide in action. This could also be an opportunity to observe the experiences from the perspective of the guests, which is an important aspect when trying to define transparent nature guiding.

The interviewees from this study expressed the importance in having experience as a nature guide, to be able to successfully implement transparent nature guiding. Obvious questions for further analyses would be, how to gain this experience, and when has one gained enough experience to be a transparent nature guide? Furthermore, the interviewees implied that both age and gender affects the guiding, as well as the perception of the guide. This aspect is therefore also relevant, when trying to understand a nature guides experience with transparent guiding. A future study could be to design a similar thesis,

but with groups of interviewees divided by gender and age, in order to understand the differences in perception by these parameters.

This thesis can only serve as a building block for further studies, but further research on the abovementioned would contribute and build to the knowledge on transparent nature guiding, already gained from this master thesis.

In the recent years, the attention on the nature guide's competence has been stressed. Additionally, more nature guide educations have been established in Norway over the last years. This thesis is a contribution towards gaining new knowledge on the work of the nature guide, which can contribute to the education of future nature guides.

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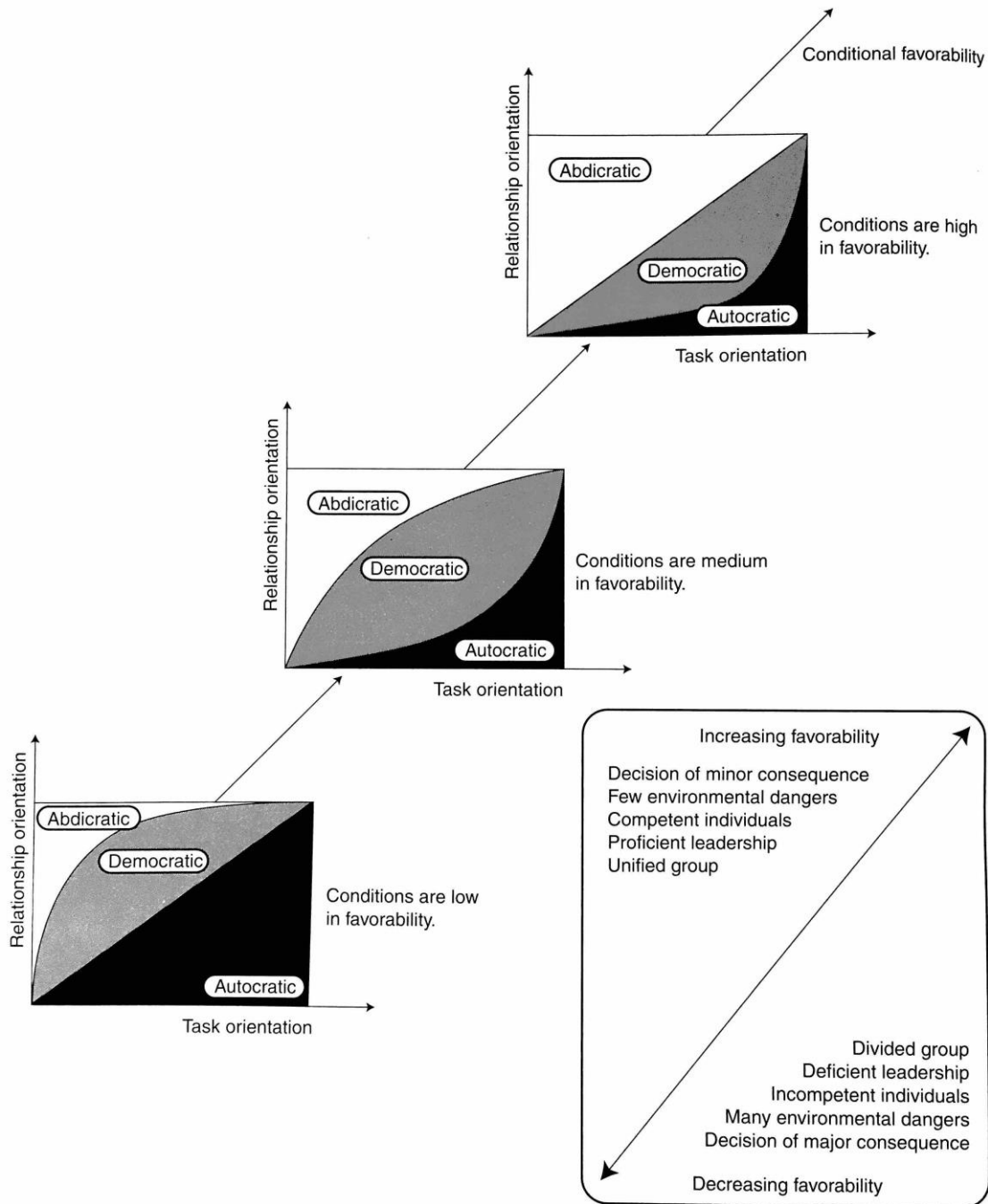
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8 Appendix

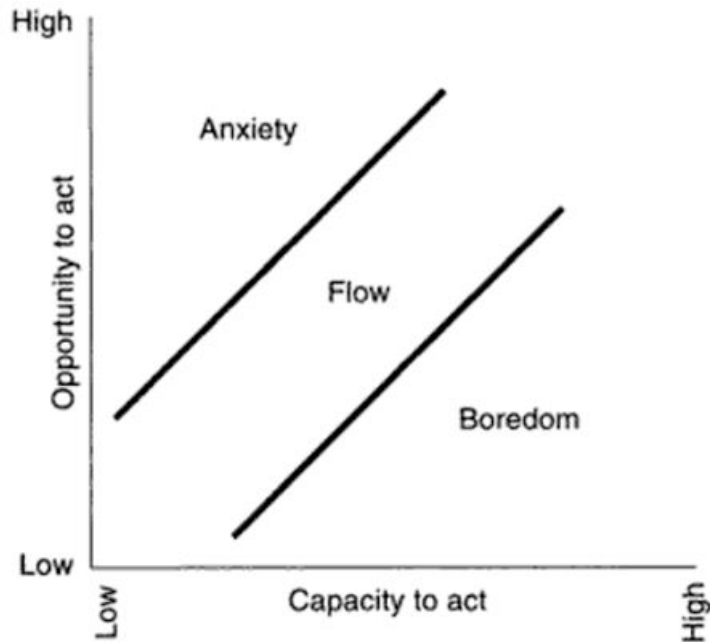
App. 1 Conditional Outdoor Leadership Theory (COLT)

(Priest & Gass, 2005, p. 62)



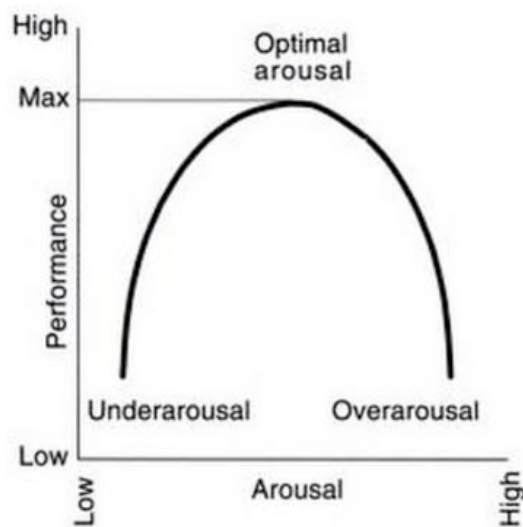
App. 2 A graphic representation of flow theory

Priest and Gass (2005, p. 48)



App. 3 A graphic representation of optimal arousal theory.

Priest and Gass (2005, p. 47)



App. 4 3x3 filter method

(Den Norske Touristforening, 2017a)

Turplanlegging	Vær og snø	Terreng	Menneske
<p>Planlegg på forhånd:</p> <p>Hva kan dere planlegge på forhånd?</p> <p>Legg gjerne alternative planer som gjør at dere kan gjennomføre selv om forholdene endrer seg.</p> <p>Vurder i hvilke situasjoner dere eventuelt bør avbryte turen.</p>	<p>#3 Ta hensyn til vær- og skredvarsel.</p> <p>Eksempler:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Skredfare i området? Sjekk varsom.no <input type="checkbox"/> Kan det være fare for skogbrann? Sjekk skogbrannvarselet. <input type="checkbox"/> Usikker is i området, isvarselet i aktuelt område. <input type="checkbox"/> Kan dere miste sikten? Kan det bli frost eller uvær? Sjekk yr.no. <p>Juster utstyrslista .</p> <p>Legg alternativ plan for turmål/overnatting slik at turen uansett gir glede.</p>	<p>Vurder terrenget:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Se på kartet, bratthetskart på nett, ut.no etc. <input type="checkbox"/> Finn noen med lokalkjennskap som kan fortelle dere mer om terrenget. <input type="checkbox"/> Hvilke spesielle hensyn må dere ta (uoversiktlig/ ujevnt/vått/glatt osv.)? <p>Juster ruta hvis nødvendig.</p> <p>Tegn inn mulig alternativ rute på kartet</p>	<p>#4 Vær forberedt på uvær og kulde, selv på korte turer.</p> <ul style="list-style-type: none"> <input type="checkbox"/> Er dere mange nok til å gjennomføre turen på forsvarlig vis? <input type="checkbox"/> Er alle like motiverte til å være med? <input type="checkbox"/> Kjenner dere til særlige utfordringer knyttet til f.eks. helse, alder, eller konflikter? <p>Juster ned ambisjonene og omfordel vekt og ansvar hvis nødvendig.</p> <p>Tenk høyt rundt hva dere kan gjøre for å få opp humøret om dette skulle svikte...</p>
<p>Områdevurdering ved ved turens start:</p> <p>Er det behov for endringer i turplanen?</p> <p>Hvis dere skal reise langt, kan det være nyttig å gjøre noen av vurderingene når dere drar hjemmefra og andre når dere ankommer turområdet.</p> <p>#7 Bruk kart og kompass. Vit alltid hvor du er.</p>	<p>Har det oppstått vanskelige/uforutsatte værforhold:</p> <p>Stor brann- eller skredfare?</p> <p>Er dere eventuelt forberedt på å håndtere disse endringene?</p> <p>Må planen justeres?</p>	<p>Du og gruppa får sett terrenget for første gang /eventuelt sett på kjent terreng med flere eller nye øyne.</p> <p>Avstem kart og terreng. Vit hvor du er og bli enige om synlige punkter dere går mot.</p> <p>#6 Ta trygge veivalg. Gjenkjenn skredfarlig terreng og usikker is.</p> <p>Aktuelt med alternativ rute?</p>	<p>Vurder situasjonen og stemningen i gruppa (dagsform, motivasjon).</p> <p>Har alle med seg nødvendig utstyr?</p> <p>#5 Ta med nødvendig utstyr for å kunne hjelpe deg selv og andre.</p> <p>Er det eventuelt andre mennesker å ta hensyn til i området?</p>
<p>Risikomomenter underveis</p> <p>Kritiske punkter turfølget må være oppmerksom på?</p> <p>Enkelt heng – løsne og utløpsområder for skred?</p> <p>Noe kan dere se på forhånd, og dere kan lage en plan for hvordan å unngå eller håndtere dem.</p>	<p>Hvilke forhold må dere være spesielt oppmerksomme på?</p> <p>Glatt, hardt, bratt; fare for utglidning?</p> <p>Nylig gåtte skred? Drønn i snødekket? Skytende sprekker?</p> <p>Økende vindstyrke, at sikten blir dårlig, temperaturen synker eller stiger kraftig?</p> <p>Bryt eller følg alternativ plan?</p>	<p>Byr terrenget på noen farlige steder?</p> <p>For eksempel bratte stup, økt vannstand i elva, steinsprang, skredterreng (løsneområder brattere enn 30 grader og høyere enn 5-6 meter og utløpsområder – lengde = 3 ganger høyden på hengt)</p> <p>Endre til alternativ plan?</p>	<p>Er noen som trenger hjelp eller spesiell oppfølging?</p> <p>Er det noen som ikke klarer å henge med, virker lite motivert eller mangler ferdigheter.</p> <p>Vurder hva som kan gjøres for å få opp stemningen. Kanskje er det å iverksette alternativ plan...</p> <p>#9 Spar på kreftene og søk ly om nødvendig.</p>

App. 5 Interview guide

Intervju-guide

Formaliteter

- Intervjuer taes opp på digitalt lydbånd
- Innsamlede opplysninger vil bli delvis anonymisert
 - Vil ikke bruke navn, men en ville kanskje kunne gjenkjenne deg.
- i. Hva er en god naturguide?
- ii. Hvordan jobber du for å oppnå god opplevelse og sikkerhet?
- iii. Hva er tankene dine rundt transparent naturguiding som metode?

Bakgrunn

- Utdanning?
- Yrkeserfaring?
- Egne ture og general friluftslivserfaring?

Natur-guiding

- Jobber du som naturguide?
 - a) Hvordan?
 - b) Hva er det som er viktig for deg?
 - c) Hva tror du kjennetegner deg som naturguide?
 - d) Hvilke kompetanser kjennetegner god naturguide?
 - e) Hva tenker du om rollen din som *naturguide*?
 - f) Hva kjenner du til til transparent føring/guiding?
 - Hva er formålet med føringen?
 - Vil du mene du jobber transparent?
 - Har du noen eksempler?

Opplevelse

- **Kort:** Hva er det som kjennetegner gode opplevelser for gjestene?
 - a. Hva skiller mellom gode og dårlige opplevelser for gjesten?
 - b. Hvordan jobber du for å gi slike opplevelser?
 - c. Eksempler?
- Hva er viktig i forhold til relasjonen med gjestene?
 - a. Hvilke elementer mener du er viktig for å sikre gode grupperelasjoner?
 - b. Hvordan håndterer du gruppe under beslutningstaking
 - c. Hvor stor innflytelse har gruppen på valgene dine

Sikkerhet

- Hvilken relasjon har gjesten til sikkerheten?
 - a. Hvilken rolle forventes de å ta?
 - b. Hvordan ivaretar du denne?
- I hvilken grad er gruppen bevisst om konsekvensene når du jobber?
 - a. Hvorfor?
 - b. Hva gjør dette ved gruppen?
- Hvor mye av jobben din går på sikkerhet?
 - a. Hvilken betydning har gruppen når du jobber med sikkerhet?
 - b. Hva gjør du for å minske risikoen for at du gjør feilvurderinger?

Åpenhet og kommunikasjon

- I hvilken grad invitere du gruppen din til diskusjon?
 - a. Hvor mye for gruppen bestemme?
 - b. Hvordan kan det påvirke sikkerheten?
 - c. Hvor er grensen?
- Hvilken type informasjon deler du med gruppen?
 - a. Hvordan selektere du informasjonen?

Ferdråd og Friluftsliv

- Er du kjent med ferdråd?
 - Er det noe du har en relasjon til i jobben din?
 - Hvordan kan det påvirke sikkerheten?
- I hvilket omfang bruker du friluftslivserfaringen din på jobben?
 - Hva er det som kjennetegner FL i en kommersiell kontekst?
 - Bruker du elementer fra FL i forhold til sikkerhet
 - Hvordan påvirker det sikkerheten?
 - Hvorfor bruker du disse?

Utfordringer

- Hvilke utfordringer trur du kan knytte seg til det å jobbe (transparent)/åpent og inndrag gruppa unner beslutningstaking?
- Har måten du jobber på endret seg igjennom karrieren din?
 - Kunne du ha jobbet på samme måten da du begynte?
- Hvordan trur du alder og kjønn kan påvirke måten du jobber på?
 - a. Har kjønn noe å si i forhold til hvordan gjestene tar imot føringen din?
 - b. Har alder?.

App. 6 Information description

Inforskriv om invitasjon til deltakelse i forskningsprosjekt om [naturguiding](#)

I forbindelse med mitt mastergradsarbeid ”Naturguiding” ved Norges Arktiske Universitet (UiT) ønsker jeg å invitere deg til å delta i prosjektet. Dette innebærer tillatelse til å intervju deg med utgangspunkt i følgende spørsmål:

i. *Hva er en god naturguide?* ii. *Hvordan håndtere du beslutningstaking?* iii. *Hva er tankene dine rundt transparent naturguiding?*

Intervjuer taes opp på digitalt lydbånd og vil oppbevares på passord beskyttet pc, som kun vil vær tilgjengelige for forskeren og delvis veilederen.

Prosjektet er meldt til personvernforbundet for forskning (NSD - Norsk senter for forskningsdata, prosjektnummer 50275) deltakelse er frivillig og jeg vil behandle all informasjon som samles inn konfidensielt/fortrolig. Innsamlede opplysninger vil bli delvis anonymisert ved prosjektslutt, senest 01.08.2016. En delvis anonymisering innebærer at personopplysninger blir slettet eller kategorisert og at alle navnelister slettes eller makuleres. Yrke og felt-posisjon vil være opplyst i prosjektet, da dette vil kunne fremme validiteten av resultatene. Utsagn vil henvises til yrkes kategorisering og ikke til den enkelte personen. Lydbåndopptak vil bli slettet.

Det er mulig og få lese egen utsagn og endre eller tilbakekalle sitater inntil prosjektavslutning; 30.04.2017. Det er i tillegg mulig å trekke seg fra deltakelse i prosjektet, gjennom hele prosessen, uten å måtte oppgi begrunnelse.

Jeg har selv flere års erfaring med arbeid som naturguide både fra Grønland, New Zealand, Norge og Svalbard (2011 – 2016). Har tatt utdanning i natur, kultur og friluftslivsveiledning på Høgskolen i Telemark, Bø. Har i tillegg gjennomført årstudiet Arctic Nature Guide på Svalbard ved UiT Norges arktiske universitet.

Mulige positive effekter av mitt arbeid på kort sikt, er at deltakerne blir mer bevisst på sin egen rolle og praksis som naturguider. På lang sikt, vil forskning på guiderollen og læring av guidekompetanse kunne bidra til å utvikle bedre utdanninger for naturguider og heve deres yrkesmessige status. Håper du derfor ser nytten av å delta i dette prosjektet. I tillegg kunne bevisstgjøre mulige redskaper for naturguiden

Carsten Rolland (UiT, campus Alta) er tilknyttet prosjektet som prosjektveileder. Og du kan opprette kontakt til han på emailadressen: carsten.g.rolland@uit.no

Er det spørsmål knyttet til henvendelsen, vennligst ta kontakt med

René Wilkens.
Naturguide/Master student
Master i idrettsvitenskap
UiT Norges arktiske universitet
Mob: +47 4053 5659
Mail: renekwilkens@gmail.com

App. 7 Declaration of consent

Samtykkeerklæring

Jeg her mottatt skriftlig og/eller muntlig informasjon om forskningsprosjektet; naturguiding, opplevelse, sikkerhet og transparens, og er villig til å delta på intervjuer.

Informant

Sted, dato og navn

App. 8 Answer receipt from NSF



Carsten Rolland
Idrettshøgskolen UiT Norges arktiske universitet
Follumsvei 31
9510 ALTA

Vår dato: 24.10.2016

Vår ref: 50275 / 3 / IJJ

Deres dato:

Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 28.09.2016. Meldingen gjelder prosjektet:

50275	<i>Kompetanse innan naturguiding</i>
<i>Behandlingsansvarlig</i>	<i>UiT Norges arktiske universitet, ved institusjonens øverste leder</i>
<i>Daglig ansvarlig</i>	<i>Carsten Rolland</i>
<i>Student</i>	<i>René Wilkens</i>

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, <http://www.nsd.uib.no/personvern/meldeplikt/skjema.html>. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://pvo.nsd.no/prosjekt>.

Personvernombudet vil ved prosjektets avslutning, 31.07.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Ida Jansen Jondahl

Kontaktperson: Ida Jansen Jondahl tlf: 55 58 30 19

Vedlegg: Prosjektvurdering

Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.



INFORMASJON OG SAMTYKKE

Utvalget informeres skriftlig om prosjektet og samtykker til deltakelse. Informasjonsskrivet er godt utformet, men du bør tilføye navn og kontaktinformasjon til veilederen din. Merk at NSD har byttet navn til NSD - Norsk senter for forskningsdata.

INFORMASJONSSIKKERHET

Personvernombudet legger til grunn at student og veileder følger UiT Norges arktiske universitet sine rutiner for datasikkerhet.

PUBLISERING AV PERSONOPPLYSNINGER

Det oppgis at indirekte personopplysninger skal publiseres. Personvernombudet legger til grunn at det foreligger eksplisitt samtykke fra den enkelte til dette. Vi anbefaler at deltakerne gis anledning til å lese igjennom egne opplysninger og godkjenne disse før publisering.

PROSJEKTLUTT OG ANONYMISERING

Forventet prosjektlutt er 31.07.2017. Ifølge prosjektmeldingen skal innsamlede opplysninger da anonymiseres. Anonymisering innebærer å bearbeide datamaterialet slik at ingen enkeltpersoner kan gjenkjennes. Det gjøres ved å:

- slette direkte personopplysninger
- slette/omskrive indirekte personopplysninger
- slette digitale lydopptak