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Welcoming tourism with trepidation

Exploring local understandings of tourism in Rosendal

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Abstract

Tourism can play a significant role for places and people, and can contribute to change how places are experienced. This thesis explores how tourism is understood to shape and change the village of Rosendal by looking at how the past, present and future presence of tourism is experienced and understood from a local perspective. Qualitative interviews with inhabitants and tourism businesses in Rosendal were conducted in order to investigate this. Using historical sources to look at Rosendal's geographical and historical contexts illuminate how the village has been shaped and reshaped throughout history. The study sheds light on issues such as social sustainability, questioning who belongs in a place, worrying about the future significance of tourism and the matter of where a place belongs in a regional tourism context. On the other hand, the study discusses how tourism can be experienced as a welcome contribution that makes the village a more interesting and attractive place to live. It is evident that tourism is experienced as something that positively contributes to the village, but also as a threatening and worrying element.

Keywords: tourism development, sustainable tourism, social sustainability, local perspective, Rosendal, place, change, region, historical context

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1 Introduction

Many places around Norway notice the presence of tourism to a smaller or larger extent. They may be small villages or larger towns, but the people who live there nevertheless experience tourism's presence in the place they call home. Some people consider their place a "tourist place" whilst others do not consider tourism a central part of their place. Some love tourism, and others hate it. Some are hugely affected by its presence, whilst others do not notice it at all. Tourism is nevertheless a topic of conversation all around Norway and outside Norway, because tourism tends to have some sort of significance for places and people. Its presence can make an important economic contribution, it can make residents annoyed, it can make them proud, and it can have consequences for the environment. Tourism can also play a role in whether or not people choose to settle down in a place. Evidently, tourism can be noticed in different ways and to varying extents.

This thesis will shed light on the topic of tourism's presence in a place and what role it can play for the place and for the people who live and work there. Topics of sustainability, tolerating tourism and the responsible development of tourism will be raised. Similarly, issues concerning how tourism can contribute positively to a place and to those who live there will be discussed. This thesis will not provide answers to such issues, but will shed light on them.

1.1 The research question and aim of the study

The more specific purpose of this thesis is to illuminate how inhabitants and tourism businesses understand tourism to shape and change the village of Rosendal. This village has been welcoming tourists for a long time, but with varying volumes. The type of tourist visiting Rosendal has also varied, from individual tourists just passing through, to holiday home tourists, to cruise tourists, for example. In the context of this, tourism is increasingly making a presence in this village and is increasingly noticed by the people who live there.

The research question goes as follows: How does tourism shape and change how Rosendal is experienced from a local perspective?

I have studied this question through a temporal aspect by looking at how the past, present and future presence of tourism in Rosendal is experienced and understood from a local perspective. I have also approached this question by looking at how larger historical and geographical contexts continually shape Rosendal. I was interested to learn how the informants understand tourism to have developed in the time when they have lived and worked in Rosendal, how tourism is presently experienced, and how they understand the future presence of tourism in the village. By gaining an understanding of this, I was aiming to learn how the informants' experience of being in Rosendal can change due to tourism and how they experience the village to be shaped by tourism. In order to investigate this I conducted qualitative interviews with inhabitants and tourism businesses in Rosendal. I also used historical sources and engaged in observations myself.

The aim of this thesis is to start a conversation about the significance tourism can have for a place and for the people who live and work there. I want to shed light on issues that are apparent not only in Rosendal, but elsewhere as well. As such, the aim of this thesis is not to suggest solutions of how to keep developing tourism or how to best facilitate tourism in Rosendal or in any other place. Neither is it to find consensus regarding how the informants experience tourism in Rosendal. I will come back to the aim of being a conversation starter in the methodology chapter.

1.2 Introduction to Rosendal

Rosendal is located in South-Western Norway in Vestland county¹ and is Kvinnherad municipality's administrative centre. There are 804 people living in Rosendal and 13 071 inhabitants in the whole municipality (Statistics Norway [SSB], 2020a). Important industries in Kvinnherad include power production, agriculture, fishing, aluminium production, shipbuilding and, increasingly, tourism. Many of these industries are present in Rosendal. The municipality lies along the Hardangerfjord, the second longest fjord in Norway. In

¹ The two counties Hordaland and Sogn og Fjordane merged and formed Vestland county 01.01.2020. Kvinnherad municipality belonged to Hordaland county prior to this merge.

administrative terms Kvinnherad belongs to the Sunnhordland region of Vestland county and borders the Hardanger region. Sunnhordland mostly comprises municipalities along the coast of the North Sea, where some of them are pure island municipalities. Kvinnherad is more sheltered along the fjord, with the majority of the municipality situated on the mainland. Kvinnherad also has several islands, particularly in the southern end of the municipality. Rosendal is centrally located within the municipality. Even though most of Kvinnherad is on the mainland, communication such as ferries, express boats and underwater tunnels are important for connecting places within Kvinnherad and to keep Kvinnherad connected to the rest of the country.

Rosendal is situated between the cities of Bergen and Haugesund. As Norway's second largest city, Bergen is important as a source market for tourists, but it is also important for locals in terms of access to services that are not available in the municipality or close to it. Bergen can easily be reached from Rosendal by taking an express passenger boat, which takes approximately two hours. It is also possible to drive to Bergen and Haugesund, but this requires taking ferries. The only mainland connection Kvinnherad has to the rest of Norway is a tunnel under the Folgefonna glacier, connecting Kvinnherad with Odda. Odda is an important place for tourism because of its close proximity to Trolltunga, a scenic cliff that has become immensely popular in the last ten years and grown to be one of Norway's major tourist attractions. Odda does not have accommodation for all of the Trolltunga tourists, which may lead some to stay in Rosendal or in other areas close to Trolltunga.

Folgefonna national park covers several municipalities, and a large portion of it lies in Kvinnherad. The national park gets its name from the Folgefonna glacier, Norway's southernmost and third largest glacier. Rosendal functions as one of the gateways to the national park, and the Folgefonna glacier is located in close vicinity to Rosendal. This means that a visit to Rosendal can easily be combined with a visit to the glacier. The Folgefonna centre, which opened in 2017, is centrally located in Rosendal's harbour. In this centre people can learn about the glacier, the fjord and climate change. The centre also hosts the tourist information for the municipality.

In media coverage and in a tourism context Rosendal is often referred to as an idyllic, romantic and picturesque village. It is characterised by tall alpine mountains, lower hill-like mountains, patchwork quilt agricultural land, waterfalls, rivers and valleys. The village boasts

a varied nature that facilitates outdoor activities for all difficulty levels and interests. You can hike mountains almost 1500 meters above sea level, but also take the baby stroller for a carefree walk into the valleys. Tourists come to Rosendal to enjoy nature, but also to engage in cultural activities, such as visiting the barony Rosendal and its impressive garden. The barony Rosendal from the 1660s is the only barony in Norway and will be further discussed later in this thesis.

1.3 Why Rosendal?

Rosendal was chosen for this thesis due to my relationship with this place. I am not from Rosendal, but I grew up in a village called Sunde in Kvinnherad municipality, which is a 35 minute drive away from Rosendal. Even though I am not from Rosendal, I have spent a lot of time there due to having grandparents in the neighbouring village Løfallstrand, and I have many happy childhood memories from Rosendal. For three years I lived in Australia to do my bachelor's degree in tourism management, and during this time I developed a scepticism towards tourism at the same time as my interest in Norway increased. Prior to moving to Australia I had always been preoccupied with other countries, but during those three years on the other side of the planet I became increasingly preoccupied with the state of tourism in Norway. After finishing my bachelor's degree I started working at the barony Rosendal, which strengthened my relationship with Rosendal, but this job also showed me sides of tourism in Rosendal that worried me. I saw that Rosendal could be an example of what can happen in a Norwegian village when tourism makes its presence known and I wanted to look deeper into this issue in my thesis. I will further explain my worry about tourism, my position in this field and my relationship to Rosendal in the methodology chapter.

1.4 Structure of the thesis

This thesis is divided into six chapters: this introductory chapter, the methodology, theoretical perspectives, an analysis of Rosendal's historical context, an analysis of the empirical data gathered, and finally, implications.

In this introductory chapter I have outlined the research question and aim of the project, and I have introduced Rosendal and why this place was chosen. In the following methodology chapter I will describe how I have gathered data through qualitative interviews and how my role in this project has played a part.

In the theoretical perspectives chapter I will discuss a range of theories. Some theories are described as useful for this project, whilst other theories are acknowledged as being part of the tourism literature, but will not be used to make sense of the empirical data gathered.

In the chapter about Rosendal's historical context I will look at how Rosendal has been shaped throughout history, which provides a context for interpreting what is going on today. In the following analysis chapter I will use literature to discuss the themes that arose from the empirical material. Finally, in the last chapter I will discuss the implications of this study.

2 Methodology

In this chapter I will outline and discuss the methodological part of this project. First, I will open up about my own position in this field. I will then describe a pilot study that helped narrow down the scope of the thesis, and outline the secondary sources I used to apply richness to the material. Qualitative interviews will be discussed as the chosen method, and I will describe how I created the interview guide and how I chose and recruited informants for the study. I will also discuss the research experience and reflect on my role as a researcher. Finally, I will outline the analytical process and the ethical considerations taken in this study.

I want to note that this project is philosophically rooted in constructivism. It is based on the idea that people understand the social world differently, where the appearance of the world changes according to the context, whether that context is cultural, geographical or temporal, for example (Moses & Knutsen, 2012, p. 199). There is also the idea that the social world is constructed by humans when we throughout history interact in society by using language and ideas (Moses & Knutsen, 2012, p. 199). Therefore, there are multiple social realities rather than one objective social reality that can be found “out there” (Guba & Lincoln, 1994, p. 111). Following these philosophical ideas, I acknowledge that there are many understandings and experiences regarding tourism in Rosendal, where I do not seek one objective truth or see any understandings or experiences as more or less “true” than others (Guba & Lincoln, 1994, p. 111). Furthermore, in my constructivist approach I see values as important and as always present in research. Guba and Lincoln (1994, p. 114) state that excluding values would not be acceptable and it would be impossible for values to not influence the outcomes of research.

Moreover, constructivists see knowledge as always being knowledge-in-context, meaning that knowledge is always socially situated (Moses & Knutsen, 2012, p. 201). Moses and Knutsen (2012, p. 201) state that “knowledge is always somebody’s knowledge”, and that it is important to be self-aware and sceptical of this knowledge because it can be used to dominate or enslave. Similarly, Ren, van der Duim and Jóhannesson (2018) outline that research is always a “power-ridden and situated endeavour” (p. 4). As I am working with such situated knowledge in this project, I have tried to be a reflexive researcher. Alvesson (2003, p. 24) states that the researcher is part of the social world studied, which means it is important for the researcher to be aware of this, explore it and to critically think about it. When Hannam

and Knox (2010, p. 186) discuss reflexivity, they point out that it is impossible for the researcher to not be biased, and researchers should embrace their own biases and critically think about their understandings. This coincides with the constructivist philosophy, where our observations of the world are never neutral or free from bias, which means that researchers should be open and honest about how their contexts influence the way they understand the world (Moses & Knutsen, 2012, p. 11). I will address reflexivity further later in the chapter.

In many ways I have been gaining knowledge of this topic over several years through my job at the barony, but also through spending a lot of time in Rosendal my whole life. I have activated this knowledge throughout this thesis. In chapter four I will use my own experiences and knowledge to relay the stories that are told of the barony and the church in a tourism context. I have therefore used myself as a resource, demonstrating that stories collected in the field can be influenced by the researcher and not just the informants (Hannam & Knox, 2010, p. 180). This is in line with the constructivist philosophy, where the researcher together with informants create knowledge through their interactions (Guba & Lincoln, 1994, p. 111).

Furthermore, Vannini (2015, p. 319) challenges researchers to let their research “dance a little”, which can mean to embrace that research is not perfect, to learn to fail and to disrupt the systems of procedure in research. In other words, Vannini (2015) urges researchers to experiment and break the rules. I have been doing this by following my intuitions, figuring things out as I go, and by letting myself take an active part of this project. Similarly, Ingold (2017, p. 24) encourages researchers to use their own voice and be brave by saying what they think instead of hiding behind other people’s voices. In the following subchapter I will do this by outlining my position regarding tourism and tourism development in Rosendal.

2.1 My position

As mentioned in the introductory chapter, I have had a lifelong relationship with Rosendal due to having grandparents in the neighbouring village Løfallstrand. For my sisters and I, visiting our grandparents did not just involve staying in Løfallstrand, but we would also spend a lot of time in Rosendal. We would use the garden of the barony as a playground, just like those who grow up in Rosendal do. We would try to fit in the hollow tree trunks and we would pretend like the rose garden was a labyrinth and run around in it, trying to catch each

other. As I got older my relationship to Rosendal changed, although I would still try to see if I could fit in the hollow tree trunks and I still saw the rose garden as a labyrinth. However, now there were other activities to do in Rosendal too, such as meeting up with friends. And then it was time to venture out into the world, which is when I started using Rosendal as a reference point when explaining to people from other parts of the country where I was from, because a lot of people have heard about Rosendal. I would show images of Rosendal to people from other countries to demonstrate that I grew up in a beautiful place, even though I was not actually from that particular village myself. And finally, I started working at the barony. I was no longer hiding in tree trunks or running around the rose garden. All of a sudden I was telling visitors the history of the barony, I was serving them dinner and I was overseeing concerts. I was spending more time in Rosendal than I ever had before, and I loved working in this beautiful place that tourists were in awe over. It made me feel proud.

This thesis does not only stem from my relationship with Rosendal, but also from a concern regarding tourism, specifically concern for tourism in Rosendal. I worry about Rosendal because of my involvement with the place, but my worry is also due to my educational background. When I started my bachelor's degree in tourism management, everything I learned was interesting, and at first I did not see many problems with tourism. One of the reasons why I started studying tourism was because I loved travelling, so I essentially started studying my hobby. However, as I learned more about tourism and travelled more myself, I became increasingly critical towards this phenomenon. I developed an unsettling concern for what tourism can do to cultures and natures. I started asking if it was acceptable for businesses to earn money from exploiting people or destroying nature, and was confronted with situations where I had contributed to this by spending my money on touristic experiences that I would never have purchased today. I developed a tendency to only see the negative aspects of tourism. Still, I continued studying tourism despite this scepticism, or perhaps because of it.

The scepticism and unsettling feeling influenced the development of this thesis, as I was critical towards the development of tourism in Rosendal. When I started data gathering I had to be a reflexive researcher. I had to reflect on my own assumptions and understandings before and after I met informants. During this project I have talked to people who feel the same way as me, but also to those who feel the complete opposite way. I have had to keep an open mind when people have had opinions that differ from mine, and when I have listened to

such opinions I have been open to questioning my own. During this project my opinions have not changed drastically, but my mind has certainly opened. The informants have reminded me of the positive aspects of tourism, and I am grateful to have had this reminder. They reminded me that tourism does not necessarily destroy natures and cultures, and that tourism can be an important contribution to a village like Rosendal. As such, this is an example of how I have been a reflexive researcher, as I have interpreted and questioned my own assumptions and interpretations (Alvesson & Sköldbberg, 2009, p. 9).

My contribution with this thesis is to start a conversation about tourism in Rosendal, rather than suggesting how to “fix” tourism there. I do not consider it right of me to suggest any solutions because of my position and because research is always laden with power (Ren et al., 2018, p. 4). As Moses and Knutsen (2012, p. 201) argue, knowledge and power are closely associated because knowledge is always somebody’s knowledge. Still, as I am a part of the conversation I will not pretend like it is possible to represent my experiences and the informants’ experiences in a neutral or impersonal way (Vannini, 2015, p. 318). Vannini (2015, p. 319) argues that researchers should “flirt” with reality instead of being preoccupied with representing a specific reality. This is in line with a constructivist view of keeping the conversation going instead of looking for an objective truth (Moses & Knutsen, 2012, p. 200). This conversation is not created by me alone, but is created together with those I have crossed paths with during this thesis work, such as the informants, as a form of collaboration (Jóhannesson, Lund & Ren, 2018, p. 40). Consequently, we can start the conversation together, which I will come back to in the final implications chapter.

2.2 Pilot study

In the summer of 2019 I worked at the barony Rosendal and used this summer to reflect on my thesis and focusing the thesis topic. I have been working at the barony for a few years as a guide, café staff, selling tickets, I have worked at the barony’s bed and breakfast, been a waitress and worked at concerts. These tasks mean that you get to meet and talk to tourists in various settings. The summer of 2019 I was interested in hearing how tourists ended up in Rosendal, what they did there and what they thought of Rosendal. Through these conversations it became apparent that Rosendal is a relaxing and idyllic place for tourists to come to, and a place where they feel welcome. Many said they wanted to come back. These

conversations also shed light on how tourists use Rosendal, which made me think more and more about how the tourists' usage would be experienced by locals in Rosendal. I kept a journal of these observations and conversations as a way of maintaining a structure of my experiences. At the end of the summer I used the notes from the journal to better remember the impressions I had had, which helped narrow down the scope of the thesis.

I also had some touristic experiences in Rosendal myself, where I did some of the same activities tourists might do. This included going on walks along the harbour, walks into the valleys of Rosendal or just hanging out in the garden of the barony. By doing such activities I used the space in Rosendal like tourists might do, and encountered both problems and possibilities that tourists might encounter. For example, I experienced having to change my original hiking plans because the parking for the hike was full. I then had to think of something else to do, which is a situation visitors in Rosendal may also experience. Aspects such as overcrowded parking gave me insight into how tourists can be impacted by the increasing popularity of Rosendal, and made me wonder how this is experienced by locals.

Before that summer I had a different thesis topic and research question than what I ended up with. Originally I was going to research "The Trolltunga effect" in a larger geographical area. I had been afraid of choosing Rosendal as the place of study, as I feared it would be uncomfortable to study a place I had a close relationship with. Therefore, I initially chose to focus my thesis on "The Trolltunga effect". This way I could study my home area, which I knew I wanted to do, but I could still keep the project at a comfortable distance. I was also hesitant to focus on Rosendal because I did not know if I was worried about tourism there because I had been studying tourism and therefore noticed worrying elements because I was looking for them. I did not want to risk choosing Rosendal if there was "nothing" to find there. However, during that summer I realised that choosing Rosendal was what I should do, perhaps because I realised Rosendal was worth studying, as I understood I was not the only one worried about tourism. Additionally, I could not ignore my involvement with Rosendal, and saw that studying a place I had a close relationship with could be a strength rather than a weakness. Therefore, I decided to focus on Rosendal and to pursue how tourism in Rosendal is experienced from a local perspective.

2.3 Secondary sources

I wanted to challenge myself to not shy away from applying richness and thickness to this thesis (Ortner, 1995, p. 174). I wanted to consider the details, instead of sparing them, thus focusing on the thickness and richness of the material (Ortner, 1995, p. 174). I have used several secondary sources that have contributed to making the material richer and thicker. In the fourth chapter I have used historical sources to communicate Rosendal's history and to discuss how the village has been constructed throughout centuries. The historical sources are predominantly local history books written by and for locals in Kvinnherad, but I have also used books focused on Hordaland county, where Rosendal has been mentioned. Additionally, I will communicate the stories we tell in a tourism context by using my knowledge from having worked at the barony, where this information derives from the barony.

Furthermore, I have used the local newspaper Kvinnheringen as a source for the historical chapter, but also in the analysis of the empirical data. Kvinnheringen has digitalised its physical newspapers going back to 1973, and when you have a subscription you can read them and search in the archives. I did this in order to find information that would contribute richness to the discussions. Most notably, I used the newspaper to learn the history of cruise tourism in Rosendal. I also read articles that are more recent and therefore available as online articles. However, most of the material I used can only be found in the newspaper's digitalised physical version.

Finally, I have used Statistics Norway (SSB) to apply richness. For example, after the informants claimed that Rosendal's population has declined, I used SSB to check this by building a dataset on SSB's website. The dataset compared the different age groups of the population in 1999, 2009 and 2019 to see how the population developed from decade to decade. I will mention this in the fifth chapter.

2.4 Qualitative interviews

Qualitative individual interviews was chosen as a method because I was interested in hearing the informants' stories and opinions regarding tourism in Rosendal. Qualitative methods usually start with the subject studied and the subject's perspectives and actions, and

interviewing is one such method (Alvesson & Sköldbberg, 2009, p. 7). Additionally, interviewing is a valuable method for uncovering differences in people's experiences and understandings (Picken, 2018, p. 202). In order to learn as much as possible from people who may have such different understandings and experiences, I interviewed two groups of informants: inhabitants and tourism businesses. This decision was based on the assumption that the inhabitants and businesses would have varying opinions and experiences related to tourism, and I considered it important to acknowledge as many opinions and experiences as possible. As will be discussed shortly, the decision to interview two different groups of informants led me to make two different interview guides and to conduct two data collection periods.

Interviewing is often chosen as a method in qualitative research because there is the assumption that the interview will uncover knowledge and stories (Picken, 2018, p. 200). Due to the philosophical viewpoint taken in this thesis I was interested in each and every story told and to interpret and try to understand them, rather than finding a consensus amongst the informants (Moses & Knutsen, 2012, p. 16). Furthermore, interviews are often divided into how structured they are, where the level of structure can influence the nature of what informants say. Semi-structured to unstructured interviews allow unexpected themes to arise because the informants are allowed to talk about what they find important, whilst more structured interviews can produce answers that meet the expectations of the researcher and help answer specific issues raised by the researcher (Alvesson, 2011, p. 49). The level of structure in this project varied from semi-structured to unstructured, which differed from informant to informant. I will discuss this further in the next subchapter.

It is important to be aware that interviews have limitations and to consider what the interview situation is, which a lot of literature concerning methods do not critically address. I find Alvesson's (2011) work valuable, as he addresses these issues. Alvesson (2011) asks us to keep in mind that the interview is a complex social event involving complex linguistics. A problem may be that it can be difficult to express knowledge in words, particularly to a stranger in a rather unnatural audio-recorded setting (Alvesson, 2011). Some people find it difficult to express knowledge, even though they are knowledgeable regarding a subject, whilst others may express themselves in a way that makes them seem more knowledgeable or trustworthy than they are (Alvesson, 2011, p. 24). Additionally, informants may engage in impression management or hide behind public discourse when communicating their opinions,

instead of communicating their “honest” opinions (Alvesson, 2011). Furthermore, what can be captured in an interview is limited to what the informant chooses to tell and the informant may not be a “truth teller” (Alvesson, 2011, p. 4). Similarly, people may not be willing to tell you everything they know, or their memory may not be reliable (Alvesson, 2011, p. 24). Evidently, it is important to not idealise or simplify the interview, as it is as complex social situation (Alvesson, 2011, p. 3). In this project I experienced many of these aspects during the interviews, and I will explain the interview experience further later in the chapter.

2.5 Creating the interview guides

I created two separate interview guides: one for inhabitants and one for businesses. I made the one for inhabitants first, because I interviewed them first. I started with the inhabitants because I assumed the tourism businesses would go on holiday in the autumn after the summer season was over. This proved to be correct for some businesses, so it was a good strategy that allowed me to interview as many businesses as possible. I also decided to interview the inhabitants first because the inhabitants do have primacy in this project. I had a feeling the inhabitants would be of great importance and that they should be allowed to lay the basis and agenda for the future data collection, and I went with that feeling. This brings us back to Vannini (2015, p. 319) who challenges researchers to follow their intuitions, which is what I did when deciding to interview inhabitants first. As such, this was an explorative process where I was “feeling my way”.

It took a few weeks to create the interview guide for the inhabitants and I wrote several drafts before it was completed. I went back and forth between the research question and the interview questions in order to make sure the data would illuminate the research question. This process helped me get to know my questions, which I found helpful in the interview process, as I could then jump back and forth between questions depending on what the informants talked about.

The inhabitant interview guide contained four broad themes (see appendix I). The first theme was concerned with how it is to live in Rosendal, where the questions were designed to get the inhabitants to start thinking about Rosendal’s situation and what life in Rosendal is like. This way the inhabitants could get used to the interview situation by talking about topics they

would be knowledgeable of. The second theme revolved around living with tourism. For example, I asked how they experience tourism in the different seasons, what they have noticed in terms of tourism development and what significance tourism has for their life. The third theme was concerned with the relationship between tourism, inhabitants and place, where the questions challenged the inhabitants to think what Rosendal would have been like without tourism, positive and negative aspects of tourism and how other places can influence tourism in Rosendal. The fourth theme addressed how the informants understand the future of tourism in Rosendal. I encouraged them to think of future scenarios and what challenges and possibilities they see for the future.

Creating the interview guide for tourism businesses did not go through the same procedure as the first interview guide, simply because I included a lot of the same questions. The questions had already been tested on inhabitants and had worked well, and I considered some of them as relevant for the businesses. For example, I asked both groups of informants about the positive and negative sides of tourism, how they experience tourism in the different seasons, and future challenges and possibilities for Rosendal. The interview guide for businesses also contained new questions. There was a couple of months between finishing the interviews with inhabitants until I started interviewing businesses, and during this time I started reading the transcripts of the inhabitant interviews. This process influenced the creation of the businesses interview guide, as some questions were inspired by information provided by the inhabitants.

Similarly to the inhabitant interview guide, the guide for businesses contained four broad themes (see appendix II). The first theme asked general questions about the history of the business. The second theme was concerned with how the businesses considered their position in Rosendal's tourism context and the development of tourism in the village. This theme challenged the businesses to talk about their role for getting tourists to come to Rosendal and their responsibilities for the development of tourism. The third theme was about the businesses' relationship to the inhabitants, other businesses and other places. In this theme the businesses had to consider local inhabitants as part of the tourism context. The final theme asked questions of the future, such as future challenges and opportunities.

Both interview guides contained a lot of questions, including probing questions, making it seem like I conducted very structured interviews. However, the level of structure depended on the informants. When I started asking questions about tourism, many informants kept the

conversation going without me having to intervene much. Some informants talked freely, without pause, and those interviews ended up being quite unstructured, where I just made sure the informants addressed certain themes if they did not do this themselves. Alvesson (2011, p. 49) points out that in unstructured interviews informants can end up taking the interview into irrelevant or unproductive directions. I noticed this in some unstructured interviews, and I therefore had to intervene to make sure they did not go completely off topic.

Other informants did not talk much, and I therefore had to ask more questions. I also used other tactics, such as letting them know I was expecting them to talk by being silent, or by asking more follow-up questions (Alvesson, 2011, p. 56). These interviews were generally more structured, as I used more of the probing questions I had prepared in the interview guides. In other interviews I did not use the probing questions at all. On average the interviews lasted approximately one and a half hour. The longest interview was two hours and the shortest was 45 minutes. The longest interviews were the most unstructured.

2.6 Informant selection criteria

Before recruiting informants I decided selection criteria for both inhabitants and businesses. For the inhabitants, my main priority was to interview people of a variety of ages. This was the main priority due to the temporal aspect of the project, as I was interested in whether a twenty year old looked at the past and future of tourism differently than a seventy year old, for example. My second priority was to have a variety in where the inhabitants live within Rosendal. This is because Rosendal is a geographically large village where some people live close to the tourism hotspots, whilst others live more or less isolated from them. Therefore, it was interesting to see if they experienced tourism differently, or if their place of residence did not have any consequence. I also paid attention to occupation and the informants' place of work. I wanted a variation in occupation because some people have jobs where they come into contact with tourists, whilst others do not. Additionally, some people have jobs in Rosendal, whilst others have occupations that that they can only carry out outside of Rosendal. I therefore saw the informants' place of work as something that could potentially influence how they experience tourism in Rosendal, as some informants would be there both at work and in their spare time, whilst others would only be there in their spare time.

Determining selecting criteria for the tourism businesses was a bit different. First of all, there are not that many tourism businesses in Rosendal, so I did not have the luxury of creating several selection criteria for which businesses to interview. Nevertheless, I decided the businesses had to primarily depend upon tourism for their survival. In a village like Rosendal, where there is a compact shopping street that most tourists will walk through, most businesses and shops could say they depend on tourism to survive. However, these businesses also depend on locals to use their businesses all year. I decided to not interview those businesses, but to interview the ones that exist to serve tourist needs.

In terms of which person in the business I should interview, I wanted to talk to the manager or owner of the businesses. As all of the businesses are small to medium sized, the people who own or manage them encounter tourists and are often part of the front staff. Therefore, it was not a big issue deciding whether to talk to front staff or managers, as they have both functions. I also wanted to talk to owners or managers because most of them have worked in tourism in Rosendal for a long time and year-round, whereas their employees may only work there during the summer or have only worked there for a few years. Therefore, I decided to talk to the managers and owners, as they are present in Rosendal's tourism context all year and have more experiences of tourism's presence in Rosendal.

2.7 The recruitment process

When it was time to recruit inhabitants for interviews in October I needed help from people in my own network who had knowledge of people living in Rosendal. As I am not from Rosendal myself I did not know specific people who live there, their age, where in the village they live or their occupations. Therefore, I asked for suggestions of people I could contact. In total I asked seven people in my network, which produced a list of almost 30 potential informants to contact. This was my starting point for recruiting inhabitants.

I primarily recruited inhabitants by calling them, and some were recruited via text message. I had varied success with both calling and texting. A lot of people did not pick up the phone when I called, which is why I attempted texting, but a lot of people did not reply to texts. I also talked to people who did not want to participate. Therefore, the recruitment process went quite slow, but I managed to get informants bit by bit. After having conducted a few

interviews, I started using the informants to find new informants, otherwise known as snowball sampling (Alvesson, 2011, p. 57). However, I was mindful of not getting trapped in the same social networks. Therefore, I did not pursue all the suggestions the informants provided me with, because I understood I would move within the same social networks if I did so. Still, in a small place like Rosendal it is difficult to completely avoid moving in the same networks, as it is a place where “everyone knows everyone”. It was therefore difficult to know for sure if the informants knew each other or not.

I ended up interviewing ten inhabitants over a three week period in October and November. The inhabitants ranged between the ages of early twenties to mid-seventies. I also managed to get informants who lived in different places in Rosendal and a variation in occupation and place of work. I interviewed three men and seven women, and there was variation in how long the informants had lived in Rosendal. A few had lived in Rosendal or in the municipality their whole lives, only temporarily living in other places before moving back. Others had lived somewhere else for a long time before moving back. Some were from other parts of Norway, and had lived in Rosendal ranging from decades to a few years.

After interviewing approximately half of the informants I noticed most of them talked about the same issues, which was a continuing trend for the next half of the interviews. I therefore stopped when I reached 10 informants, as the interviews seemed to be repetitions of each other at this point. According to Saunders et al. (2018, p. 1899), deciding to stop data collection often comes down to the researcher’s sense of what he or she is hearing during the interviews and decides to stop the data collection when this saturation is reached. This is what I experienced when interviewing inhabitants.

Recruiting tourism businesses for interviews was easier than recruiting inhabitants. I made the first contact with businesses right before Christmas. To make myself and my project known, I sent them an email describing my project and asked if they would be interested in being interviewed in January. Several businesses responded before Christmas, and I managed to schedule six interviews in January. Out of ethical considerations I will not describe the characteristics of the business informants, because this could compromise their anonymity, as there are not that many tourism businesses in Rosendal. However, I can say that I interviewed businesses that serve several tourist needs and are present in several aspects of the tourist experience. All interviews were held at the business’ offices. Towards the end of January

there were still a couple of businesses I had not been able to get in touch with, but as time wore on I decided to end the data collection period and to focus on analysing the data.

2.8 The interview experience

I thoroughly enjoyed all the interviews, but I noticed that the interview experience was different for the two groups of informants. Talking to the inhabitants felt like a more vulnerable or private situation than talking to the businesses. In retrospect I see that it may have been more important both for me and for the inhabitants to establish trust and a connection than it was between me and the businesses. This may be because I met most of the inhabitants in their homes where they talked about experiences they had had with tourism in their private life, whilst the business informants could talk about their businesses' experiences of tourism. The inhabitants were also more interested in establishing a personal connection by asking who I was, and they had prepared for my visit by making coffee, tea and biscuits. In many interviews we talked about personal matters such as knowing the same people, and I think this established a greater trust between us and made the inhabitants feel more at ease.

Whilst I was also welcomed with coffee, tea and biscuits by the businesses, these interviews left me with a different feeling. I met them in their offices, they had to take calls during our meeting or were otherwise interrupted due to their business. This is understandable and expected, but it nevertheless contributed to making these interviews feel different than the inhabitant interviews. Another explanation is that for the businesses and for me it was just another "business meeting", but for the inhabitants it may have been experienced as a more private interview. Whilst the businesses talked about personal experiences and opinions, most of them talked from their business's point of view. In a way, they could hide behind their business. Alvesson (2011, p. 4) points out that it is not uncommon for informants to be careful of what they say due to, for example, political considerations. I was left with the feeling that some businesses were careful with their words and tapped into public discourse by talking about issues from the news or communicated opinions that are publicly acceptable. This is understandable because the businesses have a reputation to protect and it must feel risky to expose their opinions and experiences, even though participation is anonymous. Still, I want to emphasise that some businesses were very open and honest.

Furthermore, the fact that I audio-recorded the interviews may have had an impact on what the informants told me and the way they communicated with me. They reacted differently to being audio-recorded, where some did not seem to notice at all, whilst others would repeatedly glance at the recorder or ask if they should move closer to it to pick up the sound better. Alvesson (2011, p. 58) points out that when interviews are audio-recorded, the informants may feel uncomfortable and become wary of how they respond. If an informant looked uncomfortable when telling me something other informants had already told me, I would let them know that they were not the only one making such statements. This is a way of letting the informants know that what they are saying is acceptable and appropriate, thus making them feel more at ease (Alvesson, 2011, p. 58). In retrospect, I understand that I wanted to make the informants feel at ease because I wanted to maintain a good social relation with them, which brings us back to the fact that I am part of this context.

Lastly, I want to emphasise that I enjoyed every single interview. It was interesting to hear people's stories and experiences, and I felt privileged to be allowed to listen to them. I think all informants enjoyed talking about tourism in Rosendal. I felt like some informants found relief in talking about this topic, as they had thoughts and feelings related to tourism that they finally got to express. The informants were not in any rush, they were friendly and welcoming, they had the coffee ready and they kept pouring the coffee. I hope they were left with the feeling that it was a valuable experience to participate in this project. A few informants have contacted me after the interviews to hear how everything is going, which suggests they enjoyed participating and are curious to read the final thesis.

2.9 My role as a researcher

As already mentioned, I am from the same municipality as Rosendal, but not from the village of Rosendal. Since this is my home area, it affected how I experienced being a researcher in Rosendal. I did not fully feel like an "insider", like a *Rosendeling*, but I did not feel like an "outsider" either. It is easy to recognise me as a local due to my dialect and my local name. In fact, my name was the first thing some informants mentioned when they met me. A couple of them had talked to people prior to the interview in order to find out who I was related to, so I had a few interviews where we started our meeting by talking about my family or people we had in common. It was pointed out by an informant that since I am from the other side of the

municipality I would usually not have been able to understand the situation in Rosendal, but since I have family in the neighbouring village I would be able understand. This demonstrates that the social construction of “insider” and “outsider” was something both the informants and I related to.

I think this mix of both familiarity and strangeness provided me with a nice balance for understanding and interpreting what the informants were talking about. I could understand when they talked about certain place names or ways of pronouncing place names, and I could therefore better understand the context of what they were talking about. For example, many informants would say “when I go to Skåla”, where I understand that they refer to going to the centre of Rosendal. Similarly, when they referred to local news or local people I knew what or who they were talking about and their significance. However, I could not understand how it is to actually live in Rosendal. This meant I had to keep my ears open and ask questions instead of thinking “I already know this” or “this is what it’s like for me too”. I did not take any information for granted. I think this was a valuable balance, as I could understand local nuances, but I still had to listen carefully and ask questions.

It is important to remember that I am a part of this context, and for me this has meant experiencing pressure of expectation. This pressure has definitely been put on myself by me, but I have also felt it from the informants. Some informants communicated an expectation that this thesis would have an instrumental section where I propose specific solutions of how to “fix” tourism in Rosendal. Additionally, many informants urged me to contact the municipality and tell them about my findings. Initially this is very exciting because it makes you feel like what you are doing is important. However, it amounts to pressure, and I had to focus on shaking off this pressure. I have also put pressure on myself because I have wanted this project to be of value to someone other than myself. I have felt a responsibility to contribute something to the community, especially once my project was known and once I had built relationships with people who could expect something from it. I am aware that once this project is finished and published I will go back to the place I have researched and potentially experience the consequences of having published this thesis. Still, perhaps the pressure from myself and from others has made me reflect even more on what I am doing and how I am interpreting information.

Having said that, it is important for me to communicate that I hope I have interpreted the informants' words as they meant them and that I am not stepping on anyone's toes. Ren and Jóhannesson (2018, p. 28) bring up the notion of care and thinking with care in research. This resonated with me because I have been taking care when interpreting the interview material and have tried to handle the material with respect and sensitivity. I have been critical when analysing the material, but I have tried to be critical in a sensitive way that I hope is experienced as respectful by the informants. I thoroughly enjoyed hearing how much they care about their village, and as a local researcher it made me proud to hear how much they care. I hope the findings can be of use to someone, or at least inspire a debate regarding not only the topic of tourism in Rosendal, but also the general future development of the village.

2.10 The analytical process

After finishing transcribing the interviews with inhabitants I started reading and re-reading the transcripts. During this process I saw themes emerging. As previously mentioned, I experienced saturation when interviewing inhabitants, where the same issues were repeatedly brought up. When I read the transcripts I again noticed these themes in addition to new themes I had not noticed during the interview process. During this time I also read a lot of literature that I was able to connect to the themes. I then entered a process where I went back and forth between the transcripts and literature. This repeated process of going back and forth between empirical "facts" and theoretical "facts" is called abduction by Alvesson and Sköldbberg (2009, p. 5) and is part of a hermeneutic process where the researcher elaborates on theory by using empirical data and theoretical pre-conceptions. This is also a way of looking at what you are studying from several angles, thereby avoiding looking at just one favoured angle (Alvesson, 2003, p. 25).

The analysis process of the business interviews was a bit different. I had already worked with the inhabitant interviews for a while, which may have influenced how I analysed the business interviews. I could not "reset" my brain to forget what I had learned from the inhabitant interviews. As such, this can be an example of how a researcher is never neutral (Moses & Knutsen, 2012, p. 11). I read and re-read the business interviews and wrote down recurring themes and reflected on them. However, I now also considered these themes alongside those

identified in the inhabitant interviews, which made me see the inhabitant interviews differently. In other words, I interpreted the interview material from the two groups of informants in light of each other. I did not conduct a comparative analysis of the two informant groups, but there was an element of this present when I interpreted the interviews in light of each other. Whilst I was not actively seeking to find common themes for these two groups of informants, I quickly noticed that they talked about the same issues, but they talked about them in different ways. After reading the interview material from both groups of informants I was able to narrow down the themes.

Some themes were mostly mentioned by businesses, whilst other themes were mostly mentioned by inhabitants. The final analysis therefore consists of themes that may have been of greater importance to one group than the other group, and they collectively paint a picture of how they experience tourism to shape and change Rosendal. The themes include how tourism influences the way of life in Rosendal, the question of Rosendal's regional belonging in a tourism context, the identity of Rosendal in a tourism context, and the question of whether tourism contributes to Rosendal slowly dying.

Finally, I have tried to be a reflexive researcher by being aware of my assumptions and by critically reflecting, as Alvesson and Sköldbberg (2009) urge reflexive researchers to do. When interpreting the data I noticed I had pre-understandings and theoretical assumptions that influenced my interpretations. The pre-understandings particularly derive from having grown up in this area myself, and I therefore had assumptions of what tourism in Rosendal is like before meeting the informants. I tried to be critical of my own interpretations of the interview material by constantly questioning what the interview material means and tried to look at it from different angles (Alvesson & Sköldbberg, 2009, p. 9). Still, as Alvesson and Sköldbberg (2009, p. 9) point out, it can be nearly impossible for a researcher to identify every taken-for-granted assumption or blind spot when researching one's own social culture. As such, I may not have succeeded in identifying and reflecting on each and every assumption.

2.11 Ethical considerations

Prior to contacting potential informants I needed to get my project approved by the Norwegian Centre for Research Data (NSD). I decided to do audio recordings of the interviews, and people's voices are considered personal data. This meant I had to get approval from NSD, even though I did not collect any other identifiable data according to NSD's definition of what counts as identifiable data. NSD approved the interview guide and information letter for both groups of informants.

In order to keep the informants anonymous, I did not write down the names of potential informants and I did not keep a record of who I ended up meeting. When I met the informants I told them about the anonymity of participating in the project and their right to withdraw at any time without having to give a reason why. I also asked them if they would consent to have the interview audio recorded, and explained that the recording would be deleted as soon as I had transcribed the interview. The informants signed a consent form stating they had read, understood and agreed (see appendix III). I let the informants know when I started and ended the audio recording, so they would know when they were being recorded and when they were not. When leaving the interviews I left an information letter behind so that the informant could easily contact me, my supervisor or NSD if they had any concerns or wanted to withdraw from the project (see appendix III).

After meeting an informant I would I transcribe the interview as soon as possible, and deleted the audio recording when I was done transcribing. As mentioned above, the only personal data I collected was the informants' voices, which was deleted once I had transcribed the interviews and deleted the audio recordings. Additionally, in order to keep the informants as anonymous as possible, I have named all of them "informant", instead of "inhabitant" or "business". Therefore, in the analysis chapter they are all named "informant" followed by a number, unless I have found it relevant to state that it is a business or an inhabitant who has said something. In that case I have not included which number informant they are.

3 Theoretical perspectives

In this chapter I will take a closer look at how the places where tourism takes place have been understood in tourism research. I will first take a look at some theories regarding destinations and destination development that demonstrate how destinations have been widely understood in tourism studies. These are theories I was taught during my bachelor degree in tourism management, and therefore illustrate how I was taught to understand destinations then. However, in this thesis I merely acknowledge this literature, but will not be using it in the analysis. In the second half of this chapter I will therefore outline the theoretical perspectives I will use and argue why this literature fit this project better. The term *destination* will be used in the first part of the chapter when I outline the well-established theories. However, destination will not be used in the second half of the chapter or in the thesis, which I will explain later in this chapter.

3.1 The Tourism Area Life Cycle model

When reading literature related to destinations, one is destined to encounter Butler's Tourism Area Life Cycle (TALC) model. I understand this as one of the most well-known models explaining destination development. It is based on the product life cycle model because Butler (2004, p. 162) understands destinations as products. The TALC model outlines the main stages a destination goes through in its life cycle: exploration, involvement, development, consolidation and stagnation, followed by either rejuvenation, continued stagnation or decline (Butler, 1980, p. 7). In other words, it's a curve demonstrating how a destination evolves from the exploration stage with a small number of visitors, through further development and growth, to ending up as either continuing as before or being in a state of rejuvenation or decline (Butler, 1980, pp. 7-9). Butler (1980, p. 10) emphasises that not all destinations will experience the stages to the same extent.

The TALC model has been subject to various criticisms over the years, and I find the criticisms appropriate. The model conveys that destinations go through specific stages in a cycle, which has been criticised for being too deterministic to be able to deal with the complexity of tourism, at least when the model is used on its own (Haywood, 1986; Russel &

Faulkner, 1999). Some critics argue the life cycle stages are described as inevitable, and that the model outlines an ideal type of destination rather than actual real-life situations (Haywood, 1986). Haywood (1986, p. 167) claims the determinism and narrowness of the model could scare destination managers into taking actions that are not beneficial for their destination. Haywood (1986, p. 167) further encourages tourism managers to broaden their thinking beyond the TALC and to take economic, political and other forces into account when considering tourism evolution. Finally, some scholars have dealt with the weaknesses of the model by applying it as a tool in combination with other theories (Russell & Faulkner, 1999, p. 422).

Butler (2004, p. 161) acknowledges that some of the criticisms against the TALC are appropriate. He recognises that tourism has become an increasingly complex phenomenon since 1980, and that it is more difficult to use predictable tools such as the TALC when more and more destinations appear (Butler, 2004). However, Butler (2004, p. 167) still argues that the TALC has relevance today, even though it will not always fit reality. Similarly, whilst McKercher (2005) agrees with some of the criticism, he also agrees with Butler (2004) in that the TALC can be relevant today. McKercher (2005, p. 101) claims that explanations of the TALC have been oversimplified over the years, and that the model can actually help deal with dramatic destination changes if used correctly. Still, I do not agree with making places into products that follow a predetermined cycle. It is like people and places are put into predictable and tidy boxes or patterns, which I understand as too simple to be able to consider the complexities of places and the complexities of the people who visit those places.

3.2 Leiper's tourism system

The concept of destination has had a central role in explaining what tourism is, for example in Leiper's (1979) definitions of tourism, tourists and the tourism system. Leiper (1979) outlined that in addition to tourists and the tourism industry, tourism involves three spatial elements. These three spatial elements include the tourist generating region (the origin region), the destination and the transit region connecting the former two. Leiper (1979) defines destinations as "locations which attract tourists to stay temporarily" (p. 397). It is argued that the destination will have inherent attributes that contribute to making it an attractive location to visit (Leiper, 1979, p. 397). The transit route connects the destination and the place the

tourist originally came from, and therefore constitutes the travelling aspect of tourism (Leiper, 1979, p. 397). Leiper (1979) explains that the transit route may include stopover points where one may find attractions. I find it interesting that these stopover points are not defined as destinations, even though they attract tourists to stay temporarily, which is how Leiper (1979, p. 397) describes destinations.

Leiper (1979) further states that one will find tourism businesses such as accommodation in the destination. As such, Leiper (1979) identifies specific services and built structures that one will find in the physical, demarcated space of the destination. It is also pointed out that the most dramatic aspects of a tourists' travel occur in the destination, as this is where one will find recreational facilities and entertainment (Leiper, 1979, p. 397). Additionally, a destination's appeal has to do with its inherent natural landscape and resources, such as an agreeable climate or beautiful landscapes (Leiper, 1979). Leiper (1979, p. 399) also pointed out aspects contributing to the atmosphere of a destination, such as friendly people and public displays of local customs. All of these elements paint a picture of how destinations can be understood, but I see this as a static and oversimplified way of viewing places, people and tourism. Similarly to the TALC model, places and the actions of people are put into very neat boxes or categories that do not seem to have room for anything not fitting narrow definitions, thus risking being blind towards the complexities of tourism. It should be noted that Leiper's model and definitions were later further developed and made more sophisticated in order to meet an increasingly global world.

3.3 Carrying capacity

Another way of understanding destinations is through the concept of carrying capacity. Whilst this is not a way of defining what a destination is, it is a way of understanding destinations, as it communicates destinations as clearly demarcated places where tourism impose impacts upon the place. Carrying capacity can be understood as a "magic number" of how much tourism and tourism development a destination can handle without experiencing unwanted consequences, such as degrading resources (McCool & Lime, 2001, p. 373). Many argue this "magic number" can be scientifically calculated through the use of technology (McCool & Lime, 2001, p. 373). Carrying capacity can appear as physical, ecological, social, psychological and economic carrying capacity, where each one will have different limits and

implications (Liu, 2003, pp. 469-470). Canestrelli and Costa (1991, p. 309) point out the importance of the quality of the tourist experience and the quality of life for residents when defining carrying capacity. It is emphasised that it is necessary to separate those residents who depend on tourism for their livelihoods from those who do not, where those who depend on it will accept higher costs of tourism than those who do not depend on tourism (Canestrelli & Costa, 1991, p. 309). Butler (1996, p. 290) argues that tourism and impacts go hand in hand, where some of the undesirable impacts can be avoided if the limits of capacity are identified and not exceeded (Butler, 1996, p. 291). It is further argued that tourism cannot be sustainable if the capacity limits are not identified and adhered to (Butler, 1996, p. 291).

The concept of carrying capacity has been met with criticism, for example from McCool and Lime (2001, p. 381) who argue that defining carrying capacity numerically is both unrealistic and inappropriate. For example, a single numerical number of carrying capacity fails to include the complex social considerations of a destination (McCool & Lime, 2001, p. 374). McCool and Lime (2001, p. 380) point out that a numerical carrying capacity will not be able to control impacts in a destination because impacts are influenced by actions from tourists. Such human actions are not static, and can therefore not be controlled by a static number that works best in a static environment (McCool & Lime, 2001, p. 380). I find this criticism appropriate, because places and humans are not static, and a number will therefore not be able to deal with the dynamics of places or humans. Butler (1996, p. 288) also pointed out that it is unrealistic to produce a number of how many visitors a destination can handle, because different visitors will impose different impacts upon the place. Similarly, Liu (2003, p. 469) argues that it is near impossible to identify a carrying capacity number because it depends on the products offered in a destination and what kind of tourist visit it. It is also argued that where the destination is situated in Butler's life-cycle model will influence the carrying capacity (Liu, 2003, p. 469). Finally, it is argued that it is difficult to enforce the carrying capacity number and that applying, enforcing and measuring carrying capacity has had limited success (Butler, 1996, p. 288; Liu, 2003, p. 470).

3.4 The theoretical understanding in this thesis

Well-known and established models and theories, such as those outlined above concerning destination development, often have their foundation in disciplines such as economics, management and marketing. They take a tourism industry perspective by looking at how a destination can be more attractive to tourists, how it can be physically developed or how its economic value can grow (Viken, 2016, p. 22). Such theories and models largely laid the basis of my own undergraduate degree and followed me throughout those three years. They made sense to me then, as they simply and clearly explained tourism's place in the world. However, these theories do not make as much sense to me any longer, as I now see them as too simplistic to help explain and understand the complicated world we live in. In the remainder of this chapter I will outline theories that may not sit easily with politicians or economists, as they are not measurable and nor do they propose solutions. Still, I see them as useful for understanding the processes going on in a place and as useful to make sense of the empirical data gathered in this project.

Furthermore, I will simply use "place" in the remainder of this thesis instead of "destination". Destination often refers to bounded spaces such as municipalities or countries, and view these spaces in a static and technical way (Saarinen, 2004, p. 164). As outlined above, models like the TALC model, based on the concept of destination, have limitations such as being too static and deterministic to provide a full picture of the complexities of places. Importantly, Rosendal is not a destination to me. Rather than a destination, I see Rosendal as a place that encompasses childhood memories, memories of becoming an adult and experiences of questioning my own education and knowledge. Calling it a destination or to simply label it as a tourist place would be blinding of all the other elements that are present in this village.

The theories used in the remainder of this thesis argue that places are constantly changing and socially constructed through performances and social relations. In the rest of this chapter I will outline these theories that are used to make sense of the empirical data collected for this thesis. I understand these theories as able to address the complexities occurring in places in a way that the more deterministic and simplistic models described above cannot do. I see them as being able to enlighten issues raised by informants when they express how they understand the past, present and future presence of tourism in Rosendal and what significance its

presence has for shaping and changing the village. These theories also informed the way I formulated the research question, where the term “destination” was not included.

When we think of places we often think of them as clearly demarcated entities with boundaries to other places. However, boundaries are constantly changing. A valuable starting point for understanding places can be to think of them as spatial structures that have been socially constructed (Saarinen, 2004, p. 164). These structures are historically produced and maintained through various administrative, cultural and economic practices that make the place distinguishable from other places (Saarinen, 2004, 165). It is important to note, however, that whilst a place is produced as distinguishable from other places in a tourism context, this does not mean that the place is internally homogeneous or static (Saarinen, 2004, p. 172). As such, we can think of places as always being in a process of change and as internally heterogeneous. If we think of places as social constructions, we can consider them as constantly changing products of social relations (Saarinen, 2004, p. 165; Massey, 1995, p. 186). Massey (1993, p. 148) argues that we should forget about boundaries, and instead think of places as “nets of social relations”. Massey (1995, p. 189) also notes that boundaries between countries, for example, have once not existed, they may have changed over time, and they may not exist again. This emphasises the social construction of places, although the material aspects of place will still be present and may change along with our social constructions. Physical processes, for example the weather, may also contribute to change places.

3.5 Massey’s understanding of place

In the following analysis chapters I will continually use Massey’s understanding of place. In the discussion of Rosendal’s history I will communicate how she understands the significance of a place’s past, and when analysing the empirical data I will use her understanding of place identity. When we talk about places we often communicate a certain image we have of the identity of that place, which became apparent when talking to informants in this project. Massey (1994, p. 169) argues that places have multiple identities, where the identities are not created out of being different or opposite to other places, but are created by interacting with other places through social relationships. As such, what is seen as unique about a place may be a product of social relationships that stretch beyond the place itself and consequently link

the place to other places (Massey, 1995, p. 183). All of these relationships will influence the many identities a place has, because it is the people that make up the place and its identities (Massey, 1995, p. 186). Additionally, a place's identities will never be achieved or finalised, because the social relationships making up the place will always be in a process of change and therefore continuously change the identities of the place (Massey, 1995, p. 186).

Furthermore, Massey (1995) asks us to take the history of a place into account when trying to understand the place. When we consider the relationship between a place's past, present and future we can broaden our understanding of places by thinking of them as set in time (Massey, 1995, p. 186). Massey (1995) states that "The identity of places is very much bound up with the histories that are told of them, how those histories are told, and which history turns out to be dominant" (p. 186). In other words, when we communicate a certain identity of a place, we do that based on a certain understanding we have of a certain history (Massey, 1995). Importantly, the past and the stories told of the past are just as dynamic as the present (Massey, 1994, p. 169). Consequently, the past was never, and is never, fixed or static. Places are never frozen in time. Additionally, it is near impossible to find a place isolated from a wider historical context (Massey, 1993, p. 144). Massey (1993, p. 145) argues that the historical links and current links a place has to other places contribute to a place's character. Consequently, what makes a place unique is not just the history of that particular place, but the uniqueness also derives from its historical links to other places (Massey, 1993). The significance of such historical links will be demonstrated in the discussion of Rosendal's past.

3.6 The sandcastle as a metaphor for tourist places

Bærenholdt, Haldrup, Larsen & Urry (2004) put forward a way of understanding places as "tourist places". Bærenholdt et al. (2004, pp. 2-3) view tourist places as being constructed through performances and mobilities that make the places touristic, where the authors use the metaphor of building a sandcastle to explain the construction of a tourist place. Sandcastles are built by using mobile objects such as shovels, buckets and shells, which may have been made in a different country and brought to the beach by car. The actual building of the sandcastle includes corporeal mobilities, for example a family travelling to a beach or imaginative mobilities, such as dreaming of building the sandcastle. These mobilities require some form of proximity, where the building of the sandcastle requires people to be face-to-

face with each other, but also face-to-face with the landscape and the objects they use. These mobilities and proximities are set-pieces for staging the performance of building the sandcastle and are given certain meanings when they are used for this performance. When the family engages in this performance at the beach they transform it into a social scene and domesticate, occupy and inhabit the space. Bærenholdt et al.'s (2004) metaphor of the sandcastle can be applied to tourist places, where places only become tourist places once people perform them as such and they become part of people's narratives and imaginations.

In other words, Bærenholdt et al. (2004) outline that a tourist place comes into being and is given meaning through the actions we engage in in that place. Importantly, tourist places, like sandcastles, are fragile constructions (Bærenholdt et al., 2004, p. 2). The sandcastle will be washed away with the tide and the waves, and a tourist place is only a tourist place when it is performed as such. With this in mind, it becomes apparent that this way of thinking is far away from Butler's TALC model, where an identified and demarcated destination goes through certain stages in a cycle. Bærenholdt et al. (2004) rather understand tourism as a way of encountering the world and understand tourist places as performed.

3.7 Transforming ordinary places into extraordinary tourist places

As exemplified by the sandcastle metaphor, we can understand a place to become a tourist place when we, through our performances and mindsets, transform a place from being ordinary to extraordinary (Bærenholdt et al., 2004, p. 2). Indeed, the most ordinary places can be transformed into exotic and spectacular places when the performances of tourists make the places touristic (Bærenholdt et al., 2004, p. 2). However, it is not only the performances of tourists that can transform places. The tourism industry may try to create tourist places with certain characteristics, and create the place they want others to see (Saarinen, 2004, p. 168). We can understand this as the tourism industry converting a place into a product that is supposed to attract potential tourists (Paasi, 2002, p. 137). This "product" may or may not resonate with how local people understand their place of residence, but numerous tourism actors nevertheless join the production and selling of the place and its identity (Paasi, 2002).

Similarly, a place can be made into a tourist place through “worldmaking”. Hollinshead (2007, p. 168) describe worldmaking as the processes where for example marketing bodies strategically promote certain representations of a place above other potential ways of representing it. Consequently, when a place is presented as a tourist place, this story may dominate over other stories that could have been told about the place. Potential tourists are given certain narratives depicting the place as worth visiting, reiterating its story as a tourist place (Hollinshead, 2007, p. 184). There is a sense here that a place of the ordinary is transformed to a place of the extraordinary through such narratives. Hollinshead (2007, p. 184) further argues that these narratives tell the locals what they should be proud of, which can lead them to reinforce these narratives because they want to stay loyal to what they are supposed to be proud of. Consequently, this is a way of explaining how a tourist place can come into being, but also how it is upheld as a tourist place by locals, and how the identity of the place may be upheld.

In this chapter I have left behind the classic theories and models of destination development and outlined the theories that have laid the theoretical foundation for analysing the empirical material in this thesis. These theories also influenced the creation of the research question. Using “destination” in the research question may have limited the project and I may have closed my eyes to the complexities and dynamics of a place. As previously mentioned, Rosendal is more than a destination or a tourist place, which means that in order to understand this complex place we need to use theories that can address such complexities.

4 Historical constructions of place

In the previous chapter we learned that Massey (1995, p. 186) emphasises the importance of taking history into account when trying to understand a place. As this project looks at how the past, present and future presence of tourism can contribute to shape and change a place, I will consider how Rosendal's historical context has contributed to construct the village in the past and reflect on how the past may influence the present and the future. As such, this chapter forms an analytical part of this thesis, where theories and historical sources will illuminate the research question. This chapter comes before the analysis of the empirical data because it will provide a context to interpret what is going on in Rosendal today and will give more substance to the issues raised by the informants. Additionally, this is a way of building history into a tourism context and contributes to forming a deeper understanding of this village that can be valuable to keep in mind when reading the analysis of the empirical material.

Massey (1995, p. 186) argues that it is important to consider the dominant stories told of a place and to ask who is in the position to determine which stories become dominant. In this chapter I will communicate the dominant stories of Rosendal's past, including the stories of the church, the barony Rosendal, the place name Rosendal, the trade with Scotland, shipbuilding and tourism's history in Rosendal. I understand these stories as dominant because they were repeated by informants and repeated in historical sources. The storytelling in this chapter will also include using my experience as a guide at the barony to convey the dominant stories we tell in a tourism context. Importantly, we can interpret the past in as many ways as we can interpret the present (Massey, 1995, p. 185). Therefore, the information I convey in this chapter is just one way of interpreting the past, and someone else may see other dominant stories that I have not identified.

As this chapter has an analytical element to it, I find it fitting to include the history brought up by the informants, as it demonstrates which historical aspects they think are relevant in the discussion of tourism in Rosendal. Palmer (2005, p. 24) discusses how a tourism context can make people experience history as "their" history. When the informants repeatedly bring up specific stories of Rosendal's past I interpret this as them telling "their" history and thus claim the history that belong to them. In the next analysis chapter I will discuss how the stories of Rosendal's past influence the informants' understanding of Rosendal's identities.

Furthermore, Massey (1993) outlines that in order to understand a place, it is important to investigate the place's historical geographical links to other places. We will see such links in all the stories of Rosendal's past. It will become apparent that tourism is not a new phenomenon shaping Rosendal, as locals have had contact with people from other places for centuries, continually contributing to forming the village. Throughout the chapter I will comment on the different relations that have formed Rosendal and will briefly summarise these at the end of the chapter.

Finally, it is important to remember that the history I bring up in this chapter are only parts of Rosendal's past and is just one way of understanding and communicating it. The reading of history will vary according to the demarcation of it, where studying a longer period of history can show different sides than studying a shorter period (Massey, 1995, p. 188). I start the storytelling in the 1200s, which means that events prior to this time will not be included. Before continuing, I therefore want to note that when thinking of Rosendal's history a lot of people will think of the barony and the power and prestigious status attached to this estate. However, the building of the barony in the 1660s is far from the start of Rosendal being a centre of power and influence, and it is important to keep in mind that Rosendal is more than a story of power. Rosendal's story of power began long before the barony was built. Already in the 1200s there was a baron in Rosendal called Gaut Gautsson who functioned as an advisor for king Håkon Håkonsson, and the story says they became close friends (Skaala, 1998, p. 135). This is an example of how the building of the barony was not a break from history, but rather a continuation of it.

4.1 Touristic storytelling of Kvinnherad church and the barony Rosendal

In addition to working at the barony, I have also worked as a guide in Kvinnherad church in Rosendal because the barony's employees are used as guides there during the summer. I therefore know the stories of the barony and the church that we communicate in a tourism context. It will become apparent that the dominant story we proudly tell in a tourism context is the story of power, depicting Rosendal as a place of importance. In the storytelling of the barony I do not consider it ethical to expose the barony by detailing the stories too much, and

I will therefore focus on telling the main story. Finally, the stories of the barony and the church demonstrate various ways Rosendal has been shaped, but I will not actively analyse this in the touristic storytelling, as I want to keep the voice of a storyteller in these two subchapters. I will, however, make a comment at the end of the chapter.

When learning to guide at the barony and in the church we are given a manuscript and encouraged to create our own storytelling out of it. Therefore, my way of telling these stories may differ from my colleague's storytelling. My own storytelling also changes each guided tour according to the visitors in the group. Prior to doing our first guided tour we join our colleague's tours in order to learn where to stand, which objects to point at and to get a feeling of how it is to guide a group of visitors. In addition to the manuscript, we learn about the barony's history by asking questions to those who have worked there for a long time, by reading books when there is a spare moment, or by attending lectures held by the barony.

4.1.1 Kvinnherad church

There are no set times for guided tours in Kvinnherad church. This means that when visitors drop by I welcome them and ask if they would like to hear information about the church or if they are happy to look around by themselves. Due to this informal nature of the visit, the meeting with the guide often ends up being a conversation between the visitors and the guide rather than a formal guided tour. I quickly notice how interested the visitors are and try to provide information according to their level of interest. There are a few elements of the church's history I prioritise communicating. I begin by pointing out that the church was built around 1250 and that it has been a church of great importance. Stone churches were a symbol of authority and power, and were understood as a way of honouring God. It was much more expensive to build in stone than in wood and it must have taken decades to build the church, as each brick layer had to dry before setting the next one. I emphasise to the visitors that a lot of effort and money went into building the church, which means that Rosendal must have been a place of great importance and power in order for this kind of church to be built there. I also point out that the church's position in the village makes it a centrepiece. It is a tall, whitewashed stone church perfectly placed between the Rosendal mountains and is meant to catch your eye no matter which direction you come from. It signals that this is a powerful village where God is present.

I also prioritise mentioning that Kvinnherad church was a “fjerdingkyrkje”, which means that it was one of four main churches in Hordaland county. I explain that Hordaland has traditionally been divided into four regions, where each region had its own main church. Kvinnherad church was the Sunnhordland region’s main church. This is interesting because in most regions the main church would be located centrally in the region, but this is not the case with Kvinnherad church. Rosendal is a geographical outlier in Sunnhordland, and therefore it is assumed that Sunnhordland’s main church was built in Rosendal because of the village’s power. There are also documents from 1306 suggesting Kvinnherad church was the main church in the whole county at that time, emphasising that Rosendal must have been an important place.

Visitors have often been to the barony prior to visiting the church, and find it interesting to learn that the barony owned the church from 1678 to 1910. Kvinnherad municipality purchased the church from the barony in 1910. Visitors are often amused to hear that the baron had his own curtained chair situated in the middle of the church, rising several meters above the floor. This chair signalled the baron’s power and social standing to all those attending church. The baron also had a burial chapel built attached to the church, where several barons, baronesses and their children still to this day rest in sarcophaguses. I encourage visitors to have a look at the burial chapel if they want to. The church’s history of having been owned by the barony emphasises the level of power that was present in Rosendal for centuries. When I tell the church’s history, I emphasise that its presence communicated Rosendal as a significant place, where royal, ecclesiastical and aristocratic power was present.

4.1.2 The barony Rosendal

Before starting telling the story of the barony, I want to bring attention to a question I often get from visitors. Many visitors, particularly those from foreign countries, wonder what is so special about the barony that it has the ability to make Rosendal famous. Some of them point out that they have seen far more beautiful buildings in Europe and do not understand what it is that makes this rather ordinary building (in a European context) so special. I tell them that the barony is unusual in a Norwegian context because Norway does not have a history of aristocracy and nobility like most of Europe. A barony with crystal from Bohemia, pineapple

trees and gardeners from the Netherlands and wallpaper from France is unusual and extravagant in a Norwegian context. I tell them that this is the only barony in Norway, so it is not just one of many baronies or manor houses, making it unique. That is an important reason why the barony, and the village of Rosendal, is so distinctive and well-known in Norway.

A guided tour of the barony starts downstairs by the bottom of the staircase where I tell the visitors that the story of the barony started in 1658 when the Danish nobleman and war commissioner Ludvig Rosenkrantz married Karen Mowat. Karen was Norway's richest heiress at this time because her father, Axel Mowat, owned over 500 farms scattered across Western Norway. In fact, Axel was the largest landowner in all of Norway in the 1650s. As a wedding present from Axel they got a farm situated where the barony is today. This farm was called Hatteberg and was the nicest farm Axel owned, as it was an esteemed farm from the Viking ages. Gold and silver treasures from the Viking age were found on this site in 1932, demonstrating that this was an important place. I tell the visitors that the Hatteberg farm was built in wood, and that Ludvig, from Denmark, was used to more European-styled buildings made of stone. He wanted a nice place to live even though he was in rural Norway, and therefore they started building the barony in stone. It was built between approximately 1660 and 1665 and was named "Rosendal". I let the visitors know that the outside of the barony looks pretty much the same as it always has, but on the inside they will see that it has changed over the centuries according to fashion trends and according to the taste of its owners.

After walking up to the second floor and into the library, I continue the family history I started telling downstairs by first explaining that the estate was given the title of barony in 1678. Ludvig was then titled a baron. I explain that a barony is basically a state within the state, or its own little country. The barony could collect taxes from tenants, they had a prison, and it was its own jurisdiction. However, the Danish king² was sceptical of allowing the Rosendal estate to be titled a barony because it was too small and it was tucked away in a Norwegian fjord. Due to this scepticism the king had two conditions for allowing the estate to become a barony. The first was that it could only be inherited by males, and the second said that if there were no males to inherit it, the barony would be given to the Danish king. I humorously say that when Ludvig agreed to these conditions he had four sons, so he probably

² Norway was under the rule of Denmark from 1380 to 1814, where the form of rule varied. The Danish king had to grant the barony its title, as Norway did not have its own royalty who could do this in the 1600s.

thought “no problem, we get lots of males in my family”. Unfortunately, three of his sons died on European battlefields, which left only the youngest son, Axel, to inherit the barony. Axel did not have any sons, so when he died in 1723 the barony went into the hands of the Danish king, like the agreement was.

I remind the visitors that the king was sceptical of letting the estate become a barony in the first place, so when he became the owner he decided to sell it. For a couple of decades several people purchased and sold the barony and saw it more as an investment rather than as a place to live. Then, in 1745 a titular bishop named Edvard Londemann purchased the barony. He wanted a more noble name, so he created the surname Rosencrone, and from then on he was called Edvard Londemann de Rosencrone. Rosencrone changed the barony into an entailed estate, which meant that girls could also inherit it. I explain that he did this to keep the estate in his family’s possession forever and that it would later be changed back to a barony. Rosencrone also decided that if there was not a drop of his own blood left on this earth to inherit the barony, it would have to be donated to the University of Copenhagen. I make it clear that this university was chosen because Norway did not have a university in Rosencrone’s time. In 1927 his wish was honoured when the last remaining owner decided to donate the barony to the University of Oslo. It is still in the university’s ownership today under a foundation named the Weis-Rosenkroneske foundation.

As we walk from room to room visitors often start a conversation with me, where the same questions often come up. People ask if the barons and baronesses have been cruel to the villagers and to their staff. I tell them that research shows that the barony’s owners have always been nice to the villagers and to their staff according to what was usual at the time, although we might frown upon the behaviour today. I also tell them that the barony has had owners who made positive contributions to the village of Rosendal. One of the most well-known owners was Marcus Gerhard Hoff-Rosenkrone, who lived from 1823 to 1896. During the guided tour the visitors see charcoal drawings of the servants who worked at the barony in Marcus Gerhard’s time. I tell them that Marcus Gerhard wanted drawings of his servants, which tells us that they had a good relationship. The visitors seem to appreciate this. I also mention that it was Marcus Gerhard who, during the national romantic period of the 1800s, decided to create an English landscape park surrounding the barony, which draws thousands of tourists today. The locals were allowed to walk in the park and were therefore introduced to the strange impulses and worlds Marcus Gerhard brought back to Rosendal. For example,

he built fountains and fake ruins, which was not something the locals would have been used to. Marcus Gerhard travelled a lot around Europe and brought with him inspiration from the continent back to Rosendal, which influenced the landscape park as well as the decoration in several rooms at the barony. The visitors are therefore introduced to Marcus Gerhard several times as we walk from room to room and see how he decorated them based on his travels.

If we have time, I like to tell visitors that Marcus Gerhard contributed to educating the people of Rosendal and the surrounding region in ways people from other places may not have had the opportunity to at this time. He started a school where hundreds of boys from the Sunnhordland and Hardanger regions were given an education. He also let the villagers use the barony's library, which was packed with books from all over the world in various languages, like the visitors saw when we stopped by the library. As such, Marcus Gerhard contributed to making the people of Rosendal into rather worldly and cultured villagers.

During the guided tour we stop by "the red room", where I talk about Marcus Gerhard's friendships with important and influential people, including royalty. He befriended Crown Prince Carl 15th of Sweden³ and hosted a 21 course dinner for him when he visited in 1856. I talk about this friendship when we are in "the red room" because Marcus Gerhard had this room completely redecorated in the Prince's honour when he visited. Marcus Gerhard also welcomed famous Norwegians of the 1800s to his estate, such as Henrik Ibsen, Alexander Kielland, Hans Gude, Jonas Lie, Anders Askevold, Christian Asbjørnsen and Jørgen Moe. Ole Bull and Edvard Grieg have also been guests at the barony.

When we walk past "the baron's bedroom" I say that this was where the last baron of Norway slept. Norway abolished nobility in 1821, which meant that no one could have a noble title like a baron or baroness, and therefore we have only had the royal family left in Norway after 1821. Many visitors are surprised to hear that we abolished nobility this early, especially visitors from countries where there is still nobility today. Marcus Gerhard was born just too late to become a baron, as he was born in 1823. His sisters were born before 1821 and could keep their titles as baronesses. Unofficially, people would still refer to Marcus Gerhard as

³ After gaining independence from Denmark in 1814, Norway entered a union with Sweden that lasted until 1905. Norway had its own constitution and laws, but shared a monarch with Sweden. Therefore, Crown Prince Carl 15th was also the crown prince of Norway during his visit in 1856.

“the baron”, and he could use his noble title outside of Norway where nobility was not abolished.

In the final room of the guided tour, “the yellow room”, I tell a nice story taking place in that room. The last owners of the barony, from about 1900 to 1920, used to host a Christmas party at the barony every Christmas. They would invite children from the village and children from the tenants’ farms into a Christmas-decorated room, where there was a huge Christmas tree reaching the ceiling, lit with burning candles. The visitors do not seem to believe me when I say the chandelier was taken down to make room for the Christmas tree, but they did actually do that and it must have been quite the job. The children got food and presents, and they played Christmas music. It must have been a very special experience that they remembered their whole lives. I say that this nice tradition has been kept alive, as the barony still to this day welcomes children from year 1 at the primary school in Rosendal to a Christmas party every year. I end the guided tour by saying that the barony is a living, breathing museum today. Throughout the guided tour the visitors have seen evidence of this when they have been in rooms that are still being used for their intended purpose, or when I have told stories like the Christmas story.

4.2 The Rosendal name

We are now leaving the touristic storytelling of Rosendal’s past and enter historical sources. I want to start by explaining why Rosendal is called Rosendal today. Rosendal is a place name known by many in Norway, as argued by the informants in this study. It is argued that people all over the country get certain associations when they hear the name Rosendal. It communicates something. Interestingly though, this is not an old local name for the village or even a Norwegian name. The Rosendal name has German origins and was named after Rosenvoll and Rosenholm in Denmark (Brekke, Skaar & Nord, 1993, p. 197). It was created by the first owners of the barony who wanted a name for their estate, and ended up naming it Rosendal. This is why we refer to the barony as “the barony Rosendal”.

The village as a whole is called Rosendal today because of the barony, but this is a rather recent phenomenon (Brekke, 2008, p. 522). Originally, the village consisted of several place names after the farms in the area, such as Hatteberg and Mel. These names are still used today

to describe particular places within Rosendal, but the village as a whole has gotten the name of Rosendal. Using Rosendal as a name for the whole village was not common until well into the 1900s, and it was more common to refer to the specific farms or to use the name Skåla or Skålabygda before then (Brekke, 2008, p. 522). You can still hear people refer to Rosendal as Skåla or Skålabygda today. The name Rosendal has an air of elegance and romance, and is not very Norwegian, which puts a level of exoticism over the village and perhaps communicates something different than if the village was officially named Skåla or Skålabygda.

It is interesting to consider how impulses and influences from continental Europe has changed Rosendal over centuries to the extent of actually changing the name of the place. Gurholt (2008) argues that aspects of Norwegian culture and identity derives from continental European ideas. We can see the same tendency in the naming of Rosendal, as the village's links to places and people in continental Europe influenced the name of the village. Impulses from other places continue to shape Rosendal today, which will be evident in the analysis of the empirical material.

4.3 Trading with the Scots

Rosendal does not just have a history of nobility or of being a place of fine culture, as we may often think today. There is also an important story to be told of Rosendal's connections abroad, as these connections have contributed to shaping the Rosendal we know today. These connections have strengthened the village's worldliness, which is the case for most of the Sunnhordland region, but in particular for Kvinnherad and Tysnes municipalities (Drange, 1993, p. 49). These areas, including Rosendal, had naturally good conditions for trading with other countries (Drange, 1993). These good conditions included being located close to markets across the North Sea, but also having the goods other countries wanted, such as lumber. Throughout the 1500s and 1600s the amount of nobility in Sunnhordland was high, where 23 out of 39 noblemen in Hordaland county lived in the Sunnhordland region (Drange, 1993, p. 49). The amount of nobility was high here because the noblemen owned forests and engaged in lumber trade. This region was ideal for lumber trade because there were large forests right next to the sea, making it easy to ship the lumber off (Drange, 1993). The noblemen also engaged in the fishing trade, further contributing to their financial foundation.

The noblemen's way of life was maintained through Sunnhordland's connections with other countries, particularly with Scotland. There were many traders from the Netherlands and Germany too, but most traders came from Scotland (Vaage, 1972, p. 208). Therefore, a period between 1450 and 1750 is referred to as "the Scot time" and "the Scot trade", as trading with Scotland was a part of the yearly cycle in this region then (Kolle, 2008, p. 466). The Scottish traders brought with them goods such as corn, flour, sugar, clothing and tobacco that they used to trade with lumber (Kolle, 2008, p. 467). The Scots were known to trade with people of different farms and they did not just trade with the noblemen, which meant that the trade impacted many lives in the area (Monrad-Krohn, 1993, p. 99). History also tell tales of friendships and marriages between the people of Sunnhordland and the Scots (Kolle, 2008, p. 468). The same ships often came back to the same place, year after year, contributing to maintain and strengthen the relationship between the Scots and Norwegians (Vaage, 1972, p. 208). Since this trade lasted for several centuries, it must be assumed that the relationship between the Scots and the locals was positive, and also that they agreed on prices that were beneficial for both parties (Vaage, 1972, p. 208).

The trade with Scotland demonstrates that the people in Rosendal and the surrounding area continuously received new impulses that impacted their lives. They exchanged culture with the Scots, they learned new ways of living, and they taught each other new skills. The population numbers in Kvinnherad rose from the 1500s onwards, and it is argued that the Scot trade had a role in this (Vaage, 1972, p. 179). Additionally, the people of Sunnhordland got the opportunity to purchase more luxurious goods than they would have had otherwise, where some of these goods went from being luxurious to necessary (Toskedal, 2007, p. 51). It is also said that the spinning wheel was first brought to Sunnhordland by the Scots (Toskedal, 2007, p. 51). All of this new knowledge, relationships, goods and awareness of other ways of living must have had an impact on people in the area (Toskedal, 2007, p. 51). For example, when the people of Rosendal were introduced to new technology, like the spinning wheel, this technology must have impacted several aspects of life in the village. It made creating yarn easier, and it must have created new occupations for local craftsmen who learned how to make the spinning wheel themselves. As such, we can say that the Scot trade was a form of mobility that contributed to shaping the village, much like tourism does today, which will be discussed in the next chapter.

4.4 Shipbuilding

Rosendal has been an important place for shipbuilding, and the remains of this industry is still seen in the centre of Rosendal today, as the shipyard is still present in the townscape. A boatbuilding museum called “the Skaaluren collection” can also be visited, where the area’s history of shipbuilding is documented. From the mid 1800s onwards, shipyards of all sizes were established throughout Kvinnherad municipality, and by 1940 Kvinnherad was the main municipality for building wooden ships in Norway (Skåla, 2007, p. 40). Shipbuilding in Rosendal started in the mid 1800s (Vaage, 1972, p. 370). The Skaaluren shipyard was the largest workplace in the area for a while, where between 60-70 men were hired in the latter part of the 1800s (Vaage, 1972, p. 371). As previously mentioned, Rosendal and the rest of the municipality has forests by the sea, which is a good condition for building ships. Additionally, the rich stock of fish in the fjords and along the coast meant that the demand for ships was high, as they were needed to export the fish. Evidently, there was money to be made in shipbuilding.

Rosendal’s shipbuilding has even played a role for the famous Norwegian explorer Roald Amundsen. Amundsen used a ship called *Gjøa* on his expedition through the Northwest Passage from 1903 to 1905. This ship was built in Rosendal in 1872, although it was not built specifically for Amundsen. *Gjøa* was used in Northern Norway until Amundsen purchased it in 1901 (Brekke, 2008, p. 571). *Gjøa*’s sister ship, *Gurine* has recently returned home to Rosendal, been restored, and can be visited in Rosendal’s harbour.

4.5 The history of tourism in Rosendal

Tourism in Norway increased rapidly during the 1800s, and international tourists particularly came from the UK and Germany. Certain places in Norway became highly popular at this time, and Sunndal in Kvinnherad municipality was one of these places. Today it will take you approximately 30 minutes to reach Sunndal from Rosendal by car, and it is often considered that a visit to one of these places will involve a visit to the other. In the 1800s Sunndal rose in popularity when tourists purchased packaged tours and arrived by cruise steamers with weekly departures from the UK (Brekke, 2008, p. 37). Sunndal became popular because it was an image of what was perceived as typical Norwegian, which was what the British and

German romantics were looking for (Brekke, 2008, p. 39). The tourists would be transported into the Bondhus valley to look at or even touch the Bondhus glacier, which is a part of the Folgefonna glacier. They would also be transported across the Folgefonna glacier from Sunndal to Odda, where the steamer waited for them (Brekke, 2008, p. 37). Tourism became an important part of life for the locals in Sunndal during the 1800s, and they facilitated tourism as best as they could.

Rosendal, however, did not partake in this extensive tourism that was going on in nearby Sunndal, but tourism still had a presence in Rosendal (Markhus, 2000, p. 128). At this time there was a steamboat between Bergen and Odda with several ports of call on the way, including Rosendal. This was a common transportation method for both tourists and locals, but it was primarily locals who got off the steamboat in Rosendal (Markhus, 2000, p. 128). Tourists tended to stay on the boat and get off at one of the more popular stops, such as Sunndal or Odda. However, a British tourist, major A. F. Mockler-Ferryman, got off the steamer in Rosendal and wrote about this in a book he published in 1896 describing his travels in Hardanger: “In the Northman’s land. Travel, Sport and Folk-lore in the Hardanger Fjord and Fjeld” (Markhus, 2000, p. 131). Mockler-Ferryman regularly visited Hardanger in the 1880s and 90s, as he had fallen in love with this part of the world in his youth (Markhus, 2000, p. 132). He urged tourists to not rush through Norway and just see what they are supposed to see, but to rather slow down and visit the lesser known places, such as Rosendal. He argued that if a British tourist only visited Rosendal during his travels in Norway he would know more about Norwegian history and customs than any tourist on a package tour of “The Land of the Midnight Sun” (Markhus, 2000, p. 131).

Whilst some foreign tourists evidently did find their way to Rosendal, it never gained the same popularity as nearby Sunndal in the 1800s. However, city people from Bergen would spend their summers in Rosendal, and a hotel was built in 1887. Still, Rosendal would not become a popular place to visit until well into the 1900s. The village became increasingly popular after the rejuvenation of the barony in the 1980s. Some informants said they experienced an increase in tourism throughout the 1980s and 1990s when the barony expanded its offerings of concerts and cafes. Additionally, the creation of Rosendal Chamber Music Festival in 2016 put Rosendal on the world map, which I will come back to in the next chapter. From the 1980s the municipality started devoting more resources to invest in tourism, as exemplified in the following paragraphs about the rise of cruise tourism in Rosendal.

Finally, creating spaces for caravans and building a guest harbour made it possible for these types of tourists to holiday centrally in Rosendal. Today Rosendal is considered the main tourist place in Kvinnherad municipality and one of the main tourist places of the Sunnhordland region.

Finally, I want to bring attention to the history of cruise tourism in Rosendal, because cruise tourism will be discussed at the beginning of the next chapter and is an example of how tourism in Rosendal has developed in the last few decades. Rosendal does not have a long history of cruise tourism, unlike nearby Sunndal, and did not experience it until the late 1980s. In order to get an overview of cruise tourism's history in Rosendal, I studied the archives of the local newspaper Kvinnheringen, and found that journalist Kjartan Wang Olsen had covered this topic over the decades. The first cruise ship came to Rosendal in 1988, which was described as a big event. This cruise ship consisted of a few hundred Germans, and when it arrived the tourists were met with a gun salute and hundreds of curious locals who gathered to greet them (Olsen, 1988, p. 16). Music was played when they stepped on land, and each and every tourist was given a rose. For the occasion the locals also acted out an old-fashioned farmer's wedding with music, horses and carriages, and a bride dressed in her finery (Olsen, 1988, p. 16). In other words, the locals gave the cruise tourists a warm welcome.

The cruise liners must have taken a liking to Rosendal, because it seems like the village has been visited by cruise ships every year since 1988. The amount of ships has varied greatly these past three decades, with four ships one year and seventeen the next, for example. Newspaper articles of the last three decades demonstrate that the number of passengers on the cruise ships has evolved from a few hundred passengers in the 1990s to one and two thousand passengers in recent years. In 1993, five years after the first ship visited the village, a newspaper article headline reads "Germans 'invaded' Rosendal", where it was discussed that the almost 500 passengers did not bring much economic value to Rosendal, and they would therefore stop marketing Rosendal to the cruise market (Olsen, 1993, p. 4). However, it seems as though the marketing efforts have continued to this day, because the municipality still spends money on marketing itself to the cruise market. In 2010 it was reported that there had been less and less cruise ships visiting Rosendal, and the question of whether it was desirable to have this type of tourism was asked (Olsen, 2010, p. 6). Since then the amount of ships and amount of passengers has increased, and the cruise passengers' presence in Rosendal has been increasingly noticed at the same time as discussions in the newspapers have become more

frequent. As will be discussed in the following chapter, many informants experience the presence of cruise tourism as worrying and as something that changes their experience of being in Rosendal.

By looking at Rosendal's history we can see how different forces of power have shaped the village over the centuries, from ecclesiastical power in the 1200s to tourism's power today. We have learned that the church signified Rosendal as an extraordinary place from the 1200s onwards, and this role seems to have fallen to tourists who make Rosendal into an extraordinary place today. Historically, Rosendal has been of interest to people from other places, and they have made Rosendal into a place of significance. For example, the Scots and noble people found an interest in the area's natural resources and made an impact through trade and knowledge exchange. Today we can see this external power as coming from tourists who find an interest in the area and make their mark on the village.

To sum up, from being seen as a "church place" in the 1200s to being understood as a "tourist place" today, Rosendal has continuously had connections to other places that have contributed to shaping the village (Massey, 1993, p. 145). Marcus Gerhard's actions at the barony in the past still make both visitors and locals feel like they step into a different world during a guided tour or during a walk in the garden, as they are exposed to decorations and landscapes that may still be seen as foreign and strange in this rural Norwegian context. Marcus Gerhard's actions and connections to other people and places thus contributes to shaping the Rosendal they experience today, and can be seen as an example of how the past is present in the now (Massey, 1995). Additionally, celebrities and the royal family are still invited to the barony, just like in the 1800s, which can be interpreted as a continuation of history and demonstrates how traditions can be built into the present (Massey, 1995, p. 184). The presence of the ship *Gurine* in the centre of Rosendal is also an example of how the past can be materially present in the now (Massey, 1995, p. 186). The Scot trade and the naming of the village are examples of how places and their identities can change due to links with other places (Massey, 1993, p. 145). Consequently, it is apparent that Rosendal has been constructed and reconstructed for centuries. As will be discussed in the following analysis chapter, impulses from other places continue to shape and change Rosendal today, and will continue to do so in the future.

5 Exploring local understandings of tourism's presence

In this chapter I will explore the empirical material by discussing four main themes with their own subthemes. The themes paint a picture of how the informants' experience of Rosendal change and shape due to tourism, and how they understand the past, present and future presence of tourism in Rosendal. The informants discuss tourism as an appreciated element in the village, but it is also discussed with trepidation, as they worry about the significance tourism might have for the future of their village and for their lives. Throughout the chapter I will introduce how the informants understand various types of tourists that visit Rosendal, such as cruise tourists, caravan tourists and holiday home owners. Additionally, the notion of who belongs in Rosendal is an underlying theme throughout the chapter when the informants discuss tourism, and it is a topic they look at differently. I will directly address and discuss the question of belonging in some subchapters.

5.1 What does the presence of tourism do to our way of life?

This theme will explore how the informants experience tourism to have direct consequences for everyday life in Rosendal. I will discuss how tourism meets and interferes with the locals' way of life, and how their experience of being in Rosendal change when there are tourists present. In these discussions I will use examples such as cruise tourism to discuss how the presence and behaviour of tourists can be experienced from a local perspective. I will also discuss how the informants let tourists borrow their village for the summer and how they feel that the village changes during that time. The informants do not necessarily experience the changes in Rosendal as a problem, but they do worry about the changes and what they mean for their village and their lives there. Finally, this theme will illuminate the question of whether tourism is a price to pay to maintain certain services in the village.

5.1.1 Tolerating volumes and behaviours

Today, cruise ships do not get the same welcome as the first cruise tourists got in 1988. Whilst some informants expressed that they enjoyed welcoming cruise ships to Rosendal, most of the informants were sceptical of cruise tourism and experience it as a threatening

element in the village. They were not only sceptical because of the pollution, but also because of how the presence of cruise tourists is experienced. Some informants experience this form of tourism as threatening because they see that everyday aspects of their lives are impacted when there is a cruise ship in the village. The below quote largely sums up how many informants feel about cruise tourism.

I'm sceptical of cruise tourism. Because I think they use a lot of the area, and I feel like they don't give anything back. (Informant 5).

This informant continued by saying that the cruise tourists tear on the village because they walk around and use everything. Another informant stated that cruise tourists had openly taken photos of the informant's family at the beach, which had been an uncomfortable experience. Informants also communicated that they feel like there can be so many people in Rosendal on cruise ship days that they have to hold their children's hands firmly in order to not lose them, which is not something they usually have to do. There is a feeling here of being invaded by people who do not bring value to the village, and who are therefore just experienced as a nuisance.

The way the informants describe their meeting with cruise tourism in Rosendal sounds like "the tourist syndrome" as described by Zygmunt Bauman in an interview with Franklin (2003). In short, the tourist syndrome is about tourists living in a temporariness with a place where they consume what they came for before moving on, and do not bother learning the rules or worrying about the consequences of their actions (Franklin, 2003). There is no assumption they will meet the locals again, so there is no point in establishing rules or to follow them (Franklin, 2003, p. 208). Therefore, the tourist does not worry about consequences, and let others deal with them (Franklin, 2003, p. 209). This resonates with what the informants communicate, for example when cruise tourists take photos of people at the beach. The informant rationalised this behaviour by pointing out that the cruise tourists come to Norway to consume Norwegian rarities, and perhaps think a pale family going to the beach in lukewarm weather is rare and worthy of a photo. As Bauman argues in Franklin (2003, p. 208), tourists engage in "grazing behaviour", where they seek to consume experiences that they have not tried before or see things they have not seen before. There is also an element of the tourist gaze here, as the cruise tourist's gaze was already framed by

expectations they had of Norway as a different place to where they come from and therefore search for rarities (Urry & Larsen, 2011, p. 2). This could also be seen as a way of “othering”, where the informant feels like “the other” when the tourist gaze considers the scene at the beach as something out of the ordinary and worthy of a photo (Urry & Larsen, 2011, p. 10). As such, the informant’s rationalisation of the cruise tourists’ behaviour may not be unlikely.

Furthermore, some informants expressed that they experience cruise tourism as mass tourism. Some of them consistently talked about “mass tourism”, and when I asked what they meant, they said they were talking about cruise tourism. Thus, mass tourism and cruise tourism were synonymous to them, and it carried negative connotations. The mass tourist is often seen as a bad type of tourist that does not think, just follows the flock and who does not care how he is acting (Hannam & Knox, 2010, p. 96). As such, we can see similarities to “the tourist syndrome” in terms of uncaring and unthinking people doing what they want.

I'm not thrilled by this mass tourism. I call it mass tourism. Because in the summer- or from early spring until well into the autumn there are parades of people. (Informant 4)

When tourism is described as mass tourism it communicates negative connotations of feeling invaded. This is emphasised when informant 4 uses expressions such as “parades of people”. On days when a cruise ship is docked in Rosendal the amount of people in the village can more than double. On such days it is common to experience overcrowding and subsequently to question the sustainability of this type of tourism (Hannam & Knox, 2010, p. 132). It is probably on those days informant 4 experiences there to be parades of people in Rosendal, and evidently this is something the informant experiences as troubling. Other informants stated that “there is no such thing as mass tourism in Rosendal”, demonstrating that people experience the presence of tourism differently.

The informants did not just communicate issues regarding cruise tourism. It was stated that individual tourists could also cause problems, particularly in terms of crossing boundaries related to personal space:

I think it's very nice when they ask, because then we always find a way. But sometimes people just – right next to the mail box – they set up their tent and start cooking food, and we'll be out in our garden, and then – then I feel like (sigh) it would have been nice if they asked. Then I would happily have helped them (laughter). But it can become a bit too intimate. (Informant 9).

Another informant had a similar experience in terms of tourists parking in the informant's driveway, which the informant described as "tiresome". What these two informants express can be interpreted as tourists stepping over boundaries and invading people's privacy, perhaps because they do not consider the consequences of their actions due to being in a bubble of the tourist syndrome, similarly to the cruise tourists. This demonstrates that it is not only cruise tourists that can be bothersome, but also individual tourists. However, what seems to be the main divider between how individual tourism and cruise tourism is experienced is the volume. When there is a cruise ship with 1500 passengers in the village, their presence is felt more by the whole village, and their presence may be experienced as more threatening than the presence of just some individual tourists behaving inappropriately. These stories bring attention to social sustainability and whether the community can welcome all these extra people without experiencing social change and a change in the local identity (Hannam & Knox, 2010, p. 130).

5.1.2 The unfamiliarity of Rosendal and of everyday life

The presence of tourists lead the informants to change their usual habits, such as where to go for a hike. When locals end up changing their rhythms and habits, the question of social sustainability can be asked, as tourism influences everyday life (Hannam & Knox, 2010).

I don't really want to hike to Melderskin. Those weekends when there are masses of people going up there, you know. Then I'd rather go somewhere else (laughter). So that's how I feel. It's perfectly fine to meet people, but not if there are- not if you have to walk in a queue. Then I'll go somewhere else. (Informant 9).

Yeah, and that's a change I've noticed. When you go for a nice quiet run on a quiet Saturday afternoon to Myrdalsvatnet- when you get there there's one caravan, three tents and someone throwing a party in one of them (laughter). (Informant 6).

The informants' experiences of spending time in nature change because of the tourists present in the landscape. Olwig (2005, p. 266) points out that those who are experienced hikers and spend a lot of time in a landscape will know the landscape well and know it not just as a natural landscape, but as a part of the community and as an individual. Therefore, the hiker will notice how the landscape changes and transforms according to how it is used (Olwig, 2005). This resonates with how the informants express that their usual hiking routes have changed, not just because there are more people there, but also because of how these people use the landscape. Consequently, it is understandable if they choose to go elsewhere for their hikes, as their usual hikes do not feel the same for a certain time of the year. If we think of the landscape as an individual or a community, like Olwig (2005) outlines, one could say that the hike and the landscape become "strangers", rather than the individual or community the informants usually encounter.

Additionally, when tourists use the informants' regular hikes, it can be interpreted as the tourists taking part in the informants' everyday lives, where they inevitably contribute to changing the place and the activities for those who live in that place (Hannam & Knox, 2010, p. 100). Whilst some informants may not see the temporary disruption in their everyday lives as a problem, it is experienced as worrying for others. For a couple of the informants the change in their everyday lives was experienced as an unfamiliar element that meant they had to change their safe routines. These informants generally expressed negative attitudes towards tourism.

When the informants change their habits, such as their hiking routes, they let the tourists borrow Rosendal for the summer, as the locals temporarily step away and let the tourists use their village. Some expressed that they get Rosendal to themselves again in the autumn when the tourist season is over. This became evident when the informants talked about specific places within Rosendal. Several informants said they would not attempt to sit down at a café in July, and others talked about avoiding the barony:

I love walking in the garden of the barony, because it's so nice and peaceful. But I very rarely go there in the summer. Because then it's usually full. But at this time of year [autumn] you can walk around all by yourself and just listen to the birdsong and it's so peaceful and nice. (Informant 4).

The informants were encouraged to talk about their relationship with the barony, where all of them reported having a good relationship with it and valuing it. Some primarily used the garden of the barony as a playground or for going on walks, whilst others attended concerts and other events at the barony. Either way, they talked fondly of this cultural institution, where several mentioned how the peaceful experience of walking in the garden completely changed during the summer, like informant 4 above. Similarly to the earlier example of wanting to go on a quiet run, but then bumping into a party in a tent, informant 4 describes two contrasting scenarios; in the summer the garden is full of people, but in the autumn you can be by yourself and listen to birdsong. This is an example of how a place can change due to the social relations present in that place (Massey, 1994, p. 168). It also resonates with how Olwig (2005, p. 266) outlines that people can know a landscape as an individual or part of a community, as informant 4 clearly communicates knowledge of how the landscape of the barony changes throughout the year.

Another example of how tourists can “invade” a village and change the landscape is how the experience of going to the grocery shop is widely different in the summer than in the rest of the year.

From September until Easter you know- you say hi to everyone in the shop because you know who they are or you have seen their faces before. It's not like you know absolutely everyone, but you- you will definitely say hi to someone. From Easter and particularly during the summer you can be in the shop and not know a soul. And there are lots of people there. But you don't know a soul in Skålagato. And that's not something we're used to. But it's a part of the change. (Informant 5).

The mundane activity of grocery shopping is experienced completely differently in the different seasons by this informant. The grocery shop is usually a familiar place with familiar

people, but in the summer they have suddenly been replaced by complete strangers. The grocery shop is still a familiar place, but at the same time it is a completely different place and a different experience due to the people in it. This resonates with Hannam and Knox's (2010, p. 100) statement that everyday activities can change when tourists take part in them. As such, tourism can be understood as changing the informants' experience of being in Rosendal.

5.1.3 A price to pay?

Finally, one informant describes the volume of tourists and their behaviour as a price to pay.

But then, restaurants and those types of places may survive because of tourism in the summer, right. So then maybe that's a price we have to pay, like to have- to have places like the café, for example. And that's a great thing, right. (Informant 10).

This idea that the increase in tourism and the sometimes inappropriate behaviour is a price to pay, combined with the notion that the inhabitants let tourists borrow Rosendal for the summer, is interesting. It demonstrates the hospitable attitude of the locals. A number of informants mentioned that they enjoy the changing atmosphere when the spring and summer arrives along with the tourists. They expressed that it is nice to live in a village where the atmosphere changes from season to season according to what kind of people are present in the village. The informants are welcoming to tourists and want them there because they contribute something to the village. When I asked what Rosendal would have been like without tourism most informants said it would be a sad and boring place. Still, they find aspects of tourism worrying and think it is nice to have some time off to just "be themselves". They are willing to pay the price of tourism in order to have certain services, such as cafes and restaurants, in their village.

5.2 Where do we belong?

Massey (1993, p. 144) argues that in order to understand a place you must take a step back and look at it in a wider context. In this theme I will do exactly that by looking at how the informants understand Rosendal's position in a regional tourism context and how Rosendal is shaped by this regional tourism context. This theme will also enlighten how the identity of regions can be understood from an outsider perspective and the importance for regions to be considered attractive in a tourism context.

5.2.1 The importance of regional belonging in Rosendal's tourism context

As outlined in the introduction chapter, Rosendal is situated in Kvinnherad municipality, which is administratively part of the Sunnhordland region, and borders the Hardanger region. Most of the time it does not seem like people consider or care whether Kvinnherad lies in Sunnhordland or Hardanger. However, when it comes to tourism, people seem to be very divided as to whether Kvinnherad is, or should be, in Sunnhordland or Hardanger. The municipality has purchased membership in both Visit Sunnhordland and Visit Hardangerfjord, which communicates that the municipality wants to belong to both regions in a tourism context. The informants were very preoccupied with the question of regional belonging.

And like Sunnhordland- I cannot understand what tourism is there. It's so stupid to say. I don't understand it as a tourist destination at all. But that's because I compare it to Hardanger, and that's a bit unfair, because that's one of the really big destinations. (Informant 5)

The informant suggests that Sunnhordland does not have much to offer tourists, whilst Hardanger is a big destination worth visiting. The reason why Hardanger is in this position has an explanation. During Norway's national romantic period in the 1800s Hardanger was constructed as a national icon, and it can be argued that the region is still in such a position today (Angell, 2015, pp. 58-60). With the arrival of cruise ships and international tourists in the 1800s, Hardanger was seen as a symbol of what was typical Norwegian from an external

perspective, thus strengthening its position as a national icon (Grove, 2008, p. 10). We could say that Hardanger was made into a place of the extraordinary through the narratives told of it (Hollinshead, 2007). Sunnhordland, on the other hand, has been a rather anonymous region in this context. Hardanger's history of being a national icon was used to build the regional brand in the 2000s, thus giving the region's history new functions, such as being tied to the experience economy and cultural tourism (Angell, 2015, p. 58). It is this brand the informants in Rosendal, particularly the businesses, identify with and want to be part of. Several tourism businesses in Rosendal have purchased membership in Visit Hardangerfjord, and one of them described the reasoning for this as follows:

Because that's like the brand, you know, ehm.... So I'm very happy that that's where we've angled- because we must be with someone who is out in the world and gets people to come here.

In this statement it is suggested that the membership is a strategic choice in order to attract more people. Another business informant argues that the Sunnhordland brand does not have this pull:

We have had basically zero effect from being part of Sunnhordland, and I cannot believe why they bother paying them at all. Hardangerfjord has been much more on.

The "they" the informant refers to is the municipality, where most informants expressed it as a waste of money for the municipality to pay for membership in Visit Sunnhordland. By claiming that membership in Sunnhordland has shown zero effect whilst Hardanger has had effect, it is implied that Hardanger is the better region to belong to. If you are part of Hardanger you are part of the cool club. Massey (1999, p. 271) argues that we imagine differences between places when we use language that hints to places being "advanced" or "developed". The quotes so far in this chapter alludes to such language. According to Massey (1999) this use of language does not reflect that places are different, but rather that they are behind, and therefore have a lower position. It is important to note that when the informants talk about Hardanger and Sunnhordland in this tourism context they think of these regions as

destinations, brands or products. In this context Hardanger has been made into the advanced and developed product that attracts potential tourists (Paasi, 2002, p. 137). Sunnhordland may be perceived as a more advanced or developed region in other contexts, but in this tourism context Hardanger is understood as the better region to belong to.

5.2.2 Rosendal as being in-between regions

Furthermore, Massey (1993, p. 145) argues that in order to understand what gives a place its identity, you must examine elements of power, influence, domination and subordination. For Rosendal, this could mean to look at how Hardanger has dominated over Sunnhordland and where Rosendal is positioned in that power relationship. I understand Rosendal as ending up somewhere in-between the dominating Hardanger region and the subordinated Sunnhordland region due to Rosendal's similarities and differences to both regions. Rosendal does not have the same narrow fjord landscape as Hardanger, but it also does not fit with the open island landscapes found in many places in Sunnhordland. Rosendal, and many other places in Kvinnherad, fall somewhere in-between those narratives told of the two regions. Additionally, in Hardanger there are popular places such as Trolltunga, whilst in Sunnhordland Rosendal is one of the major places. When taking this into account, we can see that Rosendal may seem too small in Hardanger, but too big in Sunnhordland. Importantly, we have to remember that regions are not internally homogeneous, where places within the region all look the same and look different to other regions (Saarinen, 2004, p. 172). On the contrary, regions are internally heterogeneous. Similarly, Amin (2004, p. 37) questions the idea of a regional culture that is common and cohesive, because regions are heterogeneous. As such, Rosendal and the municipality might be divided in terms of where to belong because they can relate to and share similarities with both of these internally heterogeneous regions.

Interestingly, even though the informants expressed an interest in being associated with Hardanger, some acknowledged that they are not really a part of that club. One of the businesses admitted that they felt like Hardanger became too big, and that Rosendal is perhaps not quite important enough:

I drowned in the bigger picture in Visit Hardangerfjord. Because we are- we are where we are.

Another informant described a solution to Rosendal's problem by combining Hardanger and Sunnhordland:

They should team up and call themselves "The Hardangerfjord" or something like that. That would be more sensible.

Saarinen (2016, p. 48) states that regions may be created as a result of tourism policy and development discussions where regions may mix and conflicts may arise, leaving a complicated regional landscape for interpretation. It can be argued that the informants interpret Rosendal as being situated in such a complicated regional landscape in a tourism context, as they feel like Rosendal belongs to both regions or that Rosendal currently belongs to the wrong one. Furthermore, when tourist places are divided based on administrative perspectives, as is the case here, there is a tendency to view tourism in a spatially static way (Saarinen, 2004, p. 164). Similarly, Amin (2004, p. 36) is against defined regions that are managed as political or social spaces. The informants emphasise the defined administrative regions and view them in a spatially static way when they keep asserting the differences and boundaries between Sunnhordland and Hardanger and which region they want to belong to. Perhaps the informant above is onto something when it is argued that Sunnhordland and Hardanger should work together to attract tourists.

Importantly, as was pointed out by an informant as well as Saarinen (2004, p. 165), tourists do not see borders, and the borders may not be meaningful to them. It is only the locals who care which region they are associated with when potential visitors assess whether to go there or not. The debate regarding which region Rosendal belongs to in a tourism context tells us how the informants view Rosendal. There seems to be an element of aspiration here, where it comes down to how Rosendal is perceived from the outside. Saarinen (2004, p. 162) points out that tourism contributes to establish how others see us and represent us, which becomes evident when the informants are preoccupied with how they are understood from the outside. Is Rosendal associated with the popular Hardanger region, or is it associated with the

anonymous Sunnhordland region? Put another way, we could say that Hardanger has been made into an extraordinary place, whilst Sunnhordland may still be seen as an ordinary place, as tourists are given narratives that make Hardanger worth visiting (Hollinshead, 2007). The informants view Rosendal as worthy of belonging to Hardanger in a tourism context, and as good enough to belong to the cool club. This could tell us that the informants, particularly the tourism businesses, want further development of tourism, as there are more potential customers to be found in Hardanger than in Sunnhordland. If Rosendal is associated with Hardanger, Rosendal may be perceived as a place worth visiting, thus leading to an increase in tourism. Consequently, this gives us a glimpse into how the informants feel about the state of tourism in Rosendal and how Rosendal is shaped through its position in the regional tourism context.

5.2.3 Taking part in “the Trolltunga effect”

I want to bring forth an example of how Rosendal fits into and is shaped by Hardanger’s tourism context by shedding light on how the informants understand tourism in Rosendal to be affected by the popularity of Trolltunga. Trolltunga is a cliff formation near Odda in Hardanger that has gained immense popularity in the last 5-10 years. The cliff is reached after hiking for several hours, and is visited by people from all over the world. Locally, there is talk of “the Trolltunga effect” which means that nearby places gain from Trolltunga’s popularity. This is the case for Rosendal, which is approximately one hour away from the starting point for the Trolltunga hike. There are articles in the local newspapers discussing the Trolltunga effect, where, for example, it has been noted that after Trolltunga became famous, Rosendal is visited by tourists of nationalities that did not visit Rosendal prior to Trolltunga’s popularity (Skaaluren, 2018). Additionally, an increasing amount of people stop in Rosendal on the way to or from Trolltunga (Skaaluren, 2018). In another article it became apparent that tourists choose to stay in Rosendal and visit Trolltunga as a day trip from Rosendal (Kleppe, 2018). Many tourists stay in the small town of Odda when they visit Trolltunga, but when accommodation in Odda is full tourists have to look elsewhere, which is when they may choose to stay in Rosendal. Several of the business informants talked about Trolltunga and how their business has experienced the Trolltunga effect:

*A lot of the change that has happened for us in the last five years is due to Trolltunga. (...) What happened was – I mean – when Trolltunga came, when it exploded about 4 years ago, then – and it happened like that *snaps fingers*. We didn't see it coming. And out of that boat – people from all over the world come out of that boat.*

The informant refers to a boat, more precisely the express boat between Bergen and Rosendal, with several daily departures. An easy way to get to Odda and Trolltunga from Bergen is to take the boat to Rosendal and then a corresponding bus onwards to Odda. It is even possible to take the express boat from Bergen airport. Bergen is important for tourism in all of South-Western Norway due to infrastructure that connects Bergen to the world. Tourists can fly from all over the world into Bergen airport, they arrive in Bergen after enjoying the scenic train ride from Oslo to Bergen, and tourists stay in Bergen in conjunction with taking the popular coastal steamer Hurtigruten along the Norwegian coast. Consequently, Bergen welcomes a great deal of tourists, and many of those tourists may want to see the fjords and mountains that are in close proximity to Bergen, which can include doing a day trip to Rosendal. Importantly, a lot of tourists want to visit Trolltunga, where Rosendal can be a part of a Trolltunga tourists' journey if they choose to take the boat. This could contribute to increased tourism in Rosendal, and a business informant admitted that "it is up to us how much we want to milk it". Some businesses I talked to had milked the Trolltunga effect a lot, whilst others had not bothered too much with it. Nevertheless, it was stated that the popularity of Trolltunga is felt in Rosendal.

Rosendal's relationship with Trolltunga is an example of how Rosendal can be shaped as a place that belongs to Hardanger in a tourism context. It can be argued that this is due to infrastructure enabling easy transportation to Odda and Trolltunga, such as the express boat. Additionally, in 2001 the Folgefonna tunnel was built under the Folgefonna glacier. The tunnel links Odda and Kvinnherad, making it possible to reach Odda in approximately 45 minutes from Rosendal. Some informants described this tunnel as revolutionary, as it made the world more accessible to the people of Kvinnherad, but it also made it easier for other people to come to Kvinnherad. Before the tunnel was built it would take several hours and several ferries to reach Odda from Rosendal, versus 45 minutes today, emphasising how useful the tunnel can be. As such, it can be assumed that Rosendal would not take part in a Trolltunga tourists' journey today if the tunnel had not been built.

The building of the tunnel also makes it easier for Kvinnherad to be a central part of both Hardanger and Sunnhordland. Whilst the municipality could be seen as being on the outskirts of Sunnhordland, it is now a central part connecting Sunnhordland and Hardanger due to the tunnel. Thompson and Prideaux (2019, p. 20) outline factors that may affect tourism development, where access to iconic attractions, transport networks and distance to source markets play a part. These factors are present in Rosendal's relationship to Trolltunga and Bergen, and have been strengthened in the last 20 years due to the Folgefonna tunnel and the express boat from Bergen.

Furthermore, if we think back to the sandcastle metaphor by Bærenholdt et al. (2004), we will remember that an element in the creation of the sandcastle (or a tourist place) is corporeal mobilities, where a family has to travel to the beach in order to build the sandcastle. Similarly, the objects they use to build the sandcastle have been brought to the beach in some way, and they may have been made in a foreign country before making it to the beach (Bærenholdt et al., 2004). Infrastructure is required in order for the family and these objects to travel to the beach so that they can create the sandcastle (or tourist place). This becomes evident in the relationship between Rosendal and Trolltunga, where the infrastructure allows bodies and objects to move between these places so that the people and objects can perform Trolltunga and Rosendal as tourist places.

However, despite becoming a central place connecting two regions, Rosendal's position as an in-between place is still apparent in the Trolltunga example. This is because Rosendal is mostly a traffic junction on the way to Trolltunga, but also because Rosendal still seems like a second choice or an afterthought in a Trolltunga tourists' journey:

I think it might have the effect of, like, if you go to Trolltunga Rosendal is close enough for people to think "we'll drop by there too". I think it might go in that direction rather than people being in Rosendal and thinking "oh, let's drop by Trolltunga". (Informant 2).

Rosendal's proximity to Trolltunga and Bergen and the ease of getting to these places from Rosendal highlights that being close to source markets and iconic attractions can be

problematic due to competition with these places (Thompson & Prideaux, 2019, p. 38).

Whilst Rosendal can play a part in getting tourists to Trolltunga, it is still mostly a short stop on the way, and not a place that they decide to visit primarily. As such, Rosendal can be seen as competing with Bergen and Odda, because many Trolltunga tourists start and end their journey in those places, whilst Rosendal is mostly a necessary stop on the way. We can see how Rosendal may be shaped as a stopover place in this regional tourism context.

5.3 Who are we?

This theme will shed light on how informants understand Rosendal's identities. Similarly to the previous chapter, this is a way of stepping back and looking at a place in a wider context (Massey, 1993). The theme illuminates how the informants view tourism in the village, how they approach tourism and how they understand the identities of Rosendal to change and shape due to tourism.

5.3.1 We are a naïve 16-year-old

In the interviews I challenged the informants with a metaphor, where I asked what they thought about the "health" of Rosendal. This resulted in many descriptive and interesting stories where the informants brought up issues Rosendal is facing.

I think we are- we are a naïve 16-year-old, I feel, Rosendal. A bit like "oh well, we can do anything and we can save the world". But then it's like no one has thought through how- or, the 16 year old smokes a bit and thinks "well, it's not that dangerous because I can just quit". Or, you know. A bit naïve, then. But at the same time he's really healthy. He's still a healthy 16-year-old who plays football and that kind of thing. But who maybe hasn't figured out what his thing is. And you can't be 16 and live like that. Just like you can't be "russ"⁴ more than one time. Right. Your body

⁴ «Russ» is when the seniors celebrate finishing high school. The celebration takes place from the end of April until the 17th of May (the Norwegian constitutional day). They wear coloured overalls and there is a lot of partying involved. This celebration is done differently in different places, and traditions can change from year to year. There are certain dates that are special, such as 1st May when the Russ are "christened" into becoming Russ and get a Russ name

doesn't tolerate more than that. Your body doesn't and your parents don't. We have to grow up, or we have to at least become a nice young adult. (Informant 6).

This is an amusing and rich way of describing Rosendal. The informant suggests that whilst Rosendal has some growing up to do and seems confused about its direction, it is still doing perfectly alright, even though this will not be the case in the long run. This suggests sustainability issues in terms of Rosendal having certain limits in the future. And, as the informant argued, Rosendal seems naïve regarding those limits. The informant argues that Rosendal must grow up, or at least become “a nice young adult”. It can be interpreted that the informant wishes someone would take charge and create a solid plan for Rosendal’s future, as the informant currently experiences that there is no long-term plan for Rosendal’s life.

A business informant presented a similar opinion in an ironic way by saying that Rosendal’s way of taking chances in a tourism context is to say “no we’ve tried that before, so that won’t work” and “so don’t come here and try again, there is no point, because we have tried it before, it won’t work”. The informant was very frustrated to be met with these opinions regarding tourism development and Rosendal’s future. These informants describe a person, or a village, that is slightly lazy and indifferent, and as someone who has given up trying. Several tourism businesses expressed that they feel like the inhabitants and politicians are not really *on it*, and do not participate or are genuinely interested in developing tourism further. This fits with the description of the naïve 16-year-old who thinks everything will be alright either way. It is frustrating for the businesses to be met with that kind of naivety, and one business described this as “typical Rosendal”. As such, this tells us a bit about how the businesses understand the state of tourism in Rosendal and how they think inhabitants and politicians understand it.

5.3.2 We are enlightened, worldly and maybe a bit arrogant

Many informants were aware of Rosendal's history and attributed Rosendal's current identity to its history of nobility and power.

I think people in this area have had these great and noble people around them ever since the prehistoric era. (...) So the continuity of impulses has been sustained throughout the barony's history. And they have become more- a different influence than what other villages have had. Through the culture that was dominant here, in that they had a- there were enlightened people who lived here. (...) I think this has played a role for Rosendal. (Informant 16).

I think people have been more open-minded and paid more attention to the world. (Informant 1).

There are many things that make the identity here a bit... maybe a bit arrogant. It has been an important village. But I think the arrogance, it's not due to being a tourist village, but it has to do with Rosendal's whole history. (Informant 6).

We will remember from the previous chapters that the identities of places are closely linked to the stories we tell about the place and which story ends up dominating over others (Massey 1995, p. 186). In Rosendal the dominant stories surround power and nobility, but also worldliness, as demonstrated in the previous chapter and by the above quotes. As informant 6 points out, Rosendal's history may have contributed to people perceiving the identity of Rosendal as arrogant. It was mentioned in several interviews that "the people of Rosendal have always seen themselves as a bit better than others", emphasising this notion of arrogance. Additionally, when tourists decide to visit Rosendal rather than other nearby places, this could potentially fuel the arrogance, as it communicates that tourists view Rosendal as a place worthy of their time and money. Either way, Rosendal's history is very much present in people's understandings of the village's identity. However, it is important to remember that the past can be understood in many ways and is never frozen (Massey, 1994, p.

169; Massey, 1995, p. 185). As such, the notions of arrogance, worldliness and power are only a few ways of understanding the past.

Furthermore, Palmer (2005) found that people can experience identity when visiting historical sites, and therefore experience identity through tourism. I want to argue that this is not just the case for tourists, but that locals can also experience identity when they are visited by tourists. As we have seen in this subchapter, the informants are aware of their village's history, and they know that tourists are told the dominant stories of Rosendal as a powerful and important place. The narratives told in a tourism context can communicate to locals what they should be proud of, where the locals may reinforce these narratives in order to stay loyal to the pride (Hollinshead, 2007, p. 184). I want to argue that the informants experience Rosendal's identities through tourism, as they stay loyal to the dominant stories told in a tourism context. As such, Rosendal's history and the locals' identities are continually reinforced through the narratives told in a tourism context.

5.3.3 We are nature and culture

The dominant story the informants told me of Rosendal's present revolves around nature and culture. Almost all of the informants brought up this special combination of nature and culture to describe Rosendal and what is unique about the village, and some included "cultural landscape" in their description.

That is... That is... Nature and culture. Landscape. And of course, it is always people. The people who are here mean a lot. (Informant 9).

So we're a bit proud of that too, that we have the cultural landscape and the culture. The culture and the landscape. The cultural landscape and the culture. That they fit so well together. I think everyone is proud of that. (Informant 6).

Rosendal is well-known in Norway for being a picturesque and romantic village. Several informants described Rosendal as "Norway in a nutshell" and argued Rosendal has everything

you could want in terms of nature. Gurholt (2008, p. 63) outlines how men of different centuries have been interested in natures ranging from high mountains, to wild glacial landscapes, to reaching the poles and the highest summits. Rosendal has most of these features in the village or in short reach of it, reiterating its natural significance. Rosendal also has similarities with Hardanger's natural features, emphasising why Rosendal may identify with being part of Hardanger, as discussed in the previous chapter. Additionally, the informants expressed that they are aware of the significance Rosendal's nature has for the arrival of tourists, suggesting they see a link between tourism and nature.

As previously mentioned, Hardanger has been seen as important for building the Norwegian nation state in the 1800s (Angell, 2015). One informant argued that Rosendal and the barony were also instrumental in this nation building process. The informant pointed out that the barony welcomed some of the greatest proponents of what was Norwegian and functioned as a gathering place for those discussions. The informant described Rosendal as one of the most central places in Norway for the development of the Norwegian nation state. As discussed in the historical chapter, the people who gathered at the barony brought with them impulses from Europe. Gurholt (2008) argues we can trace Norwegian national romantic ideas back to European cultural history, which becomes evident in Rosendal's case. This reiterates how a place's identity is influenced and shaped by the people who gather there and bring with them their relations and ideas from elsewhere, and how the global can be present in the local (Massey, 1995, p. 183). It also emphasises that Rosendal does have a special combination of culture and nature that has been built over centuries, contributing to making it a part of the place's identity today.

5.3.4 We welcome exotic migratory birds

The special combination of nature and culture is created by the mix of people in the village. Throughout the summer there are many different types of tourists visiting Rosendal, but for a long-weekend in August there is a very special mix of people in the village when the annual chamber music festival is held. Rosendal Chamber Music Festival was created in 2016 by the renowned pianist Leif Ove Andsnes, and is hosted and organised by the barony. The festival attracts well-known and highly regarded musicians from all over the world who fill the barony's Great Hall and Kvinnherad church with beautiful melodies. Each year the festival

has a theme, where themes have ranged from focusing on musicians, such as Shostakovich, to focusing on time frames or events, such as music from World War I. The festival attracts people from all over the world, including international journalists who write about Rosendal and the festival in newspapers worldwide.

In other words, this festival contributes to bringing a very special world to Rosendal every August, and many informants expressed an appreciation for this festival and are proud to live in the village that hosts it. Some informants talked about the festival as one of the highlights of the year and as something they look forward to. We can interpret the festival as an element of the village's yearly cycle. The festival is a part of the informants' lives and mindsets all year, and they may proudly tell themselves or other people that "we live in the village that hosts this prestigious festival". Whilst none of the informants reported that they avoid being in Rosendal during the festival, some inhabitants may feel this way, and may therefore choose to go on holiday during this time. This is another way the festival becomes a part of their yearly cycle. Either way, the proud way some informants talked about the festival communicates that it has made an influential presence in Rosendal and contributes to shape how the informants understand and experience their village. The informants notice their village changing, they acknowledge that it is due to tourism, and they welcome it.

This is a time of the summer where I have observed British ladies with extravagant hats attend the same concert as more modestly dressed locals. For this short time Rosendal turns into a place where it is equally common to wear extravagant hats to a concert as it is to wear jeans. This mix of people that is not seen any other time of the year shape Rosendal into a different village for that long weekend in August before things go back to normal again:

Someone wrote in the newspaper that when the chamber music festival is on, it is like you get this feeling of living somewhere with migratory birds. These exotic birds that come here and sing their songs and show their beautiful feathers. It's like- they can't be here all the time- they are like those exotic migratory birds that arrive and then leave again. And that's actually how it feels. (Informant 6).

The existence of these exotic birds substantiates Rosendal's history of being a place of fine culture, as it becomes a place where people who appreciate fine culture and dress the part

gather together. Most of the year it is more common to see people dressed for hiking or dressed for other casual activities. Consequently, the existence of these exotic birds for this short time is quite special. As previously discussed, Massey (1994, p. 169) argues that places change along with the social relations present in a place and that social relations in themselves are constantly changing. As such, we can see that these exotic birds temporarily change Rosendal, demonstrating the role tourism can have in shaping a place.

Finally, it is interesting that the informant says the exotic birds cannot be in Rosendal all year, suggesting they do not belong there. However, we could say that they do belong in Rosendal because they are a yearly occurrence. The birds are expected to come back year after year, and their arrival is eagerly awaited, which can mean that they do belong in Rosendal in some way. Similarly, the informants expect other types of tourists to come back every year. Some informants communicated the expectation they feel every Easter when the caravan and boat tourists come back, just like migratory birds. They described the excitement of the new tourist season and the highly anticipated changing atmosphere in Rosendal at that time. The informants expect this every year and look forward to it. Therefore, we could say that all the migratory birds, whether they are considered exotic or not, belong in Rosendal. We could also call these migratory birds “tourists” and say that tourists belong in Rosendal.

5.3.5 We are not only a tourist village

Some informants expressed concern regarding how the identity of places are influenced by tourism. One informant worried Rosendal would become like the hugely popular tourist places in Norway, whilst another informant was worried Rosendal would start copying tourism products from other places and thus become a bad copy of those places. In terms of losing or destroying identities, it can be argued that identities are always in formation, and are therefore not lost, but rather change (Massey, 1995, p. 186). An example of this is the shift from being a place of shipbuilding to being a place of tourism:

Rosendal is a tourist village. It's not an industry village anymore. (Informant 10)

Whilst informant 10 describes Rosendal as a “tourist village”, the informant later described a

certain type of tourist village that does not apply to Rosendal and that is not considered desirable for Rosendal. It was stated that if Rosendal becomes “*only* a tourist village”, the informant would move. The informant argues that at the moment Rosendal is a tourist village, but it is not *only* that. Informant 10 describes below what *only* a tourist village is.

But obviously, Rosendal can – I doubt it – but it can in the worst case risk becoming one of those tourist villages, eh, that’s dead large parts of the year. Eh. And then- as I said, then the identity is gone. And it will just be a shell. Then it’ll just be something superficial left, and that is, yeah... For anyone with a bit of integrity that’s not something that, well, it’s not something to be proud of (Informant 10).

Another informant described a tourist village as a place without people, further emphasising informant 10’s statement:

Because a village without people- we can’t just create a tourist place, right. (Informant 7).

We can see that these informants want Rosendal to be something more than “only a tourist village” and that they understand “only a tourist village” as an empty shell without local inhabitants. As informant 10 points out above, this could have something to do with integrity and specifically whether a place loses its integrity when it is *only* a tourist place. It also raises the question of whether a place is a worthy place if it is only a tourist place and whether it loses its dignity then.

Another informant argued that the best places have rich and varied industries, because this will bring together all sorts of interesting people and useful skills, thus improving a place’s resilience. Perhaps this is what informant 10 and 7 above are worried Rosendal will lose if it becomes “only a tourist village”. They may be worried Rosendal will lose not only its identity or integrity, but also its robustness and readiness to handle situations. In other words, it can be understood as a question of the sustainability of a place. This thesis was written during the COVID-19 pandemic, which is a time that has shown how vulnerable economies can be if

they mostly rely on one industry, for example tourism. The topic of having a resilient community, as discussed by the informants above, has become very evident and relevant during this time and shows the significant role tourism can have for a place and its people.

5.4 Is Rosendal dying?

In short, this final theme will discuss the future survival of Rosendal. It was continuously pointed out by informants that Rosendal's population is in decline, partly due to holiday home tourism. This will be discussed in this chapter along with an example of how this decline affects a yearly community event. According to Franklin (2003, p. 207) the social dimension of tourism is imperative because of the impact tourism can have on the structure of living in a place, and it becomes apparent in this chapter that the informants worry how tourism will shape the future of Rosendal.

5.4.1 The presence and consequence of holiday home tourism in Rosendal

Many informants discussed holiday home tourism in relation to the issue of Rosendal's declining population. The informants were very preoccupied with the declining population, and argued that the decline is partly due to tourism. It was repeatedly stated that Rosendal is a popular place for people to purchase holiday homes, with informants citing between 45-75 holiday homes in Rosendal. Whilst they were happy that people want to spend time in Rosendal, the informants argued that the tourists purchasing holiday homes were essentially stealing houses from other people who would like to live in Rosendal full time all year. It was argued that when the demand for holiday homes increases, so do the prices of homes. This means that local people do not have a chance against city people who are used to significantly higher house prices than the locals, thus pushing the locals out of the competition. This then leads to a declining population, because there are no houses left for those who want to live in Rosendal all year, leading families to settle elsewhere. One informant plainly said that "Rosendal suffers from a lot of holiday homes", where the use of "suffer" is telling of how this situation is experienced. It was also argued that the lack of families results in Rosendal primarily consisting of old people and that the village is essentially dying:

It doesn't feel good, right, that the graveyard keeps expanding and the nursing home keeps expanding, whilst the school gets smaller and smaller. I mean, then- it affects the mood a bit, you know. (Informant 6).

I used Statistics Norway (SSB) to look at the population statistics for Rosendal, and found that the informants are correct in thinking that the population in Rosendal is declining, at least in terms of a lower birth rate and an increase in the ageing population. The population trend in the last twenty years shows fewer children under the age of 5 and an increase in people over the age of 67. Whilst there were 71 children under 5 years old in 1999, there were 36 children in this category in 2019 (SSB, 2020b). In 1999 there were 120 people over the age of 67, whilst in 2019 there were 183 (SSB, 2020b). When looking at the years in between 1999 and 2019 we can see that there has been a steady decrease in new children born and a steady increase in the older population, but the population in between these ages has remained quite stable (SSB, 2020b).

According to Müller, Hall and Keen (2004, p. 20) an increasing amount of holiday homes in rural areas will inevitably call the survival of the place into question. The authors bring up issues mentioned by the informants in this study, including the decrease of families, a lack of properties, and city people squeezing locals out (Müller et al., 2004). Several informants were indeed worried about the survival of Rosendal. It should be noted, however, that an increase in holiday homes and a declining population does not necessarily mean that a village will die (Peters et al., 2018). Peters et al. (2018) studied villages in Sweden, Australia and Canada that showed signs of population decline, where it turned out that holiday homes contributed to keeping these villages alive. Whilst people may not live there all year, the holiday homes still mean that people interact with the village during the year, thus contributing something to the community (Peters et al., 2018, p. 471). Consequently, the presence of holiday homes could be understood as a sign that a village does not have to die (Peters et al., 2018, p. 471).

It can be assumed that many holiday home owners have a house in Rosendal due to some sort of link they have to the village. Holiday homes often have strong ties to family history (Lien & Abram, 2018, p. 29). The holiday home may have been inherited through generations and often links back to an ancestor who grew up in that house or in that place generations ago. There is not any information available of whether holiday homes in Rosendal have been

inherited or if people purchase homes simply because they think it would be a nice place to have a holiday home. From my experience and based on what the informants told me, I would say there is a mix of both. I know holiday home owners in Rosendal who have family linkages to the village, and staying in their holiday home is a part of their yearly cycle. Many of them live in Bergen, and it is easy for them to make weekend trips to Rosendal all year. The previously discussed infrastructure, such as the express boat and the Folgefonna tunnel, make it easier for holiday home owners to make more frequent visits to Rosendal. Lien and Abram (2018, p. 31) describe the holiday home as a lifelong companion that needs to be taken care of, and I have the impression that this is the case for those I know who have holiday homes in Rosendal. The holiday home provides them with a connection to their own family's history, making it all the more meaningful to visit it (Lien & Abram, 2018).

Finally, we can ask whether holiday home owners belong in Rosendal. Rye and Berg (2011, p. 132) point out that for the holiday home owner, the purpose of their stay is leisure and consumption, whilst for the locals the purpose is production. Therefore, the way of life for the holiday home owner and the local population is very different (Rye & Berg 2011, p. 132). Holiday home owners are in Rosendal to relax and have fun, but do not have any duties or obligations there, as opposed to the locals. Most informants referred to holiday home owners as tourists, however, a couple of the informants questioned whether they can be considered tourists because they have a more permanent attachment to the place than other tourists. This can indicate that they see holiday home owners as different to other tourists and perhaps as more deserving of belonging in Rosendal. The holiday home owners may be more attached and committed to a place than many tourists who fall into the previously discussed category of "the tourist syndrome", such as cruise tourists. Still, like "the tourist syndrome", the holiday home owners may also live in a temporariness with the place and do not have to follow the rules or consider the consequences of their actions in the same way as the locals. As mentioned, many holiday home owners may have family connections in Rosendal, which can make them feel a sense of belonging to the place, but the locals may still see these types of tourists as problematic or see them as fitting into the category of "the tourist syndrome". Finally, the holiday home owners can also be seen as migratory birds who belong in Rosendal because they have a regular presence there and are expected every year. The question of whether the holiday home owners belong in Rosendal produce varied opinions, and it is a question neither I nor the informants have an answer to.

5.4.2 Tourism as the sinner and the saviour

In the discussion of holiday homes and population decline, some informants outlined what should be done about the problem. Some expressed hope for the younger generations to come home after finishing their studies and others specifically identified tourism as a solution. One informant argued that the only way to get young people to come back home was to create tourism jobs for them. Another informant also pointed at tourism's role in changing the negative trend:

And then there is the issue of the number of pupils at the school decreasing. And I think that is a big challenge for Rosendal. Because without a lively Rosendal, it will not be attractive for tourism. And then it is Rosendal that needs to survive. And that will have an effect on everything. So take care of the inhabitants, that is number one. And take care of the businesses. (informant 11).

We can see that there is a dilemma where tourism contributes to decreasing the amount of people in Rosendal, but at the same time tourists want there to be people in Rosendal to make it lively. It is interesting that the informants point at tourism for being both the sinner and the saviour in terms of the longevity of Rosendal. On the one hand, tourism kills the village by pushing local families out, but on the other hand tourism is seen as something that can save the village through job creation and by keeping the village alive and making it attractive for tourists. It makes me think of how Massey (1995, p. 183) outlined that social relations in a place have global links that bring the global to the local. Perhaps it is the tourists, who bring with them their global social relations, who may be the main contributors in making Rosendal an attractive and lively place to both live in and to visit. The informants have certainly alluded to this when describing the special atmosphere change they experience when the tourists arrive in the spring and summer.

5.4.3 Let the caravan tourists organise the 17th of May, then!

The Norwegian constitution day is celebrated on the 17th of May every year marking the signing of the Norwegian constitution in 1814, and is celebrated all over the country with

children's parades, food and games. In many places this event is organised by parents of pupils at the local primary school, which is the case in Rosendal. As the two below quotes demonstrate, it is not easy to organise a 17th of May celebration for a whole village and for an increasing number of tourists when the amount of pupils – and therefore also parents – decrease.

17th of May is arranged on Hestasletto, and it's often during a long weekend in May. So, we are starting to notice that the event demands more and more, because there might be a lot of people who are just here on holiday who celebrate 17th of May on holiday. And it's the parents of pupils, who are just fewer and fewer, who organise the event. So that's one of those things that shows that there are not only holiday homes here, but also that the caravan park is filled to the brim. For example. Or the guest harbour. Mhm. So that's one of those smaller things that are okay, but we are starting to notice that it demands more of us. Of us as inhabitants. (Informant 5).

It's like- here in this village, for example, 17th of May is arranged by the school, eh, of parents in year 6 and 7. And we all want to celebrate 17th of May, but they don't want to - they don't necessarily want to help the 17th of May committee. Eh, and what are we supposed to do then if there are no more children left? Who will then arrange 17th of May? Well, it will have to be the caravan tourists, then! (Informant 6).

It can be argued that the 17th of May is an event marking seasonal change, as we head from spring to summer. Those types of events often revolve around a sense of community and belonging, and may reinforce this sense of community (Olwig, 2005, p. 262). With this in mind, it is easy to imagine that it is frustrating to organise a community event with very few organisers and with an increasing number of people who are usually not part of the community attending it. Additionally, if we think back to “the tourist syndrome” it is apparent that tourists only partake in a place for a short while before they leave again, meaning they do not have to follow rules or deal with consequences (Franklin, 2003, p. 209). The locals, on the other hand, have to both follow rules and deal with consequences, which may heighten the frustration for those few who organise the event. This also enlightens the question of who belongs in Rosendal, as it can become more apparent during this community event that

tourists may not belong in the village, but are rather causing extra work for the locals. As mentioned in the discussion of holiday home owners, tourists are in a place for consumption and relaxation, whilst the locals are there to do a job (Rye & Berg, 2011, p. 132). This becomes evident in this example, as tourists consume the hard work a few local organisers put into an event for their community. This again demonstrates “the tourist syndrome” where the tourists consume what they came for and let others deal with the consequences (Franklin, 2003).

Furthermore, as informant 5 said, the 17th of May celebrations in Rosendal take place on an area of land called Hestasletto. This area is used for other rites and events as well, such as when the seniors at the local high school are “christened” into becoming “russ”. As such, Hestasletto can be understood as a special place and a meeting place used for seasonal and liminal rituals (Olwig, 2005). Introducing an increasing number of tourists into this special place can be confusing for the local community and demonstrates a change in the landscape for them, especially if we consider that these types of events often reinforce or create a sense of community (Olwig, 2005, p. 262). Whilst the 17th of May is a national celebration for the whole country, I will argue that it is still an event that is very much about local communities, perhaps particularly in smaller rural areas. It is a day when the whole village gather together and continue traditions that may be specific to that particular village, thus continuing this reinforcement of community (Olwig, 2005). As such, we can think back to the discussion of who belongs in Rosendal and to the notion of welcoming tourists in “the tourist syndrome” bubble who consume the community event rather than contributing to it.

This example demonstrates how a yearly and perhaps taken for granted event is perceived to be in a vulnerable position, partly due to tourism. It is an example of how tourism and a declining population can impact many aspects of village life. The informants were visibly frustrated when they talked about the difficulties of organising the 17th of May event and expressed worry about the future of the event. When one of them says that the caravan tourists will have to organise the event if there are no more parents left, this implies that the informant is quite fed up with it all. It is evident that tourism can cause worry and that informants think this will increase in the future. Consequently, this gives us an idea of how the informants understand the present and future presence of tourism in Rosendal to shape and change the village for those who live there.

6 Implications

In this study I have looked at how tourism can be understood to shape and change how a place is experienced from a local perspective. I have investigated this by looking at the past, present and future presence of tourism and have conducted qualitative interviews with inhabitants and with tourism businesses in Rosendal. Considering Rosendal's historical context has provided an understanding of how a place can change and be shaped through centuries. In this final chapter I will address the implications of this study.

I have previously written that the aim of this thesis is to start a conversation about tourism in Rosendal, and this is possible to do after publishing this thesis. As we have seen by the topics brought up by informants, this conversation could revolve around issues of concern such as tolerating volumes and behaviours, the unfamiliarity of everyday tasks, losing dignity and integrity due to tourism, community resilience, and the relationship between tourism and population decline. How a geographical context shapes the village and whether to milk opportunities such as Trolltunga are also topics that can be raised. In a conversation about tourism in Rosendal I also think it is important to include the appreciated aspects of tourism, such as the excitement of a new tourist season, the changing atmosphere, the cultural offers and services brought by tourism, and the pride felt by inhabitants. The informants have reminded me of these positive aspects, which has decreased my worry for tourism in Rosendal a bit. The aforementioned issues of concern brought up by the informants nevertheless worry me and I worry that those in power will not step in until it has gone too far. I still think it is important to start a conversation about tourism in Rosendal, including both the positive and negative aspects.

This study has shed light on the significance of a place's wider historical and geographical contexts and the forces of power that can contribute to shape a place. We have seen how Rosendal has been shaped through its links to other places in the past and how this continues to shape the village today through tourism. Whilst Rosendal was historically bound up with ecclesiastical power, we can understand tourism as a power shaping the village today. The informants communicated both positive and negative aspects of how their village and their everyday lives change due to tourism. When we see that tourism can have such significance in a place, it becomes evident that it is important to take care of the people who call that place

home. Tourism is very visible in a small village, and it is difficult not to be affected by its presence. Therefore, it is important for those who live and work there to have a say in how their village might develop in the future. This study has also demonstrated the significance of regional belonging in a tourism context and how important locals think it is to be associated with regions that are narrated to tourists as worth visiting. The importance of regional belonging demonstrates that it can be fruitful to cooperate with other places and forget boundaries. Perhaps regions should embrace both their differences and similarities and see them as a strength.

For further research it could be valuable to keep studying the complexities of tourism's presence in places and what tourism can mean for the sustainability of the place. For example, it could be interesting to do a similar study as I have done over a longer period of time to follow the changes that may occur in a place experiencing tourism. In this study the informants described how the atmosphere in Rosendal changes from season to season due to tourism, and it would be interesting to follow such changing atmospheres over a longer period, for example over a year. Furthermore, in this study I have taken a local perspective regarding how tourism is experienced and how a place can change due to tourism, but it could be valuable to study this from the perspective of the tourist. It would be interesting to hear how return tourists, who feel they know a place well, experience tourism to change the place. Another dimension could be to investigate how destination management organisations consider the issues brought up in this thesis, for example how they view cruise tourism or their perspective on the significance tourism can have for places. Finally, it could be interesting to research how the "Trolltunga effect" is experienced regionally and what significance this major attraction has for the region. Investigating how "Trolltunga tourists" who are dispersed around the region influence places could shed light on the significance major attractions can have for places that are located beyond the main hub of the attraction. Such studies could further enlighten the complexities related to tourism's presence in a place.

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Appendices

Appendix I Interview guide – inhabitants

Intervjuguide innbyggjarar

Korleis det er å bu i Rosendal:

- **Kor lenge har du budd i Rosendal?**
 - Har du alltid budd på same plass i bygda? Eller flytta rundt?
 - Har du budd ein anna plass før? Kvifor flytta du tilbake til Rosendal?
 - Dersom tilflyttar: kvifor flytta du til Rosendal?
- **Kva driv du med på fritida?**
 - Er du i naturen, held på med ein sport, er i hagen, teiknar, osv.?
- **Kva er det aller beste med å bu i Rosendal?**
 - Korleis har dette endra seg i løpet av di levetid?
 - Korleis trur du dette vil endre seg i framtida?
- **Kva trur du andre folk i bygda syns er det beste med å bu i Rosendal?**
- **Korleis opplev du situasjonen til Rosendal akkurat no?**
 - Kva utfordringar eller problem står Rosendal ovanfor?

Korleis dei opplev turisme i Rosendal/det å leve med turisme:

- **Kvifor trur du turistar kjem til Rosendal?**
 - Kva trur du det er med Rosendal som kan verka tiltrekkjande for turistar?
- **Kva slags kontakt har du med turistar?**
 - Slår du av ein prat, hjelper dei med å finne vegen og liknande? Kva erfaring med direkte kontakt har du?
 - Korleis opplev du denne kontakten?
- **Korleis opplev du møtet med turisme når du er ute i naturen?**
 - Korleis opplev du det å treffe på turistar når begge er ute og brukar naturen?
 - Korleis har møtet med turisme i naturen endra seg?

- Er det nokre plassar i naturen eller aktivitetar i naturen som du oppsøker eller unngår om sommaren på grunn av turisme? Kvifor?
- **Kva forhold har du til baroniet?**
 - Er dette ein plass du oppsøker eller unngår om sommaren? Kvifor?
 - Kva erfaring har du med å vera på baroniet?
 - Korleis har forholdet ditt til baroniet utvikla seg i løpet av livet?
- **Kva rolle spelar baroniet for turismen i Rosendal den dag i dag trur du?**
 - Er det juvelen i Rosendal? Skuggar det for andre attraksjonar eller aktivitetar?
 - Korleis kan posisjonen til baroniet ha forandra seg i løpet av dei siste tiåra?
- **Korleis opplev du som innbyggjar turismen i dei forskjellige årstidene?**
 - Er det for eksempel færre turistar om vinteren, og er det fint å ha ein pause då?
 - Eller syns du det hadde vore fint med fleire turistar heile året? Kvifor/kvifor ikkje?
 - Korleis opplev du at turisme i dei forskjellige årstidene har utvikla seg? For eksempel frå du var liten, 10 år sidan, osv. (tilpassa alderen).
- **Kva har du lagt merke til i forhold til utviklinga av turisme i Rosendal?**
 - Er turisme noko du legg merke til?
 - Kva har du lagt spesielt merke til?
 - Følgjer du med på utviklinga av turisme i Rosendal? Om noko endrar seg?
 - Kva syns du om endringane?
- **Kva betyr turisme for livet ditt i Rosendal?**
 - Korleis opplev du at turisme har betydning for ditt daglegliv?
- **Korleis har det vore å leve i lag med turisme?**
 - Korleis har det vore å leve med turisme tett på/i bygda?
 - Har dette endra seg syns du? På kva måte?

Forholdet mellom turisme, lokalbefolkning og stad:

- **Rosendal er ein gamal turiststad, og har vore populær blant tilreisande lenge. Kva har denne historia å seie for det å vera Rosending i dag?**
 - Er denne historia ein del av identiteten med å vera Rosending?
 - Er denne historia noko du er klar over/tenkjer på?
 - Kva trur du denne historia har å seie for Rosendal?
- **Kva ville Rosendal vore utan turisme?**
 - Korleis ville det vore å bu her, for deg?

- Kva ville det ha å seie for det å vera Rosending?
 - Kva ville det ha å seie for utviklinga av bygda? (i forhold til tenestetilbod, butikkar osv.)
- **Kva er positivt med å ha turisme i Rosendal?**
 - Er du bevisst på om turismen spelar ei rolle for visse tenestetilbod i bygda?
 - Kva har desse tilboda å seie for det daglege livet ditt i Rosendal? Er dei viktige for deg?
 - **Kva er negativt med å ha turisme i Rosendal?**
 - Er det noko negativt ved Rosendal eller ved dagleglivet her som du tenkjer at kjem av turisme? Kva då?
 - **Korleis trur du at lokalbefolkninga påverkar turismen i Rosendal?**
 - Korleis påverk dykk opplevinga turistane har av bygda?
 - Korleis kan dykk påverke utviklinga av turisme? Har dykk påverknad?
 - **Korleis trur du det som skjer på andre plassar i regionen påverkar turismen i Rosendal?**
 - Kva plassar tenkjer du på?
 - Veit du noko om kva forhold Rosendal har hatt til desse plassane i tidlegare tider? Kva veit du?
 - Korleis trur du Rosendal sitt forhold til desse plassane vil utvikle seg framover?
 - **Det fins teoriar og forskning som seier at turisme og lokalbefolkning saman skapar ein plass. Kva tenkjer du om det? Med tanke på Rosendal?**
 - Skapar dykk Rosendal ilag? På kva måte?

Framtida:

- **Tidlegare har du fortalt om korleis det har vore å leve i lag med turisme. Men korleis trur du dette kjem til å utvikle seg i framtida? For eksempel dei neste 10 åra?**
- **Kva tenkjer du om den politiske styringa av reiselivet?**
 - Er det nok snakk om reiselivsutvikling i kommunepolitikken? Opplev du at det er snakk om det i det heile tatt?
 - Er dette noko politikarane burde ta meir tak i?
 - Er debatt om reiseliv viktig i kommunepolitikken? Kvifor?

- **Kva utfordringar og moglegheiter ser du for Rosendal no og i framtida?**
 - Både for plassen og for turisme

- **Kva er ditt draumescenario for Rosendal?**
 - Ditt ideelle Rosendal?

- **Kva ville vore draumescenarioet for turisme i Rosendal?**
 - Korleis passar det scenarioet inn med draumescenarioet for ditt ideelle Rosendal?

- **Trur du det fins ei framtid som alle syns er god?**
 - Kvifor/kvifor ikkje?

- **Er det noko meir du vil leggje til?**

Appendix II Interview guide – businesses

Intervjuguide reiselivsbedrifter

Generelt:

- **Kor lenge har bedrifta di eksistert i Rosendal?**
 - Har du hatt same bedrift eller ei liknande bedrift ein anna plass før?
- **Kva gjorde du før du starta denne bedrifta?**
 - Kva jobb/utdanning?
 - Kvar budde du?
- **Kva var det som gjorde at du starta denne bedrifta?**
 - Kvifor i Rosendal?
- **Kor bur du?**
 - Er du innbyggjarar i Rosendal, eller bur du i ei anna bygd?
- **Korleis er det å væra ei reiselivsbedrift i Rosendal?**
- **Korleis opplev du situasjonen til Rosendal akkurat no?**
 - Helsa til Rosendal.
 - Kva utfordringar og moglegheiter står reiselivet i Rosendal ovanfor?

Betyding for turisme i Rosendal og utviklinga av den:

- **Kva rolle trur du bedrifta di spelar i forhold til om turistar vel å komme til Rosendal?**
 - Er du ein grunn til at dei kjem? Eller gjere du det mogleg at dei kan komme her?
 - Kva rolle spelar bedrifta di for turisten si oppleving av Rosendal?
- **Korleis opplev du som bedrift turismen i dei forskjellige årstidene?**
 - Ønsker du meir heilårsturisme? Eller er det fint å kunne ha vinterhalvåret til å planleggje/gjere noko anna/ha ein anna jobb?
 - Korleis har turismen i dei ulike årstidene utvikla seg dei åra du har hatt bedrift i Rosendal?

- **Korleis opplev du at turismen i Rosendal har utvikla seg mens bedrifta di har vore her?**
 - Kva endringar har du lagt spesielt merke til?
 - Kva syns du om endringane?
- **Kva tankar har du om volumet på turismen i Rosendal i dag?**
 - Korleis vil du at volumet skal utvikle seg i framtida?
- **Kva ville Rosendal vore utan turisme?**
 - Korleis ville det vore for folk å bu her trur du?
 - Kva ville det ha å seie for utviklinga av bygda?
- **Kva er positivt med å ha turisme i Rosendal?**
 - Kva rolle spelar bedrifta di her?
 - Korleis påverkar dette bedrifta di?
- **Kva er negativt med å ha turisme i Rosendal?**
 - Kva rolle spelar bedrifta di her?
 - Korleis påverkar dette bedrifta di?
- **På kva måte har du eit ansvar for korleis turismen i Rosendal utviklar seg?**
 - Har bedrifta di spelt ei rolle for utviklinga av turisme i Rosendal i fortida?
 - Kva med framtida?
 - Kva rolle trur du bedrifta di spelar i forhold til den generelle utviklinga av Rosendal? For eksempel i forhold til tenestetilbod, arbeidsplassar, aktivitetar.
- **Kva tenkjer du om den politiske styringa av reiselivet i kommunen?**
 - Tankar om reguleringar/restriksjonar.
 - Er det nok fokus på reiselivet i kommunepolitikken?
 - Er det viktig med fokus på reiseliv i kommunepolitikken? Kvifor?

Forhold til bygda, innbyggjarar, andre bedrifter og andre plassar:

- **Kva slags forhold har du til dei andre reiselivsbedriftene i Rosendal?**
 - Samarbeider du med dei?
 - Snakkar dykk om korleis det er å vera ei reiselivsbedrift i Rosendal?
 - Har forholdet ditt til dei andre reiselivsbedriftene endra seg på noko vis?
- **Kva slags kontakt har du med innbyggjarane i Rosendal?**
 - Snakkar du med dei om turisme?

- Snakkar du med innbyggjarane om korleis det står til/korleis det er å bu i denne bygda i lag med bedrifta di og turistane som den bringer?
- **Kva rolle trur du bedrifta di spelar for innbyggjarane i Rosendal?**
 - Kva betydning trur du bedrifta di har for innbyggjarane i Rosendal?
 - På kva måte har du eit ansvar for innbyggjarane i Rosendal?
 - Har dette endra seg? På kva måte?
- **På kva måte er bedrifta di knytt til Rosendal?**
 - Kunne bedrifta di eksistert ein anna plass en Rosendal? Eller fungerer den berre akkurat her? Kvifor?
- **Korleis trur du det som skjer på andre plassar i regionen påverkar turismen i Rosendal?**
 - Kva plassar?
 - Korleis påverkar desse plassane bedrifta di?
 - Har dette endra seg i løpet av den tida bedrifta di har vore i Rosendal?
 - Korleis trur du Rosendal sitt forhold til desse plassane vil utvikle seg framover?

Framtid:

- **Kva utfordringar og moglegheiter ser du for bedrifta di i framtida?**
 - Kva retning trur du bedrifta di vil ta?
- **Kva utfordringar og moglegheiter ser du for Rosendal i framtida?**
 - For plassen og for turisme
- **Kva ville vore ditt draumescenario for turismen i Rosendal i framtida?**
 - Det ideelle Rosendal for bedrifta di
- **Trur du det fins ei framtid som alle syns er god?**
 - Kvifor/kvifor ikkje?
- **Er det noko du vil leggje til?**

Appendix III Information letter

Førespurnad om deltaking i forskingsprosjektet

«Utviklinga av Rosendalsamfunnet og nærværet av turisme i fortid, notid og framtid»

Bakgrunn og formål

Dette er ein invitasjon om å delta i eit intervju for mastergradprosjektet mitt innan reiseliv. Målet med prosjektet er å læra meir om korleis nærværet av turisme i Rosendal er opplevd frå eit lokalt perspektiv, og spørsmåla i intervjuet vil handla om korleis turismen i Rosendal er opplevd frå din ståstad.

Kva inneber deltaking i studien?

Deltaking inneber eit intervju som vil vare i om lag ein time, men det kan sjølvsagt vara kortare eller lengre enn dette avhengig av kor mykje du har å fortelja. Vi avtalar tid og stad ut i frå kva som passar deg. Det vil bli tatt lydopptak av intervjuet. Lydopptaket blir overført til tekst og seinare sletta.

Kva skjer med informasjonen om deg?

Alle personopplysingar om deg vil bli oppbevart på ei passordbeskytta fil på ein passordbeskytta pc. Materialet vil vera anonymt og du vil ikkje kunne kjennast igjen i oppgåva. Det er berre student og vegleiar som har tilgang til materialet og opplysningane dine. Prosjektet er registrert hos NSD – Norsk Senter for Forskingsdata, og i prosjektperioden vil materialet bli oppbevart etter deira reglar. Lydopptaket vil bli sletta ved prosjektslutt i mai 2020.

Dine rettigheter

Så lenge du kan identifiserast i datamaterialet, har du rett til:

- Innsyn i kva personopplysingar som er registrert om deg
- Å få retta personopplysingar om deg
- Få sletta personopplysingar om deg
- Få utlevert ein kopi av personopplysingane dine
- Å sende klage til personvernombodet eller Datatilsynet om behandlinga av personopplysingane dine

Kva gir oss rett til å behandla personopplysingar om deg?

Vi behandlar opplysingar om deg basert på samtykket ditt.

Frivillig deltaking

Det er heilt frivillig å delta i prosjektet og du kan trekkja samtykket ditt kva tid som helst i etterkant av intervjuet utan å seie kvifor ved å kontakte meg eller vegleiar Brynhild Granås. Det vil ikkje ha negative konsekvensar for deg dersom du ikkje vil delta eller dersom du seinare trekkjer deg.

Dersom du har spørsmål eller ønskjer å delta i prosjektet kan du ta kontakt ved å bruka kontaktinformasjonen nedanfor.

Med venleg helsing

Helene Olderkjær Lillebø

Masterstudent

Brynhild Granås

Førsteamanuensis, vegleiar

Kontaktinformasjon

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UiT sitt personvernombod: Joakim Bakkevold, personvernombud@uit.no, +47 77646322

Samtykkeerklæring

Eg har mottatt og forstått informasjon om prosjektet «*Utviklinga av Rosendalsamfunnet og nærværet av turisme i fortid, notid og framtid*», og har fått anledning til å stille spørsmål.

Eg samtykkjer til å delta i intervju.

Eg samtykkjer til at opplysningane mine behandlast fram til prosjektet er avslutta i mai 2020.

(Signert av prosjektdeltakar, dato)

