



SÁMEDIGGI
SÁMITIGGE
SÄÄ'MTE'ĢĢ
SAAMELAISKÄRÄJÄT

PRINCIPLES FOR RESPONSIBLE AND ETHICALLY SUSTAINABLE SÁMI TOURISM



Adopted by the Sámi Parliament in Finland on September 24, 2018.

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Need for and Background to Ethical Guidelines for Sámi Tourism

Symbols of Sámi culture have been productised and represented in tourism exploiting Sámi culture in Finland for decades. For a long time, the productisation of Sámi culture has been both defined and executed by outsiders. The image of the Sámi as productised and/or represented by outsiders has generally little to do with authentic Sámi culture. In the worst cases, the incorrect, primitivised image of the Sámi, that is widespread in tourism exploiting Sámi culture, offends and/or objectifies the Sámi community. This publicly and repeatedly presented incorrect portrayal and distribution of false information have a detrimental effect on the vitality of both the Sámi community and Sámi culture.

Sámi culture as a whole is rich and diverse. The Sámi dress has great significance in Sámi culture. The Sámi dress is one of the important manifestations of Sámi identity. The use of the Sámi dress is governed by unwritten norms which the Sámi people observe. Particularly in tourism exploiting Sámi culture, the productisation and representation of Sámi culture has often focused on the Sámi dress or on something resembling the Sámi dress. This has aimed at making a tourism product 'Sámi', whether in the case of stories or other tourism services. Indeed, the Sámi dress has become the primary identity marker in Sámi tourism. However, in tourism exploiting Sámi culture, the cultural codes and meanings embodied in the Sámi dress have been forgotten and/or ignored, transforming the 'Sámi dress' into a costume void of any soul.

In order to safeguard the vitality of the Sámi community and Sámi culture, the responsible and ethically sustainable touristic productisation and representation of Sámi culture must take place on the terms and from the starting points of the Sámi community in the form of tourism based on Sámi culture. The purpose of the ethical guidelines is to provide a possibility for the entire Sámi community and, particularly, the part of the Sámi population who are not involved in tourism, to be able to practise their culture without tourism causing negative impact on the cultural heritage or cultural conduct of the Sámi community or any of its individual members more than to a minor extent.

Sámi tourism is defined in the present context as tourism where the resources of Sámi culture are utilised to produce tourism services offered to the public on commercial basis. This may be **tourism based on Sámi culture**, where the tourism service providers come from within the Sámi community. Or **tourism exploiting Sámi culture**, where different tourism stakeholders from outside the Sámi community utilise and exploit elements connected and/or referential to Sámi culture in tourism services without actual connection to the Sámi community.

Sámi in brief

The Sámi are the only **indigenous people** within the area of European Union. Sámiland, or **Sápmi**, or **Säämi**, or **Sää'mm**¹, is the core region inhabited by the Sámi, extending across vast areas in Norway, Sweden, Finland and the Kola Peninsula in Russia. In Finland, **Sámi Homeland** includes the municipalities of Enontekiö, Inari and Utsjoki in their entirety and the northern part of the municipality of Sodankylä (the area around Vuotso village, that is, Lappi reindeer herding co-operative).

¹ Sámiland is Sápmi in North Sámi, Säämi In Inari Sámi and Sää'mm in Skolt Sámi

In Finland, the rights of the Sámi to their culture, including the tangible and the intangible cultural heritage, are guaranteed by the **Constitution of Finland**,² and are also protected by the Constitution on linguistic and cultural self-government.³ In Finland, **the Sámi Parliament** is the body expressing the official position of the Sámi.⁴ The Sámi Parliament represents the Sámi in matters belonging to its tasks, both nationally and internationally.⁵ In practice, most of the international representations of the Sámi Parliament take place through the Sámi Parliamentary Council, a co-operative body for the Sámi Parliaments of three countries and Sámi organisations in Russia.

In the Sámi worldview, people, nature and language are not seen as separate. The word ‘Sápmi’ refers not only to Sámiland but also to a Sámi as an individual, the Sámi as a people, and the Sámi language. The Sámi language reflects a deep and thorough knowledge of the surrounding nature, both animate and inanimate, and a close and very specific interaction between humans and nature. The natural, cultural, social and linguistic environments form a holistic entity, a concept of environment that must be considered as a whole, because its elements are interdependent.⁶

Nine of the ten Sámi languages are still spoken in Sámiland. Three of these are spoken in Finland: Inari Sámi, Skolt Sámi and North Sámi. It is vitally important to the Sámi to preserve their culture. **Sámi culture**⁷ includes, among others, the Sámi language, Sámi cultural heritage, cultural expressions, Sámi art, traditional knowledge of the Sámi, the relationship of the Sámi with nature, traditional Sámi livelihoods and the modern ways of practising them as well as other cultural customs and manifestations practised by the Sámi as an indigenous people. Therefore, for example, the Sámi language, stories, music and the most visible cultural symbols such as the Sámi dress and Sámi handicrafts are closely connected, among other things, with traditional Sámi livelihoods, forming an inseparable entity in which each element relies on the others in order to remain vital and, thus, enabling the preservation, development and transmission of Sámi culture to future generations. For example, if one element of Sámi culture were to disappear, or if its area of activity were to be limited, this would have an immediate impact elsewhere.

The link between **traditional livelihoods** and culture is central in Sámi society. Livelihoods that are related to land use form the material basis for Sámi culture and identity and maintain the vitality of Sámi Homeland, the Sámi language, traditional knowledge, the relationship with nature, the social cohesion of Sámi culture and Sámi handicrafts.⁸ The traditional Sámi livelihoods are reindeer herding, fishing, hunting, gathering of natural products, Sámi handicrafts⁹, small-scale farming, and modern ways of practising them. Of these, reindeer herding remains one of the significant cornerstones of Sámi culture, as it offers crucial employment opportunities and, thereby, helps keeping the peripheral areas of the country inhabited while providing a

² Finlex, *Constitution of Finland (in Finnish) 11.6.1999/731*, <http://www.finlex.fi/fi/laki/ajantasa/1999/19990731>, Article 17 (3)

³ Saamelaiskäräjät (2017), *Saamelaiskäräjien lausunto saamelaiskulttuurin hyödyntämisestä Lapin ammattikorkeakoulun koordinoimasta “Our Stories - the business of using Storytelling to draw people in” -projektissa*, Dnro: 113/D.a.9/2017 (in Finnish); Constitution of Finland, Article 121 (4)

⁴ Act on the Sámi Parliament (974/1995), 5 §

⁵ Act on the Sámi Parliament (974/1995), 6 §

⁶ Saamelaiskäräjät (2006), *Saamelaisten kestävän kehityksen ohjelma 2006* (Sustainable Development Programme of the Sámi, in Finnish)

⁷ In general, it is very challenging to define culture. The definition of Sámi culture is considerably wider and more complex than commonly used definitions of culture.

⁸ Saamelaiskäräjät (2017), *Saamelaiskäräjien lausunto hallituksen esityksestä eduskunnalle valtion talousarvioksi vuodelle 2018*, 27.9.2017, Dnro:392/D. a. 4/2017 (in Finnish)

⁹ *duodji* in North Sámi, *tyeji* in Inari Sámi, and *tuejj* in Skolt Sámi

culturally significant arena for language use and materials, among others, for clothing, handicrafts and food culture. Sámi tourism is included in the modern ways of practising the traditional Sámi livelihoods as a small-scale, responsible and ethically sustainable livelihood. New forms of livelihoods closely connected to traditional Sámi livelihoods are significant for the vitality of Sámi culture, as they support its preservation, development and intergenerational transmission.¹⁰ Therefore, it is particularly important to co-ordinate the needs of traditional livelihoods and of Sámi tourism with regard to, for example, land use. Maintaining the vitality of Sámi Homeland requires that its inhabitants are healthy and well, which in turn calls for vital Sámi culture and adequate employment opportunities.

The term **ethically sustainable Sámi tourism** used in this document refers to tourism that is socially, culturally, ecologically and economically sustainable but also takes into consideration social, cultural, ecological and economic carrying capacity at local level. Social, cultural, ecological and economic sustainability should form the basis of all tourism-related operations and activities. Touristic utilisation of Sámi culture is not sustainable if even one of the elements of sustainable development is not met. Social, cultural, ecological and economic carrying capacity is a factor of local impact which in this document is discussed primarily from the perspective of enabling the preservation, development and natural transmission of Sámi culture. The different aspects of carrying capacity should always be taken into consideration and re-evaluated at regular intervals in all tourism-related operations and activities.

These **ethical guidelines for Sámi tourism** concern primarily touristic productisation and/or representation of as well as marketing and communications regarding Sámi culture by actors and operators coming from outside the Sámi community. The primary purpose is to terminate tourism exploiting Sámi culture and to eliminate incorrect information about the Sámi distributed through tourism. Essentially, the entire tourism industry has to make an effort that all operations and activities related to Sámi tourism support the preservation and development of Sámi culture so that vital Sámi culture can be transmitted to future generations in a form that Sámi people themselves can identify with and recognise. Among many challenges of today, under the pressures of the current homogenisation of cultures, the modern way of life, long-standing out-migration, and the failure to fulfil the rights of the Sámi, Sámi culture is fragile and its preservation, development and natural transmission to future generations cannot sustain further external disruptions. Therefore, the entire tourism industry must pay special attention to how and to what extent at a general level tourism can be practised responsibly and ethically sustainably within Sámi Homeland. Furthermore, tourism based on Sámi culture need to operate from the Sámi roots, supporting and enhancing the vitality of Sámi culture.

The whole tourism industry needs to use every available means to **safeguard the preservation** of the sensitive and deeply culture-bound Arctic **natural environment for future generations**. The main tourism assets of Lapland may be at risk without a shared understanding of the priceless value of Sámi culture and nature inseparably connected to it, and of the richness of its intellectual heritage, and of the importance of preserving all this. The tourism assets of Sámi Homeland are clean nature, Sámi culture, traditional livelihoods such as reindeer herding, and silence. Tourism based on Sámi culture should focus on authenticity, uniqueness and quality over quantity, so that the tourism will not needlessly increase the erosion of the fragile environment.

¹⁰ Saamelaiskäräjät (2015), *Saamelaiskäräjien lausunto hallituksen esityksestä ILO 169 -sopimuksen ratifioimiseksi (HE 264/2014)*, 26.1.2015, Dnro: 35/D.a.4/2015 (in Finnish)

Increasing and distributing truthful information about the Sámi also through tourism industry is of utmost importance. Preserving the vitality of Sámi culture also promotes the development of tourism in Lapland. Combining these elements for mutual benefit is possible, but it requires collaboration, increasing knowledge and establishing new means of and channels for interaction between the tourism industry and the custodians of Sámi culture. The prerequisite for developing ethically sustainable Sámi tourism is broad collaboration based on multilateral understanding and respect. The primary basis is that the Sámi people, Sámi tourism entrepreneurs and other tourism industry professionals would share the definition and understanding of responsible and ethically sustainable Sámi tourism.

VISION FOR SÁMI TOURISM

The Sámi are one people living within the territories of four countries, and the sense of community among the Sámi is strong. Appreciation for Sámi culture has increased, and Finland has fulfilled its international obligations towards the only indigenous people in Finland and in the European Union. The Sámi people live in a vital and non-discriminative environment that respects Sámi culture and nature. The traditional livelihoods of the Sámi, that is, reindeer herding, fishing, hunting, gathering and handicrafts, are vital and profitable, and they are practised following traditional cultural customs. Alongside the traditional livelihoods, new livelihoods such as responsible and ethically sustainable tourism based on Sámi culture support the profitability of traditional livelihoods¹¹ and promote employment locally. Sámi Homeland is known for its clean and biodiverse nature and the nature values of the Sámi are respected by all actors. Littering, which at one point threatened nature in the region, has been brought under control.

Tourism in Sámi Homeland is controlled. The challenges arising from constantly increasing number of visitors have been successfully addressed, tourism operations and activities are monitored, and sanctions for misconducts are enforced. *Principles for Responsible and Ethically Sustainable Sámi Tourism* are followed. Sámi tourism is responsible and ethically sustainable in all its aspects, paying specific attention to nature's carrying capacity. Tourism plays a positive role in the distribution and increase of an accurate portrayal of the Sámi around the world. Tourism based on Sámi culture is supported by a Sámi Tourism Information Centre where different actors and operators can receive advice on Sámi tourism and guidance for how to utilise Sámi culture. The centre also distributes accurate information on the Sámi and on Sámi culture, and guidance for visitors and tourism industry alike on how to behave in a respectful way towards the Sámi, their culture and, especially, the surrounding nature. Furthermore, the centre has information about the responsibly and ethically sustainably operating Sámi tourism entrepreneurs. The Sámi Tourism Information Centre receives permanent operative funding from the State budget. Essentially, responsible and ethically sustainable tourism respects and values distinct characteristics of Sámi culture, promotes the wellbeing of the Sámi and of Sámi Homeland, and enables the preservation and development of Sámi culture. The everyday lives and festivities of the Sámi community as well as land use in Sámi Homeland have been successfully co-ordinated with tourism while the rights of the Sámi and Sámi culture have been taken into consideration and respected. Economic benefits from tourism in Sámi Homeland are evenly distributed also to the holders of cultural rights.

The cornerstone of Sámi tourism is that the productisation and representation of Sámi culture is based on a strong connection with and responsibility towards **the Sámi community, families and/or siida concerned** whose culture and/or traditionally inhabited lands/usufructuary areas are being utilised and/or represented in a tourism product. The Sámi and Sámi culture has an **active role in tourism that represents their own**

¹¹ Saamelaiskäräjät (2017), *Saamelaiskulttuuriosio Lapin maakuntaohjelmassa 2018 – 2021 (Lappi-sopimus)*, 29.8.2017, Dnro:370/D.a.5/2017 (in Finnish)

worldviews, and the utilisation of Sámi people, Sámi culture and Sámi language as a passive decoration or a prop, local colour or exotic and primitive objects removed from their cultural context has come to an end.

PRINCIPLES FOR RESPONSIBLE AND ETHICALLY SUSTAINABLE SÁMI TOURISM

PRINCIPLE 1: RECOGNISING AND RESPECTING THE VALUE AND RICHNESS OF THE SÁMI CULTURAL HERITAGE

The cultural integrity of the Sámi must be recognised and respected. In all its diversity, Sámi culture belongs collectively to the Sámi community and its members. The right of the Sámi to their own identity and the ownership and custody of their cultural heritage must be essentially respected and protected. When discussing Sámi tourism, it is very important to bear in mind that the Sámi are an indigenous people living in the territories of four countries and sharing a part of tangible and intangible cultural heritage for which they bear collective responsibility. Therefore, decisions on utilising Sámi cultural heritage in tourism cannot be made in Finland alone. For the same reason, it is also important to be aware that misuse and exploitation connected to the touristic productisation and representation of Sámi culture have consequences that reach beyond the national borders of Finland. The right of ownership and custodianship of the Sámi to their own culture covers all aspects of the productisation, utilisation and/or representation of the Sámi people and/or the Sámi cultural heritage in tourism products, including any images, logos and Sámi language.

Sámi collectively define what Sámi culture and cultural expressions are as well as they collectively decide on the utilisation and on the limits of the utilisation of Sámi culture and cultural expressions. In Finland, general policies are decided on by the Sámi Parliament, and also by the Skolt Sámi Village Committee¹² in cases concerning the Skolt Sámi culture. Sámi culture is heterogeneous, rich and diverse. Therefore, the details of the touristic utilisation of Sámi culture is collectively decided on by the Sámi Parliament and the Skolt Sámi Village Committee together with the Sámi communities, families and/or *siida* concerned who the touristic productisation and/or representation of Sámi culture has or may have an impact on. If necessary, broader collective tourism policies concerning Sámi cultural heritage are agreed on through the Sámi Parliamentary Council.

If problems arise in the productisation and/or representation of the Sámi cultural heritage, the problems need to be discussed and negotiated collectively within the Sámi community, family and/or *siida* concerned of whose particular cultural expression's touristic productisation and/or representation is considered problematic or is under dispute. If necessary, problems may be discussed together with the Sámi Parliament, the Skolt Sámi Village Committee and/or the Sámi Parliamentary Council.

Primary target groups¹³: Sámi Parliament in Finland; Skolt Sámi Village Committee; the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs; in the case of internal negotiations regarding the Sámi culture: Sámi communities, families and *siidas* concerned, together with the Sámi Parliament and/or the Skolt Sámi Village Committee if necessary; the Sámi Parliamentary Council; Sámi communities in Finland, Sweden, Norway and Russia; State of Finland; all public authorities and political decision-makers

¹² Finlex, *Kolttalaki*, 24.2.1995/253, <https://www.finlex.fi/fi/laki/ajantasa/1995/19950253> (in Finnish)

¹³ The term *primary target group* is defined in more detail in Finnish in *terminology* attachment (in Finnish version)

PRINCIPLE 2: PROTECTING AND MAINTAINING THE VITALITY OF SÁMI CULTURAL HERITAGE FOR FUTURE GENERATIONS

Cultural tourism is becoming more common. One of its bases is the productisation of local culture for the purpose of producing experiences for visitors. However, the danger with this development is that local culture and tradition become excessively objectified to serve economic ambitions alone, and their significance in sustaining the local community disappears. In such a case, a culture rapidly loses its authenticity. Ethically sustainable tourism takes into consideration the needs of the local population and respects local culture as the foundation for the vitality of the local community and as part of its intellectual capital.¹⁴

When products or services are created utilising local culture, it must be remembered that **the local culture is part of the private lives of everyone belonging to the culture concerned**. Therefore, the tourism operations and activities and co-operation networks must take local people into consideration in order to declare that the businesses are culturally and socially responsible.¹⁵ Those locals who wish to remain outside the domain of the travel industry must be guaranteed the possibility to do so while maintaining their culture-bound customs and activities without tourism affecting this possibility more than to a minor extent.

Sámi culture belongs collectively to the Sámi community and its members. Without a vital and naturally transmittable culture, there can be no genuine cultural tourism based on the culture in question. The primary aim is to secure vital preservation and development of Sámi culture and its various manifestations for future generations through natural transmission.

Sámi culture also contains numerous customs and practices which need not to be exposed to people outside the community. Nor is it desired to harness all cultural expressions for the touristic utilisation. The decisions regarding the elements of cultural expressions that are to be kept exclusively in the knowledge of the Sámi community and/or family group or excluded from the domain of tourism altogether, are made collectively within the Sámi community, family and/or *siida* concerned. In this situation, the general policies of the Sámi Parliament and/or the Skolt Sámi Village Committee and the policies of the Sámi Parliamentary Council concerning the broader use of the Sámi cultural heritage are to be taken into consideration.

For Sámi culture to continue and be transmitted to future generations naturally, and without outside disruption, the tourism industry must restrict its operations and activities within certain areas and/or routes or tracks so that they do not disturb everyday cultural practices and/or the transmission of culture. The difference between persons employed by the travel industry and those outside the travel industry must be made clear also to visitors. Visitors must especially respect **the boundaries and protection of privacy of the local Sámi population. Special attention must be paid to the domestic privacy, that is, sanctity of the home, guaranteed by the law. The sanctity of the home also includes reindeer fences near properties.** In reindeer herding, the sanctity of **year-round grazing peace**¹⁶, that is, **sanctity of grazing at all times**, must be guaranteed. **Grazing peace** means that reindeer herders are allowed to practise their livelihood without significant outside disruption, such as other human activity within grazing grounds. Grazing peace includes **herd peace**, that is, **sanctity of the herd. Herd peace** means that a reindeer herd may never be disturbed or entered without the permission from the owner of the herd or the group of reindeer herders whose reindeer are in the herd. In practice, this means that a reindeer herd must not be approached without permission, for

¹⁴ Saamelaiskäräjät (2007), *Lausunto Lapin matkailustrategialuonnoksesta*, 13.6.2007, Dnro: 362/D.a.5 /07 (in Finnish)

¹⁵ Saamelaiskäräjät (2007), *Lausunto Lapin matkailustrategialuonnoksesta*, 13.6.2007, Dnro: 362/D.a.5 /07 (in Finnish)

¹⁶ *Grazing peace* and *herd peace* are defined in more detail in Finnish in *terminology* attachment (in Finnish version)

example, on snowmobile, on a dog sled or on skis. Visitors must also note that reindeer round-up-fences, herdsman's cottages and certain areas in nature, such as those used for feeding the reindeer are workplaces for people not involved in the tourism industry. As such, those places are off limits for visitors, for example, for reasons of occupational safety, and may not be entered without permission. Reindeer calving sites in particular must be excluded from tourism, and access as well as all tourism operations and activities to the calving areas must be completely prohibited during the calving season in spring, without the initiative and/or permission of the reindeer herders or reindeer herding co-operative in question. Also in Sámi river-fishing cultures, the shoreline near housing is part of the living environment. For example, the banks of the Teno River and its tributaries are mainly located on privately owned land and are therefore considered part of their owners' homesteads, that is, part of a private property. Thus, these areas should be excluded from tourism on the basis of respect for and observance of Sámi customary law¹⁷. It is the responsibility of the tourism industry to inform visitors of these rules.

It is good manners not to treat anyone as a tourist attraction, a prop or an object, but particularly those persons who are not involved in tourism. Special care must be taken in photography and/or other documentation when involving a private person outside the travel industry. A person wearing a Sámi dress and not directly involved in the travel industry must not be photographed without their consent. **Persons not involved in the tourism industry do not wear the Sámi dress for the benefit of the visitors.** If a person declines to be photographed or otherwise documented, their wish must be respected. If, for example, even one person decides not to wear the Sámi dress to avoid being the object of a visitor's camera, it is one person too many.

Religion and the various forms of practicing religion are always personal matters and protected by right to privacy, and may, therefore, be photographed only with the subjects' consent. Church ceremonies, such as weddings, funerals, confirmation or similar collective events must not be photographed without specific permission from the Sámi community concerned. The spiritual cultural heritage of the Sámi must be respected as required by the law and good practice.

It should be acknowledged that what may be "wilderness" for a visitor, is home for the local Sámi people, and for many, also a source of livelihood and/or subsistence economy unconnected to tourism. While there may be no visible signs of human presence in nature, there is not a single place or area in Sámi Homeland that does not have a Sámi name and that has no cultural use and/or significance related to a season.

Primary target groups: Sámi Parliament; Skolt Sámi Village Committee; the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs; visitors arriving in Sámi Homeland; parishes

PRINCIPLE 3: MUTUALLY BENEFICIAL UNDERSTANDING AND CO-OPERATION

Sámi tourism must primarily support the preservation of Sámi culture as a vital culture transmittable to future generations. In order to guarantee the vitality of Sámi culture as well as the authenticity of tourism product, Sámi travel services must be **tourism based on Sámi culture**, that is, it must be based on correct information and authenticity. Therefore, tourism activities and services related to the Sámi people and Sámi culture must

¹⁷ *River shore peace* is defined in more detail in Finnish in *terminology* attachment (in Finnish version)

be purchased from knowledgeable Sámi providers who operate in a responsible and ethically sustainable manner.¹⁸ This way an honest and authentic tourism experience is guaranteed for visitors.

National and international visitors arriving in Sámi Homeland as well as all parties involved in tourism exploiting Sámi culture must be aware that they are guests in the area that is rich in culture-bound customs, which must be recognised and respected. The regions, the local environment and Sámi culture include various tangible and intangible elements which all bear an impact on how natural resources in the given locality are utilised and, particularly, on the limits and restrictions of such utilisation. Visitors to the area must take into consideration these area-specific and seasonal practices and customs inherent to the culture. Extensive collaboration benefitting various parties must extend at the local level outside the population who profits from the travel industry directly or indirectly. Co-ordination between traditional livelihoods and tourism regarding land use and other practices of the travel industry is vital for the Sámi both at the community and individual level. One important party to collaboration are communities practicing traditional livelihoods. An example of these are the reindeer herding co-operatives in each region, whom must collaboratively be consulted and agreed with regarding seasonal use of land, which varies depending on the grazing and/or movements of the reindeer. Especially, if one is planning to take visitors to the reindeer herding co-operative's round-up site, it **must always be negotiated in advance with the Chief of District** of the reindeer herding co-operative in question¹⁹.

Sharing and distributing **accurate** information about the Sámi and Sámi culture by the entire travel industry in collaboration with the Sámi is one way of promoting the vitality of Sámi culture. However, the touristic productisation or representation of the tangible and/or intangible Sámi cultural heritage must be left for Sámi tourism entrepreneurs and/or other Sámi actors to carry out. If the offered product includes an element based on Sámi culture, for example a yoik performance, this must be organised in collaboration with a Sámi operator. As a rule, Sámi tourism products must be responsible and ethically sustainable as well as approved by the Sámi community so that they cause no harm to Sámi culture or the Sámi community, family and/or *siida* concerned of whose cultural heritage is in question. An important consideration in the productisation and representations used in tourism based on Sámi culture is to make sure that they support a Sámi set of values and worldview.

Every Sámi tourism entrepreneur must have the option to refuse to engage in activities that conflict with the law, personal beliefs and/or professional ethics. In other words, the tourism industry must not create pressure to offer travel services that are in conflict with Sámi culture, ethical sustainability and/or the preservation, maintenance or development of Sámi culture. Responsible and ethically sustainable travel industry should neither offer nor in any other way promote or support unauthentic products and/or services to visitors.

Primary target groups: the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs including Sámi tourism entrepreneurs and other Sámi actors; reindeer herding co-operatives

¹⁸ Sámi providers include, for example, Sámi tourism entrepreneurs, Sámi handicraft makers, Sámi musicians, Sámi artists and other Sámi actors or operators.

¹⁹ *Chief of District of a reindeer herding co-operative* is defined in more detail in Finnish in *terminology* attachment (in Finnish version)

PRINCIPLE 4: ISSUES FEATURED IN SÁMI TOURISM – THEIR RECOGNITION AND CORRECTION

Presenting and distributing an unauthentic portrayal of the Sámi further increases the incorrect information already in circulation and supports harmful practices that compromise the wellbeing of the Sámi community and the vitality of Sámi culture as a dynamic culture alive in time and place. It is also good to realise that distributing incorrect information and presenting an unauthentic portrayal may have unexpectedly wide-reaching consequences, that affect the culture and cultural rights of not only the Sámi living in Finland but also those living across the border in Sweden, Norway and Russia. Taking into consideration the existing general ignorance concerning the Sámi, their history and their culture, it is irresponsible to further add to the misinformation about the Sámi, whether consciously or unconsciously. For this reason, distributing accurate information about the Sámi and Sámi culture is a primary element in productisation and representation in tourism. Visitors will not be able to tell the difference between authentic and unauthentic product based on Sámi culture. The responsibility for authenticity in productisation and/or representation as well as for producing and distributing an accurate portrayal of the Sámi thus rests with the entire sector of the tourism industry that directly or indirectly influences the representation of the Sámi and Sámi culture in tourism. A tourism actor or operator outside the Sámi community does not necessarily have the adequate cultural literacy or understanding needed for productising and/or representing a responsible and ethically sustainable Sámi tourism product.

Therefore, the productisation and representation of responsible and ethically sustainable Sámi tourism must be based on what the Sámi community itself accepts as an authentic Sámi culture. The issues that have persisted in the productisation and representation of Sámi culture over the decades, that is, the incorrect representations of 'Sámi' in tourism exploiting Sámi culture, may be roughly divided into five categories:

1. cultural identity theft
2. cultural appropriation
3. invented traditions
4. borrowed traditions
5. stereotypes, exoticisation, zooification, primitivisation

Cultural identity theft refers to a practice in which a person, unauthorised, impersonates another individual and/or a representative of another group of people. This is an intentional attempt to mislead a third party, for instance, by utilising knowledge and/or a symbol identifying another group of people and with this action causes more than minor damage to the group of people whose knowledge or symbol is being exploited. An example of this is a travel industry representative posing as Sámi without any actual connection with the Sámi community and/or without the consent of the Sámi community. Shamanism as based on Sámi spiritual heritage or constructed on a heritage referencing Sámi culture, and/or performing as a shaman, without any actual connection with the Sámi community and/or without the consent of the Sámi community to utilise their cultural heritage is also considered cultural identity theft.

Cultural appropriation violates the cultural self-government of the Sámi, that is, the constitutional right of the Sámi to determine their own culture and the way it is utilised. Cultural appropriation refers to a practice of exploiting elements of another culture which are not part of the culture of the exploiter, and the exploitation takes place without the consent of the owners of the culture. Cultural appropriation is about the power structures between minority and majority populations. In addition to unauthorised exploitation, cultural appropriation is harmful because the person exploiting the elements of another culture does not

understand and/or appreciate the culture that is subjected to exploitation and/or the wider cultural significance or message of the exploited cultural elements. In this context, cultural appropriation refers to those elements of Sámi culture that have long been commercially exploited in touristic productisation and representation. In many cases, the Sámi symbols utilised in tourism are highly valuable to the Sámi. These symbols hold numerous cultural meanings and messages, which a person without the relevant cultural knowledge will not be able to perceive or understand in any depth. Unawareness of a deeper cultural meaning leads to the misuse of culture and, potentially, to the distribution of distorted cultural information. Ignorance does not free the outside user from responsibility. Rather it is an indication of indifference and/or lack of respect towards the culture that is being exploited. Cultural appropriation refers, among other things, to the inappropriate touristic use of the drum belonging to Sámi spiritual heritage.

The Sámi dress has also been a frequent object of cultural appropriation, often in the form of unauthentic imitations. The Sámi dress is a significant marker of ethnicity, which is visible and used for expressing the cultural identity of a group or individual in interaction between groups of people. The Sámi dress is probably the best-known and most visible element of Sámi culture, and yet the symbolism incorporated in the Sámi dress, and in Sámi handicrafts in general, remains unknown to outsiders. The way to wear the Sámi dress is governed by unwritten norms, which Sámi people follow. Following the Sámi tradition, a person's right to wear the Sámi dress is closely connected with the person's Sámi origin. Exceptions to this tradition can be made, subject to consent by the Sámi community. For example, an esteemed figure may be presented with a Sámi dress as a gift, or a Finnish spouse of a Sámi individual may wear the Sámi dress. Primarily, the Sámi dress should be made by a Sámi, and it must be worn with due respect and in accordance with the Sámi dress etiquette.²⁰ In tourism exploiting Sámi culture, wearing the Sámi dress is not acceptable.

When the symbols and/or the elements of Sámi culture are repeatedly used in unauthentic representations and/or variations resembling the original symbols, then cultural appropriation may also overlap with the category of invented traditions.

Invented traditions refer to 'traditions' that have been invented and/or developed for a specific purpose. Invented traditions are aimed at connecting with the past in a way that appears to confirm a historical continuity. These 'traditions' seem or are made to seem ancient but are, in reality, quite recent and invented.²¹ Tourism exploiting Sámi culture has created tangible and/or intangible invented 'cultural heritage' which has been commercially utilised with no regard for genuine Sámi culture and/or without hearing and/or unconcerned for the opinions of the Sámi in the matter. One of the most offensive examples is a product known as 'Lapland baptism', an initiation ceremony invented purely for touristic purposes. It has no factual foundation in actual Sámi culture. Furthermore, it presents the Sámi people in a highly disadvantageous light as dirty and primitive characters. In addition to 'Lapland baptism' ceremony, the category of invented traditions includes other imitations that are degrading towards Sámi culture. Such imitations are, for example, 'handicrafts' imported from low-cost countries but marketed as Sámi handicrafts, fictional stories fabricated for tourism that are claimed to be based on Sámi culture, yoik imitations, and associating the Sámi and/or Sámi culture with fairy tale characters such as Santa Claus.

Borrowed traditions are largely overlapping with invented traditions in that they simply are not part of the culture to which they are claimed to belong. The difference between borrowed and invented traditions is

²⁰ Saamelaiskäräjät (2010), *Saamelaiskäräjien lausunto saamenpuvun käyttämisestä*, 1.3.2010, Dnro126/D.a.9/2010 (in Finnish)

²¹ Hobsbawm (1983), 'Introduction: Inventing Traditions'

that borrowed traditions exist as traditions in another culture and/or region. In other words, borrowed traditions are misappropriated from another culture and rooted in a foreign cultural landscape through, for example, the travel industry. A borrowed tradition is regarded as an invented tradition when it is misleadingly claimed to be part of the original culture of the area where it does not traditionally belong. Borrowed traditions are especially damaging when they are in conflict with a tradition that is an original and authentic part of the culture of the area. An example of a particularly damaging and culturally unsustainable borrowed tradition is touristic dog sledding. Especially in certain areas, this practice is in strong conflict with reindeer herding, one of the cornerstones of Sámi culture, causing direct and/or indirect damage to this traditional livelihood. Another example of borrowed traditions are the touristic constructions called igloos. Instead of borrowing traditions from other cultures, supporting local tourism assets, that is, authentic culture as well as the ethical and especially cultural sustainability of tourism, various actors and operators in travel industry could highlight in tourism-related productisation, representation and marketing the elements that are genuinely rooted in the area. A culturally sustainable alternative for visitors to observe the Northern Lights would be, for example, wooden constructions resembling traditional Sámi building styles as this would sit more naturally in the Sámi cultural landscape. Borrowed and invented traditions may lead to a homogenisation of tourism whereby tourist landscapes in the Arctic region begin to resemble one another regardless of the diversity and richness of the respective original local cultures, and may, possibly, even endanger the vitality of local cultures. As a result, visitors are presented with a cultural mongrel. This is in strong conflict with the principle that tourism should have a positive impact on the vitality of the Sámi community and Sámi culture and promote an accurate and realistic image of them, and support Sámi culture through tourism.

Stereotypes are fixed, one-sided, generalised and simplified, often negative and exaggerated beliefs of the assumed qualities of a group of people and/or an individual as a representative of that group. Stereotyping is a practice which is used to simplify social reality, and it is often a way of cutting corners and presenting a simplified image of other people. Stereotypes emphasise and overstate the positive characteristics of the group who has created a stereotype while belittling the assumed qualities of the object of the stereotype. In tourism exploiting Sámi culture, the main stereotypes used include imitations of the Sámi dress and the traditional Sámi dwellings. Because imitations of the Sámi dress have been used in tourism exploiting Sámi culture for a long time, the Sámi dress has come to be seen as a synonym for Sámi tourism. In other words, Sámi dress imitations have become a default prop used in tourism so that without a person appearing in the Sámi dress, the travel experience is not necessarily regarded as a Sámi experience. Also, in traditions invented for purpose of tourism, such as the 'Lapland baptism', outsiders present a belittling and derogatory image of Sámi people as dirty, soot-stained and simple knife-waving primitives. This representation is both offensive and inaccurate as it portrays "Sámi culture" in a manner that is completely foreign to Sámi.

Exoticisation is a practice in which people, objects and/or places are presented as foreign, fascinating and/or romanticised. The object of exoticisation represents the other, something different from 'us' and, therefore, a deviation from the 'normal'. Seeking exoticism and foreignness, that is, otherness has been a motive for tourism for centuries.²² The touristic image of the Sámi created by outsiders is based on the otherness, that is, the exotic difference of the Sámi, complete with their remote habitats and colourful outfits. This is further emphasised and reinforced by the vocabulary used in marketing such as 'magical' and 'mythical'.

²² Saarinen (1999:81)

Zooification refers to a manner of representation in which indigenous communities and individuals are objectified and treated as tourist attractions as if they were one of the tourist sights in nature.²³ Within tourism industry in Finland, the idea of Sámi is strongly associated with Sámi dress. People wearing the Sámi dress are often treated as if they were 'exhibits', that is, objects devoid of personality. This will become a problem especially when private individuals, who are unconnected with the travel industry, are wearing the Sámi dress. Moreover, the Sámi and/or Sámi culture are constantly used in tourism as passive decorations and props, local colour, or as exotic and primitive objects removed from their cultural context.

In tourism-related marketing, communication, productisation and representation, **primitivisation** emphasises and, thereby, reinforces the image of an indigenous people following lifestyle bound to the past. In other words, primitivisation supports a museumified, unchanging image of the Sámi community as being stuck in the past, untouched by modern life and/or untainted by civilisation. Primitivisation creates an image of an 'untouched' and, therefore, 'authentic' people, or 'noble savages'²⁴, that is, a relic from a bygone age. When emphasising the spiritual heritage and mythical past of the Sámi people in tourism, it primitivises the Sámi, supports and reinforces the wrong stereotypes and incorrect representations that bear no resemblance to modern reality. Primitivisation as represented in tourism prevents Sámi and/or Sámi culture from being the living and dynamic modern culture that it is. Instead, the image created through primitivisation imprisons the Sámi to their mystical past.

Especially in indigenous tourism, stereotyping, exoticisation, zooification and primitivisation are highlighted. All those practices support an image of the Sámi created by outsiders that bears no resemblance to the reality and it does not represent the Sámi people's own view of themselves as a people or community.

Sámi culture and its symbols and/or any elements referencing them belong to the sphere of Sámi self-governance. If any elements of Sámi culture are portrayed in tourism, there must be a clear justification for doing so as well as the consent of the Sámi community itself.

In addition to presenting of an incorrect portrayal of the Sámi, there are also other tourism activities and practices taking place in Sámi Homeland that are detrimental to Sámi culture. Sámi reindeer herding has continually been forced to compromise on their natural habitats and resources while competing with other forms of land use. Dog sledding is a tradition borrowed from another culture and transplanted by the tourism industry to Lapland's tourism scene in the 1980s. From the perspective of Sámi reindeer herding, dog sledding activity is considered a **culturally invasive alien species**, causing ecological, financial, health and social harm to a traditional livelihood that is an original part of northern nature.²⁵

In addition to commercial dog sledding, direct and/or indirect financial losses and damage to the wellbeing of reindeer are caused, among others, by individual visitors' dogs which are allowed to roam unleashed. Damages caused by unleashed dogs and escaped sled dogs range from frightening reindeer to mauling or killing them. In addition to these extremely serious damages, individual hunting tourists with their hunting dogs are a growing trend. In recent years, a change has become evident in Sámi Homeland with increased pressures of elk hunting by hunting parties arriving from localities outside of the area. This has increased the problems caused by elk hunting to reindeer herding. For example, elk hunting dogs brought from outside the region, particularly from southern Finland, are not used to reindeer and are quick to chase a reindeer grazing

²³ Mowforth & Munt (2016:264)

²⁴ *Nobel savage* is defined in more detail in Finnish in *terminology* attachment (in Finnish version)

²⁵ <http://vieraslajit.fi/fi/content/invasive-alien-species-finland>

in the vicinity, which causes harm. Also, hunting tourists from outside the region often lack the necessary knowledge about reindeer herding and how it should be taken into consideration in hunting. Therefore, it would be crucial that elk hunting permits were issued with further provisions on taking into consideration reindeer herding so that unnecessary damage caused by hunting to reindeer herding could be prevented or minimised by way of licensing provisions.²⁶ Chasing dogs used in elk (cervid) hunting in Sámi Homeland should be subject to approval by the local reindeer herding co-operative to ensure that the dogs will not chase the reindeer.²⁷

Instead of actively continuing and/or supporting tourism exploiting Sámi culture and other tourism operations and activities detrimental to Sámi culture, the entire tourism industry and all visitors arriving in Sámi Homeland should pay attention to the issues mentioned above and correct them. This can be achieved through collaboration with the Sámi Parliament or parties designated by the Sámi Parliament, and with responsible and ethically sustainable Sámi tourism entrepreneurs and producers whenever there is a need to productise and/or represents Sámi and/or Sámi culture in tourism.

Primary target groups: the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs; visitors arriving in Sámi Homeland, Metsähallitus; reindeer herding co-operatives

PRINCIPLE 5: POSITIVE IMPACT OF SÁMI TOURISM ON SÁMI PEOPLE, THEIR CULTURE AND ENVIRONMENT

Sámi tourism must, in all its manifestations, operations and activities, support the natural preservation and development of vitality of Sámi culture and its transmission to future generations, on terms determined by the Sámi community themselves and in accordance with the worldview of the Sámi.

Tourism is not sustainable until it takes holistically into consideration not only its ecological sustainability but also its social, cultural and economic elements and their impact. Sustainable tourism must primarily guarantee the needs of the Sámi community, Sámi culture and Sámi livelihoods while also meeting the needs of the visitors, while securing the same opportunities for future generations.

Culturally sustainable tourism takes into consideration and secures the safeguarding and enhancement of the local cultural heritage. Tourism industry must not cause cultural heritage to become endangered or extinct through its actions. In indigenous tourism, the primary basis for cultural sustainability is the approval of the custodians of the culture concerned as well as possibility for them to control over the manner in which their culture is productised and/or represented. Respecting local Sámi culture and authenticity in the utilisation of the culture are essential elements of culturally sustainable Sámi tourism. Culturally sustainable tourism also enables the Sámi community at the tourism destination to practise and transmit their culture, in everyday life as well as during festivities, without tourism and/or visitors causing disruption or changes more than to a minor extent to their cultural customs or practices. Any party responsible for productising and/or representing Sámi culture in tourism must come from inside the Sámi community. The main characteristics of culturally sustainable tourism based on Sámi culture are authenticity and the responsible

²⁶ Saamelaiskäräjät (2018), *Saamelaiskäräjien lausunto maa- ja metsätalousministeriön esityksestä metsästysasetuksen muutokseksi*, 9.4.2018, Dnro: 197/D.a.2/2018 (in Finnish)

²⁷ Saamelaiskäräjät (2017), *Saamelaiskäräjien lausunto luonnoksesta valtioneuvoston asetukseksi metsästyslaissa säädetyistä ilmoitusmenettelyistä sekä metsästysasetuksen muuttamisesta (1164/01.02/2017)*, 17.7.2017, Dnro 347/D.a.2/2017 (in Finnish)

and sustainable productisation and/or representation of Sámi culture that is based on Sámi traditions, customs and present-day life of the Sámi.

Social sustainability may be defined from the perspective of the local population and the visitor. For tourism to be socially sustainable from the perspective of the local Sámi population, the travel industry must take into consideration the needs of the local population and the impact that tourism has and the changes that tourism causes in the daily lives and the quality of life of the local population. Tourism must be controllable, and it must have clear limits that are observed and followed. The benefits of socially sustainable tourism must be distributed as widely as possible among the local population, for instance in the form of improved local infrastructure and services. Also, the negative impact of tourism on the Sámi community must be kept to the minor extent possible. An important part of social sustainability is to include the Sámi community and to give them an opportunity to influence on tourism that has an impact on their own living environment. The utilisation of natural resources by tourism industry and/or visitors must not weaken the traditional livelihoods' or Sámi population's opportunity to use of natural resources in the area.

Ecological sustainability is one of the cornerstones of sustainable development in tourism, especially when tourism relies heavily on nature and the utilisation of natural resources. In ecologically sustainable tourism, the tourism services that are based on nature must be produced in an environmentally friendly manner, preserving nature's biodiversity and minimising the negative impact of tourism and changes caused by it to the least extent possible.

According to Sámi values, philosophy and traditional way of life, nature must be preserved and utilised so that it provides sustenance and livelihoods to people. The Sámi have not aimed at changing nature but, instead, adjusted to it. The way of life based on traditional Sámi livelihoods, such as reindeer herding, fishing, hunting, gathering and making handicrafts, has always depended on extensive traditional areas being used in sustainable ways. The sustainable utilisation of nature has always been vital condition for the Sámi and their traditional livelihoods. Nature and the land have sustained the Sámi.²⁸

When making decisions on land use and the utilisation of natural resources, the harmful environmental impact and the negative impact on practising the traditional livelihoods of the Sámi must be prevented or, at least, minimised.²⁹ For tourism, that utilises natural resources, to support the preservation of vitality of Sámi culture, the Sámi community should have the opportunity to influence on the responsibility and ethical sustainability of nature tourism in Sámi Homeland, for example, by having the traditional knowledge, knowledge and understanding of nature as well as regional expertise of the Sámi taken into consideration.³⁰ Large and/or uncontrolled numbers of visitors may even destroy a nature destination, especially if the visitors' understanding and idea of nature and culture, and their survival strategies and conduct in Arctic conditions differ greatly from those of the Sámi.

Applying the precautionary principle is necessary as the impacts of climate change on nature in Sámi Homeland and on traditional Sámi livelihoods are difficult to predict. For example, the increasing snow cover and longer period of permanent snow cover add to the negative effects of tourism on reindeer herding during

²⁸ Saamelaiskäräjät (2006), *Saamelaisten kestävän kehityksen ohjelma 2006* (in Finnish)

²⁹ Saamelaiskäräjät (2006), *Saamelaisten kestävän kehityksen ohjelma 2006* (in Finnish)

³⁰ Ympäristöministeriö (2003:99) (in Finnish)

the calving season in spring, which makes practicing traditional reindeer herding more difficult.³¹ Therefore, the need of visitor information and guidance is of acute importance to prevent potentially irreversible damage that may occur not only to Sámi culture and the fragile Arctic environment but also to the visitors themselves, if they do not have the necessary background information and/or know-how of Arctic conditions and the living cultural environment of the Sámi.

Economic sustainability mainly focuses on supporting local economies at the collective and individual levels. The basis of economic sustainability is to ensure that as much as possible of the income from tourism remains in the destination region. This may be achieved by employing the local Sámi workforce and through local business activities. Economic sustainability includes, for example, favouring locally sourced food and the utilisation of Sámi products, such as authentic Sámi handicrafts, and local services provided by the Sámi. The goal of economic sustainability is the integration of tourism and the Sámi community so that the financial benefits of the industry were to be distributed as widely as possible to the area. It is of great importance that those members of the Sámi community who are not involved in the travel industry also see tourism as a positive and beneficial activity and a resource for the community.

Tourism carrying capacity refers to the maximum number of visitors and/or tourism operations and activities that a given locality and/or community is able to tolerate at one time without it causing damage more than to a minor extent to its physical, social, cultural or economic environment, or without the visitor's customer satisfaction falling below an acceptable level. In other words, tourism carrying capacity defines limits of acceptable changes caused by tourism at a given location and within a specific time period. Thus, when the tourism carrying capacity is exceeded, the changes caused by tourism in the local Sámi community, Sámi culture, environment and/or at price level are no longer locally acceptable. Therefore, it is of primary importance that the impact of tourism is evaluated at regular intervals. When assessing the carrying capacity, the voice of the local Sámi community must also be heard.

Tourism carrying capacity is always linked to a specific place and time, and it changes constantly and may vary considerably even within a small geographical area. When the limit of the tourism carrying capacity, that is, the tolerance level, in a certain area has been reached, it means that the negative impact of tourism has quantitatively exceeded its positive impact. Sámi tourism should primarily have positive impact on the Sámi community and Sámi culture as well as on its preservation, development and transmission to future generations.

With the constant expansion and growth of the travel industry and strong increase in the volume of visitors, special attention must be paid to the tourism carrying capacity. The local Sámi community's perception that their access to the natural resources has been impoverished in relation to the degree visitors utilise natural resources accelerates the speed at which the tolerance level is reached and/or exceeded. When assessing the tourism carrying capacity and its limits, the primary goal must be to safeguard the wellbeing and satisfaction of the local Sámi population at the destination,³² without forgetting the preservation of the attractions and tourism pull factors of the area. When the negative impact of tourism is felt to outweigh the positive ones, the negative feelings and attitudes held by the local community will soon be reflected in their behaviour towards visitors, which in turn will directly affect visitor satisfaction. Therefore, it is in the best

³¹ Saamelaiskäräjät (2006), *Saamelaisten kestävän kehityksen ohjelma 2006* (in Finnish)

³² the tolerance level of the local population

interest of the Sámi community and the travel industry alike to regularly assess the tourism carrying capacity and correct the reasons that have led to this capacity being exceeded.

Social carrying capacity is evaluated in these guidelines from the perspective of the Sámi community and the preservation and development of Sámi culture. In assessing the tolerance levels of social carrying capacity, the maximum acceptable number of visitors as well as tourism operations and activities at a locality must be determined, which, when exceeded, will lead to the weakening of the sense of identity, the way of life, social behaviour or customs of the Sámi community. Tourism must not be prioritised over the benefits or rights of the Sámi community and it must not have a negative impact on the level of services for the Sámi community. Also from the perspective of visitors, the ratio of the number of visitors and tourism operations and activities must remain at an acceptable level to prevent the weakening of visitors' customer satisfaction.³³ Social carrying capacity may vary quite considerably even within the Sámi community, depending, among other things, on whether the members of the community benefit from tourism directly or indirectly, how far the community or its members are located from basic services, and how an increase in tourism affects the sense of security of the community and/or individuals. When mapping social carrying capacity out, the carrying capacity of the basic infrastructure must also be reassessed as the number of visitors increases, in terms of place and time and taking into consideration variation between seasons. If tourism and/or visitors in a specific destination are perceived to disrupt the normal daily lives of the locals or the fulfilment of their basic needs, or if tourism and/or visitors are perceived to have negative impact on the sense of security of the local population, the situation must be addressed and corrected as soon as possible to prevent a decrease in the wellbeing of the Sámi community, other local community and the visitors.

Cultural carrying capacity is often associated with social carrying capacity, when the term socio-cultural carrying capacity is used. For the purposes of these guidelines, however, it is essential to discuss cultural carrying capacity as a separate concept. Visitors and/or tourism operations or activities must not change Sámi culture, including handicrafts, beliefs, traditions and/or customs, either directly or indirectly. The cultural carrying capacity is considered to have exceeded if the productisation and/or representation of Sámi tourism is perceived and/or found to be detrimental to the preservation and/or development of Sámi culture and/or its transmission to future generations. If touristic operations, activities and/or visitors are found to directly decrease the forms of expressions of Sámi culture, this is seen as exceeding the cultural carrying capacity. An example of this is the use of the Sámi dress: if even just one Sámi person chooses not to wear the Sámi dress to avoid the tourist gaze and/or being photographed by visitors, this is seen as exceeding cultural carrying capacity.

The **ecological carrying capacity** of a specific tourism destination is expressed in the maximum number of visitors and/or tourism operations and activities that the destination in question can sustain without the deterioration of the environment.³⁴ The carrying capacity of nature must be assessed locationally and seasonally at the planning stage of tourism services. The needs of the Sámi community's other natural resource utilisation must be taken into primary consideration when assessing the ecological carrying capacity regarding the needs of tourism-related utilisation of resources. The needs of the local Sámi communities include, for example, the usufructuary rights and areas as well as other existing land use and utilisation of natural resources.

³³ European Commission (2001:14)

³⁴ Tyrväinen Liisa (2017:94)

Economic carrying capacity defines the maximum number of visitors and/or tourism operations and activities at a destination, the exceeding of which makes it too expensive for the local population to live and/or operate in their own area.

Primary target groups: the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs including Sámi tourism entrepreneurs; State of Finland; all public authorities and political decision-makers

PRINCIPLE 6: RESPONSIBLE AND ETHICALLY SUSTAINABLE MARKETING AND COMMUNICATIONS OF SÁMI TOURISM

Visitors cannot be expected to have adequate cultural knowledge to tell the difference between a tourism product based on authentic Sámi culture and an unauthentic one. Therefore, the responsibility of the authenticity of a Sámi tourism product lies with all the actors and operators within the travel industry.

There is an absolute obligation to aim at producing and distributing truthful information in all tourism marketing and communications related to the Sámi and Sámi culture. Truthful tourism marketing and communications of authentic Sámi tourism products promotes the wellbeing of the Sámi community and serves the interest of the visitors, who receive value for their money in having the wish to encounter truly authentic Sámi culture.

Responsible and ethically sustainable marketing and communications of Sámi tourism must be based on a strong responsibility towards the Sámi community, family and/or *siida* concerned whose culture and/or traditionally inhabited lands/usufructuary areas are being utilised and/or represented in a tourism product.

Close co-operation based on mutual respect between various parties and sectors of the travel industry, with one party being the Sámi Parliament, or a party designated by the Sámi Parliament, and/or a Sámi tourism entrepreneur and/or service provider, is essential for maintaining the vitality of Sámi culture and truly authentic Sámi tourism in responsible tourism marketing and communications.

Responsible and ethically sustainable tourism marketing and communications of Sámi tourism should primarily follow the image usage policy published by the Sámi Parliament in October 2016. According to the policy, all images and other marketing elements presenting the Sámi and/or Sámi culture must follow the laws and rules of common decency, as well as be honest and truthful.

The main principles for images depicting the Sámi and Sámi culture are:

1. If a picture portrays a Sámi person, the person must be Sámi.
2. If a person in an image wears a Sámi dress, the person must be Sámi.
3. If an image has a Sámi dress, it must be an authentic one.
4. If a person in an image wears a Sámi dress, it must be worn according to the Sámi customary law.

When presenting the Sámi and/or Sámi culture, the basis must always be an honest and truthful portrayal while respecting the rules of common decency. In tourism marketing and communications, attention must be paid to the authenticity of the Sámi dress and that it is worn in accordance with the Sámi customary laws. For example, a man never wears parts of a woman's outfit, and vice versa. Thus, women cannot wear 'four winds hat' or a man's outfit. Furthermore, Sámi dresses worn in different regions or by different Sámi groups may not be mixed. Additionally, winter outfits are never worn in summertime, and vice versa. According to rules of common decency, the Sámi should never be depicted as dirty and/or in torn clothing. The above

policy can be easily followed by using Sámi photographers who have the necessary cultural knowledge and who master the cultural codes.³⁵

From the perspective of Sámi culture, the active prioritisation of the marketing of ethically sustainable products that are integrally connected with Sámi culture helps to preserve the vitality of Sámi culture for future generations. Reindeer is known as one of the main tourist attractions in Lapland. The prioritisation of reindeer and reindeer tourism would be of utmost importance not only at national level but especially in international travel marketing and communications. The marketing of dog sledding in Sámi Homeland for the purpose of tourism is both irresponsible and ethically unsustainable and it should, therefore, be terminated.

The land use based on Sámi traditions, that is, for purposes other than tourism, must be taken into consideration and highlighted also in tourism marketing. Untouched wilderness does not exist in Sámi Homeland, even if it may seem so to the outsider. The Sámi have traditionally utilised nature without leaving material traces on the fragile environment of the North. The concept of nature held by visitors from other cultures may differ significantly from that of the Sámi. Therefore, especially with regard to the Finnish customary law of 'Everyman's Rights', international tourism marketing and communications must emphasise responsible conduct in nature, the limitations to these rights, and the importance of leaving no traces behind. The absolute basis is that pure and healthy nature, which is one of the key attractions for Arctic tourism, must be preserved for future generations. This aspect must be made known to all visitors and the whole travel industry when creating and designing the content for ethical and sustainable marketing and communications materials for the international markets.

Tourism marketing and communications should also highlight that privacy, domestic peace, livelihoods and reindeer are protected by law. Private properties, that is, houses and their surrounding yards are rarely fenced but they are nonetheless protected by the constitutional sanctity of the home. Fenced reindeer enclosures in yards and in the immediate vicinity of domestic premises where there are reindeer and which are not specifically indicated to be in the service of the travel industry are also protected by the constitutional sanctity of the home, and must not be approached or accessed without the permission of the property owner. It would be advisable to make clear in tourism marketing and communications that even though reindeer are freely roaming and grazing wild animals in Sámi Homeland, they are still owned by private individuals, that is, they are someone's private property.

Late winter³⁶ and spring are the most critical time in reindeer herding because the female reindeer are pregnant and are therefore at their most vulnerable. The reindeer calving season must not be marketed at all by non-herding external parties, nor the preceding period when female reindeer are pregnant. In fact, at this time of year, reindeer must strictly be left in peace with no exceptions, and no outsider should approach them without permission, let alone disturb them in any way.

Responsible and ethically sustainable marketing and communications of Sámi tourism must focus on present-day Sámi culture. Emphasising a mythical past gives visitors false ideas and, consequently, leads to false expectations. Unmet expectations lead to disappointment and negative customer experience.

As a rule, the Sámi and Sámi culture must be given an active role in tourism marketing and communications representing their own worldviews, by terminating the exploitation of Sámi people and Sámi culture as

³⁵ Saamelaiskäräjät (2016), *Kuvaohjeistus koskien saamelaisia ja saamelaiskulttuuria*, 17.10.2016, Dnro 474 /D.a.9 /2016 (in Finnish)

³⁶ Instead of four, there are eight seasons in Sámi land. Besides spring, summer, autumn and winter, there is spring-summer (early summer), autumn-summer (late summer), autumn-winter (early winter) and spring-winter (late winter).

passive decoration or props, local colour or exotic and primitive objects. If the Sámi or Sámi culture are not directly linked to the product or destination marketed, the symbols of the Sámi or Sámi culture and/or the Sámi language must not be utilised. All utilisation of and references to the Sámi or Sámi culture must have a direct link with and be in context of the Sámi or Sámi culture. Distributing an untruthful image of the Sámi produced by a party external to the Sámi community is not in anyone's interest: it does not promote the preservation or development of Sámi culture, the wellbeing of Sámi communities nor does it show visitors a realistic picture of the only indigenous people within the area of the European Union who live their lives in today's real world.

Sámi culture has numerous unwritten customs and practices based on tacit knowledge, which a person from a different culture is not aware of and which a person from a different culture is not necessarily in a position to notice or understand. In responsible and ethically sustainable tourism marketing and communications, this tacit knowledge is respected and taken into consideration and the knowledge that the Sámi community has collectively decided to make known is shared with and distributed to visitors so that a visitor to Sámi Homeland will be aware of the correct and respectful conduct towards the Sámi community and Sámi culture. The tacit knowledge that the Sámi community collectively decides not to share must not be made public by anyone else.

If a tourism industry operator, actor or entrepreneur carries out its business in Sámi Homeland irresponsibly and/or in an ethically unsustainably, and/or if its actions or operations are in conflict with responsibility, ethical sustainability and/or the maintenance, preservation or development of Sámi culture, marketing for that operator, actor or entrepreneur must cease at all levels until the conflicts have been addressed and resolved.

Primary target groups: the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs including Sámi tourism entrepreneurs; especially the parties responsible for tourism marketing and communications; State of Finland; all public authorities and political decision-makers

PRINCIPLE 7: HIGH-QUALITY VISITOR EXPERIENCES – QUALITY ASSURANCE

The foundation of tourism based on Sámi culture is a true and profound understanding of Sámi culture, and knowledge and expertise based on that understanding, which guarantees the authenticity as well as the responsibility and ethical sustainability of Sámi tourism, which benefits both the Sámi community and the travel industry. Distributing and receiving accurate information improves the wellbeing of the Sámi community as well as ensures that visitors can enjoy authentic and, therefore, positive travel experiences and visitor satisfaction.

Prioritising reindeer tourism in tourism marketing of Sámi Homeland instead of dog sledding tourism, a tradition borrowed from another culture, supports Sámi livelihoods and thereby the wellbeing of the Sámi community and Sámi culture and, most of all, visitor experiences based on authenticity and local culture.

While a visitor may not have the necessary cultural knowledge to tell the difference between an authentic and unauthentic product, this does not free the visitor from the responsibility of behaving with common decency, respect for local customs and customary law and for the local culture and its members. For visitors arriving in Sámi Homeland to be able to take into consideration Sámi culture as well as Sámi customs and practices, they must be made aware of them. Valuing and respecting the Sámi community, the culture and nature at the destination as well as communicating the norms of conduct accepted by the Sámi community is the responsibility of all travel industry actors and operators and, particularly, of those who market and

distribute information about the Sámi and/or Sámi culture. Under no circumstances can this responsibility and/or obligation be left to be carried by the local Sámi community that is not involved in the travel industry.

To avoid endangering the key tourism assets of Sámi Homeland, that is, pure nature and Sámi culture in all its diversity, due to ever increasing tourism, all travel industry operations and activities, and especially those based on nature experiences, must be carried out with responsibility and ethical sustainability in mind. To guarantee responsible and ethically sustainable tourism, visitors must be provided with appropriate instructions and guidelines on how to behave and roam in nature and it must be ensured that these instructions and guidelines are followed. Failure to observe these guidelines must lead to sanctions.

All tourism products based on the Sámi cultural heritage that are developed and/or offered to visitors must support and **truthfully** reflect the Sámi community concerned, its cultural heritage and worldview that they represent and/or present. However, the responsible and ethically sustainable productisation and/or representation of Sámi culture in tourism is not enough if Sámi communities are denied the right to decide on the quality and/or volume of tourism in Sámi Homeland and the utilisation of Sámi culture. To reduce the negative impact on the Sámi community and Sámi culture, and to maximally support the preservation of the vitality of Sámi culture, the Sámi community must have the possibility to influence the volume, quality and the responsibility and ethical sustainability of tourism within Sámi Homeland. The wellbeing of the Sámi community and the vitality of Sámi culture are reflected on the visitors in Sámi Homeland through a positive travel experience.

<p>Primary target groups: the entire tourism industry from Visit Finland to grass-root tourism entrepreneurs; State of Finland; all public authorities and political decision-makers</p>
