

Integrating Activities for Advanced Communities



D9.2 - Recommendations for improving tourist policies and regulations

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Publishable Executive Summary

The main objective of WP 9.2 is to work together with Sámi Peoples to review, summarise and if needed suggest revisions of policies and regulations. The objective is also to develop Sámi guidelines for tourists.

Sámi organisations in Sweden, Norway and Finland were contacted during the spring 2020 and informed about the Interact III project and the aim of WP 9.2. We asked them about ongoing and ended projects about tourism in Sápmi. We discovered that the Sámi communities in Finland were concerned about cultural appropriation from tourist businesses and disturbances from dog sledding. We found out that the Swedish Sámi organisations started to develop a certification system for Sámi tourist business in the 1990s, and that Norwegian Sámi communities has a general low level of conflict with tourist activities. The acceptance of Sámi rights as an Indigenous People may be a reason for the difference between Norway, Sweden and Finland. Norway is the only Scandinavian country that has ratified the ILO 169. In Norway motorised tourism is highly restricted, while Sweden has the most liberal laws for the use of snow- mobiles and helicopters.

With this knowledge we developed a cooperation with three Sámi communities. It is important to know that our work language was Sámi. We reached out to Sámi media and made a project presentation in Ođđasat (Sami TV news broadcasted) with the aim to inform the Sámi People about our work.

During the project period, we facilitated 4 workshops, and together with the Sámi communities we developed the Sámi guidelines <http://samigeaidnu.com>. Amongst the main findings in the workshops were the high level of stated incidents of racism towards Sámi People from locals and local hunters. Based on an analysis of existing policies, regulations and the results of our 4 participatory workshops we recommend Sweden and Finland to ratify and incorporate ILO 169 in their constitutions. We also recommend that municipalities start to raise awareness amongst their inhabitants about Sámi culture, Sámi languages and Sámi businesses to prevent racism towards Sámi People. Further it is important that the Sámi communities takes responsibility to build competence, and to work together with tourist businesses to mitigate conflicts between tourism and Sámi interests.

1. Introduction

The objective of WP9.2 is to work with Sámi Peoples to review, summarise and if needed, suggest revisions of policies and regulations and to develop Sámi guidelines for tourists.

1.1. *Work package deliverable*

Within Task 9.2 - Reviewing existing tourism policies and regulations from an Indigenous and local Peoples' perspective - there is a need to;

- a) gather and summarize existing policies and regulations concerning arctic nature-based tourism
- b) identify their purpose and if needed
- c) suggest revisions based on the perspectives of local- and Indigenous People.

1.2. *Cooperation with other WPs*

We have worked together with other work packages to develop short descriptive films to reach out with information about the INTERACT III project and its work. The aim has been to develop material that makes a large audience aware of our activities. We have collaborated to develop a variety of films¹ and a web pages with Sámi guidelines that may be useful for tourists, tour operators, educators, research stations, local and Indigenous communities and to policy briefings for decision makers. We have also participated in workshops² and cluster meetings³ and reached out to Sámi media to introduce the project.⁴

2. Our approach

2.1. *The Sámi perspective*

Sápmi is the geographical area that the Sámi People have inhabited for thousands of years (Figure 1). The name Sámi comes from the Sami People's own designation of themselves, "Sámit" or "Sápmelaččat". There are several ways to describe a Sámi community. In this project we have chosen to define the Sámi community from the reindeer herding perspective.

¹ NORTHWARDS - Together for the future" and BBC production in Kiruna

² "The Future of Research Infrastructure in the Arctic" Brussels October 2022

³ EU Polar Cluster Meetings 2021-2023

⁴ Sámi tv news Sweden, Finland and Norway 9/10- 2021 " Sápmi 15 min". 9/10- 2021. SVT Sápmi annual chronicle 30/12- 2021



Figure 1. Sápmi is the geographical area that the Sámi People have inhabited for thousands of years.

Reindeer herding perspective

The Sámi People lived in family groups that they called “Siida”. Within a Siida, families are dependent of each other for hunting and fishing, with recognised and specific land uses. When the Sámi hunting community became the reindeer herding community, the “Siida” became the family-based reindeer herding unit. The “Siida” system has been the base for the government’s definition of a Sámi community; Reindeer herding district in Norway, Sameby in Sweden and Paliskunda in Finland. In these Sámi communities there is a traditional structure for cooperation and a mutual understanding that connect the community members between them.⁵

Municipality perspective

Today there are only two or three municipalities in Norway where the majority of the inhabitants define themselves as Sámi. Karasjok municipality and Kautokeino municipalities are often mentioned as the main Sámi municipalities in Sápmi. In these Sámi municipalities the politicians are Sámi People and the language used in is Sámi.

Cultural perspective

There are traditional Sámi villages and settlements in Scandinavia where many of the inhabitants speaks Sámi language and the inhabitants are members of different reindeer herding districts/sameby/paliskunda. In some occasions these villages are defined as Sámi communities, often when it comes to Sámi cultural expressions like duodji, yoik and food.

2.2. Collaboration with Sámi communities

There are good examples on successful research projects where Sámi People and researchers have collaborated and succeeded to bridge some of the gaps between the knowledge systems science and traditional knowledge. The Snow and ice project was one of these where researchers from different science environments collaborated with Sámi reindeer herders.⁶ There has also been conducted research about what is needed to develop collaboration with indigenous communities, and how this collaboration can benefit the

⁵ Labba 2004

⁶ Riseth et al 2010

indigenous communities.⁷ One of the main reasons that indigenous communities choose to participate in research projects is that the research issue is relevant for them and that the project has a good resume. The INTERACT project has over time received a good resume amongst indigenous peoples, especially amongst the Sámi people. The INTERACT project has included Sámi people like equal partners and accepted local and indigenous knowledge systems. Sámi communities has chosen to collaborate with the INTERACT III project due to these facts.

2.3. Sámi community contact

We contacted Sámi organizations to find documentation about tourism in traditional Sámi areas, especially documentation about approaches initiated by the Sámi communities. We found documentation about projects like “Visit Sápmi” and other projects that had been completed. Through the project reports we also could identify Sámi communities that were affected by tourism or had try to develop community-based tourist businesses.

We wanted to reach out to Sámi communities with an open mind with the intention to help them define their issues connected to tourism. Our approach is comparable with a community- based method where our role is to facilitate workshops and to prepare drafts to be discussed by the communities.

We contacted the leaders of 7 Sámi communities that have been in media due to conflicts with tourism activities: 2 Sámi communities in the county of Jämtland in the southern reindeer herding area, 3 communities in the county of Norrbotten, 1 Sámi community in Norway and 1 Sámi community in Finland. We asked if they saw the need to develop guidelines for tourists. The response was positive, and they all wanted to participate in our attempt to develop Sámi guidelines for tourists and recommendations to politicians and tourist businesses.

Due to limited financial resources, we decided to collaborate with the three Sámi communities in the north of Sweden (Dálmá, Gábná and Laevás). These three Sámi communities have all types of tourist activities on their lands; the Ice hotel in Jukkasjärvi, dogsledding, ski resorts, heli- skiing, local snow mobile tourism, hunters and fishers, hikers, cross country skiers and a network of hiking trails.

They signed an agreement in which they agreed to collaborate with each other to develop Sámi guidelines for tourists. They also agreed to take guidance and assistance from the INTERACT III project, through Niklas Labba. It is important to note that the communication between the communities, and with the INTERACT III project is in Sámi language and that the Sámi language is WP 9.2 work language.

From our discussions with the Sámi community leaders we discovered that the Sámi communities were divided on the view on tourism. Some Sámi community members saw a new source of income and revenue possibility, while others were more sceptical. The doubter was more inclined to maintain a traditional reindeer herding activity. It was obvious that the Sámi communities saw two main issues with tourism. The first was the potential disturbance on reindeer herding and the second was abuse of Sámi culture in tourist packages and Marketing campaigns.

⁷ Blangy 2012

Cultural appropriation exists, and the Sámi communities see it as a problem. Sámi youth organizations have carried out a demonstration in Rovaniemi (northern Finland) opposing the use of Sámi clothes, Sámi reindeer herding and Sámi culture by the tourism companies. Cultural appropriation has also been observed in the growing souvenir businesses in Tromsø, north of Norway⁸.

We wanted to use or develop a community-based approach where all members could participate, the doubters and those that saw a positive side. We knew that a participatory approach would give us a legitimacy base for our approach, because all perspectives would be included. Our goal was to identify and analyse the tourist activities and behaviours that created negative effects.

We planned and carried out a series of workshops together with representatives of the three Sámi communities. Our discussions took place in traditional Sámi lavvus, by the open fire. We used the “Samegården” in Kiruna, and throughout the series of workshops we developed the Sámi guidelines.

2.4. Concerns in the Sámi communities

2.4.1. Dog sledding

Reindeer herders in the north of Sweden and Finland started to see a change in the structure of the dogsledding tourist business around 2010. Foreign dogsledders started to operate during the winter season, being contracted as guides for local businesses or operating with their own dogs/ own businesses. In Finland the situation became critical due to the high number of situations where local reindeer herders and local People were negatively affected by dogsledders. In 2019, the reindeer herder’s association, Sámi assemblies, and the “Metsähallitus” (Finish governmental land administrator) sent a “*clarification request and presentation on the regulation of dog sledding in the reindeer husbandry area*” to the Ministry of the Environment and the Ministry of Agriculture and Forestry.

In this letter they describe how dog-sledge operators come to the north of Finland without informing or seeking approval from the local authorities. The dog-sledgers lack the understanding of local conditions and the legality of business operations. They have no knowledge of the ways reindeer herding is being operated e.g. reindeer herding, reindeer herding areas or grazing. This means it is practically difficult or even impossible to work with foreign operators from outside the region, because there is a lack of a common language, understanding and knowledge base. Problems arise when itineraries cannot be agreed upon and coordinated together.⁹

2.4.2. Heli- skiing

Heli-skiing became popular in the Kebnekaise mountains in the mid-2010. Today the number of heli lifts has increased and extended further away from the regular tourist stations. One of the reasons is that heli-skiing

⁸ Viken 2022

⁹ Letter from Metsähallit 12 june 2019

is not regulated, and it's up to the helicopter pilot to land where it's safe.¹⁰ Heli-skiing is a spring activity where helicopters fly in downhill skiers to the mountain tops and mountain ridges, especially untouched slopes, for downhill skiing. Sometime the helicopter is waiting for the skiers down in the valley, other times they have appointments for a pick up. The main problem is that these areas, especially the ones further away from the tourism infrastructure are the main spring land for reindeer. The female reindeer gives birth to the calves around mid- May. This is also the time when downhill skiers find it most attractive to fly into these areas. There has been attempts from the affected Sámi communities to get the municipality to regulate this activity, without any luck. The county of Norrbotten has sent messages of concern about heli-skiing in the Kebnekaise mountains to the Swedish government.¹¹

2.5. Workshops

In our community-based and participatory approach the Sámi communities define and analyse their own issues about tourism. It is a self-reflective inquiry that the community members performed, so that they could understand the content of and describe the impacts from tourism on the Sámi communities.¹²

Different Participatory Action Research tools and techniques like floor mapping and storytelling were used to identify “bottlenecks” (Figure 2). “Free listing” and “pile sorting” and a socrate wheel were used to describe the consequences. Those tools and techniques are compiled in J. Chevalier & D. Buckles tool kit. (<https://www.participatoryactionresearch.net/>)

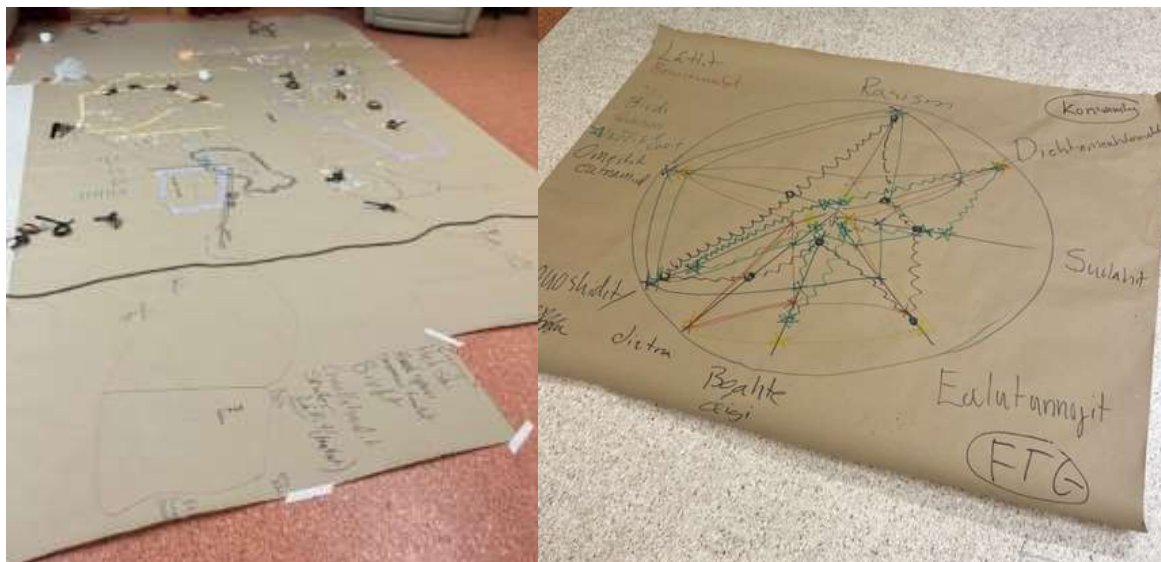


Figure 2. Different Participatory Action Research tools and techniques like floor mapping and storytelling were used to identify “bottlenecks”.

¹⁰ <https://www.heliskiguideSweden.com/>

¹¹ <https://www.lansstyrelsen.se/norrbotten/om-oss/nyheter-och-press/nyheter---norrbotten/2023-03-21-lansstyrelsen-efterlyser-regelverk-for-helikopterskidakning.html> Publiceringsdatum: 21 mars 2023

¹² <https://www.participatoryactionresearch.net/>

In the first workshop facilitated in February 2021, we developed a work method and a plan for the development of the Sámi guidelines. The chairmen of Dálma, Laevás and Gábná communities with board members attended, in total 7 persons. Each Sámi community assigned a group that represented the community. The group would be the link between the development process and the community.

The second workshop was a discussion session in a lavvu (Sámi tent) (Figure 3). The discussion was open, and the participants could talk about their own experiences. A first draft of the guidelines was distributed to the members of the Sámi communities, and they could reflect and give comments on the draft.



Figure 3. The second workshop was held as a discussion session in a lavvu (Sámi tent).



Figure 4. Story telling, or narratives is a traditional Sámi way of transferring knowledge and observations.

The third and fourth workshops were held in the “Samegården” <https://www.hotellsamegarden.se/> in Kiruna where different types of participatory techniques were used. Floor mapping was used to find the places of high tourism impacts. We used storytelling to comment on those spots and locations. Story telling,

or narratives is a traditional Sámi way of transferring knowledge and observations (Figure 4). We used different items on the floor map to represent tourism activities and Sámi activities. On several occasions we gave each participant 5 post it notes, and they were asked to write one negative effect from tourism activities on each post it notes. In the end, the post it notes were grouped in “families or behaviour”. As a next step we drew a Socratic wheel ¹³ on the floor where the “behaviour- families” was written. This were the base activities and the foundation for the discussions to develop guidelines and recommendations.

The findings were divided in two parts, attitude issues and practical issues (Figure 5). The communities saw the need to focus on the attitude issues amongst tourists; Racism, lack of understanding and the claiming of rights. Sweden and Finland have not ratified ILO 169 and the citizens of Sweden and Finland are claiming their right to use land, without any respect to the Sámi culture or businesses.

The recommendations for the attitude issues are that the tourists must respect Sámi culture, language and businesses. When it comes to the practical issues like harming reindeers, littering and stealing fire wood from cabins, these issues need to be addressed. The recommendations are to avoid areas where reindeers are grazing, leave litter in designated places and understanding that reindeer herders’ cabins are not abandoned and serve each summer to host Sami families in the marking season.



Figure 5. The findings from the workshops were divided in two parts, attitude and practical issues.

It is worth noticing that the PRACTICAL ISSUES are dependent on the structure of tourism in the local area, tourist treks and topography on the land. The ATTITUDE ISSUES are more general and will need attention in all Sámi areas.

¹³ See Chevalier’s tool kit. <https://www.participatoryactionresearch.net/>



Figure 6. During each workshop, statements and questions were gathered from the participants.

During each workshop we gathered statements and questions (Figure 6). The recommendation from each workshop was written on the Sámi sun (Figure 7).

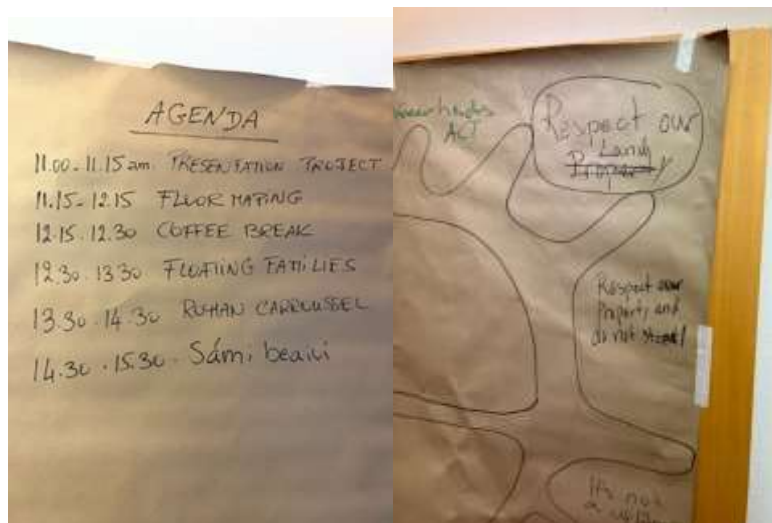


Figure 7. The recommendation from each workshop was written on the Sámi sun.

The Sámi communities decided that the questions and statements listed below are the ones that they want tourists to read and follow (Figure 8).



Figure 8. The final questions and statements of importance for Sámi communities related to tourism.

The Sámi religion is a nature religion and consists of several gods, as well as belief in spirits and that nature is animated. The Sámi sun is often illustrated in religious drums, sometimes dividing the drum in several sections, other times appearing in a section of the drum. The Sámi sun illustrates a message to the visitors.

3. Status of the Sámi People

The Sámi People is the only Indigenous Peoples in Europe. The Sámi traditional areas stretch from the Atlantic Sea in the north, on both sides of the national border between Sweden and Norway to the county of Trøndelag in Norway, and the county of Kopparberg in Sweden. Half of the Kola peninsula in the east and the county of Lapland in Finland. The Sámi People is today divided in four national states; Norway, Sweden, Finland and Russia.

It is estimated that there is in total 80-100 000 Sámi People, where approximately 40 000 lives in Norway. The Sámi People compose joint cultural and linguistic communities across the state borders. There are 3 major Sámi languages; North, Lule and South Sámi, but in total there are 10 Sámi languages.¹⁴

In the Scandinavian countries, reindeer herding is strongly connected to the Sámi People, in addition to the Sámi traditional livelihoods based on fishing, hunting or small-scale farming. Reindeer herding is an exclusive Sámi right in Sweden and Norway, while in Finland every EU-citizens living in a reindeer herding area is theoretically allowed to own and herd reindeers. Today there are approximately 13 000 Sámi persons connected to reindeer herding, divided into 170 different reindeer herding migration systems, reindeer

¹⁴ <https://samer.se/sapmi>

herding district (Norway), sameby (Sweden), paliskunda (Finland) using up to 1/3 of the geographic areas in the northern part of the Scandinavian peninsula.¹⁵

3.1. Ratified conventions

The Scandinavian countries have ratified the UN Convention on Civil and Political Rights and the UN declaration of human rights. The purpose of the convention is that the member countries shall ensure the citizens' basic civil and political rights. Sámi People are citizens in the 3-member countries such as Sweden, Norway and Finland and according to the convention, the states are obligated to ensure the civil and political rights of Sámi citizens.

The ILO Convention no. 169 on Indigenous and Tribal People is the convention that specially focuses on Indigenous Peoples. Norway is the only Scandinavian country that has ratified this convention¹⁶ and the Norwegian constitution states "*It is the responsibility of the state authorities to create the right conditions for the Sami People group to secure and develop their language, their culture and their social life.*"¹⁷

3.2. Sámi parliaments

The governments of the Scandinavian countries have established Sámi parliaments. Norway in 1989, Sweden 1993 and Finland 1996.¹⁸ In Russia ethnic parliaments are forbidden. A Sámi parliament is a form of Sámi self-determination within the national states. The Sami parliament is a form of representative democracy, where only the Sámi People are allowed to vote. The electoral roll is defined from self-identification and Sámi language, instead of citizenship or territorial criteria's that is usual in national states.

The Swedish Sámi Parliament has been given the administration for the internal organization of reindeer herding in Sweden, that includes to distribute and pay out predator compensation and subsidies to reindeer herders. The Sami Parliament becomes an implementing authority for the Swedish state's reindeer herding policy, without any mandate to change the policy. The Norwegian Sami Parliament has been delegated responsibility to document and, in some cases, restore and protect Sámi cultural monuments. The Finnish Sámi parliaments has no governmental delegated responsibilities and is the only Sámi parliament that operates without a political party system.

All the three parliaments are founded from their own national state and has a mandate to strengthen Sámi languages, culture and businesses. The Norwegian parliament receives annually approximately 54 000 000 euro,¹⁹ The Swedish Sámi parliament 5 500 000 euro, including some of the subsidies to reindeer herding²⁰ while the Finnish Sámi parliament receives 2 000 000 euro²¹. The founding finances the parliaments administration, the political systems and subsidies to support Sámi culture, languages and businesses.

¹⁵ <https://samer.se/sapmi>

¹⁶ Nordic Journal of Human Rights Vol.30, Utg.2 Why (not) Commit? – Norway, Sweden and Finland and the ILO Convention 169

¹⁷ Kongerike Noregs grunnlov LOV-1814-05-17 § 108

¹⁸ <https://samer.se/1067>

¹⁹ <http://www.samediggi.no>

²⁰ <http://www.samediggi.se>

²¹ <http://www.samediggi.fi>

There have been several attempts to make bilateral agreements between Sweden, Norway and Finland to create a joint legislation that would secure equal status and rights for Sámi People, despite of national state belonging. So far has these attempts not succeeded.

3.3. Sámi council

After the World War II, labour unions started to focus on reindeer herders, especially in Sweden where there was a labour demand and young reindeer herders were offered jobs in the logging industry. Reindeer herders started to organize themselves and between the years 1946-1949 reindeer herding organisations were established in all three Scandinavian countries. The Sámi communities saw the need for a cross boarder Sámi organization and they established the Nordic Sámi council in 1956. The Sámi People started to get an international focus, mainly due to the collaboration with other Indigenous People's organisations. This organization became the Sámi Council in 1992. The Sámi Council has NGO status in the Arctic Council and promotes Sámi rights and interests in the four countries where the Sámi peoples live.²²

4. Existing guidelines and regulation for tourism in sápmi

From the 1980s until today there has been a general development of Sámi tourism. In Sweden, tourism businesses using Sámi activities are owned by Sámi People. This is not the case in Finland, where Sámi activities like reindeer sledging and Sámi clothing are used by non-Sámi persons. The difference between Sweden and Finland may be a result of the Swedish Sámi organisations active efforts to promote Sámi tourism as a Sámi business and the fact that non-Sámi People are allowed to herd reindeers in Finland. In Norway the Sámi tourism is expanding, especially on the coastal city areas where cruise tourism is growing in numbers²³.

4.1. Defining Sámi tourism

Buttler and Hinch (2007) characterise Indigenous tourism from the level of Indigenous Peoples have control over the activity, and to what level Indigenous culture serves as the essence of the attraction (Table 1). In Sámi areas you will find nature-based tourism businesses totally owned by Sámi People, partly owned by Sámi People and businesses with non- Sámi ownership. These businesses market activities like northern light tours, dog sledging, snow- mobile riding, heli skiing and organised hunting trips. According to the Hinch and Butler model these activities can be placed in the categories (C) and (D) because of the ownership structure. There are also several Sámi owned tourist businesses where the Sámi culture is the essence of the attraction, these businesses can be placed in category (B). Today there are very few that uses Sámi culture as an attraction without any Sámi ownership or control, category (A).

²² <https://www.saamicouncil.net/en/the-saami-council>

²³ <https://sametinget.no/naring/samisk-reiseliv/vahca/>

Table 1. Indigenous tourism is characterised by the level of control Indigenous Peoples have over the activity and to what level Indigenous culture serves as the essence of the attraction (Butler and Hinch 2007).

		INDIGNEOUS CONTROL	
		Low Degree of Control	High Degree of control
INDIGNEOUS THEME	Indigneous Theme Present	A Culture Dispossessed	B Culture Controlled
	Indigneous Theme Absent	C Non-Indigneous Tourism	D Diversified Indigneous

In the mid-1980s, nature-based tourism started to develop, and some tourism businesses started to use Sámi culture, and especially reindeer herding in their marketing. The Swedish Sami National Association (SSR) saw the need to increase the number of Sámi owned and run tourist businesses that could develop tourist products with Sámi values and quality, as a response to the cultural dispossessed tourism.

4.1.1. Sámi non-profit organization to promote Sámi owned tourism

In 1992, The Swedish Sami National Association (SSR) started a project to develop a non- profit organization to promote and develop Sámi tourism businesses. In 1995, the “Sámi tourism organisation” developed ethical guidelines for Sámi tourist businesses (Figure 9). The organisation was ended in 1998.

Ethical Sámi guidelines for Sámi tourist businesses, developed by the Sámi non-profit organization 1995

- Sami tourism means that the person/s who lead/own the tourism business are Sami and partly that the business is connected to the Sami and Sami relations
- Use of land and water resources for Sami tourist activities must be based on nature's own premises and take place in balance with nature
- Sami tourism should be small-scale in order to thereby reduce the risk of destroying the culture and natural resources that the visitors came to experience
- When planning and developing tourist products, the starting point must be that the traditional Sami industries and the way in which they use land and water resources are prioritized
- The products must meet established criteria regarding quality and service
- The products should be adapted to what nature and culture can withstand in terms of load
- The products must be designed so that authenticity and genuineness are given priority
- The Sami tourism operators must not lend their brand and/or participate in marketing in such a way that they are given the role of "bait"
- Transports outside built-up areas should take place in small groups to minimize the burden on nature

Figure 9. The "Sámi tourism organisation" developed ethical guidelines for Sámi tourist businesses in 1995.

4.1.2. Project Visit Sápmi

A national Swedish strategy for regional competitiveness and employment started in 2005. Possible project funding was announced, especially aiming towards local and Sámi organizations.

The Swedish Sami National Association (SSR) applied, and received regional funding to conduct a preliminary study to map Sámi tourism and see which factors could contribute to a positive development of the low populated regions in Sweden. Another goal was to investigate what conditions were required to develop a Sámi tourism industry that could live in harmony with reindeer husbandry and Sámi culture.

The Swedish Sami National Association (SSR) is an association of Sami villages and Sami associations. Members of the association are 43 of Sweden's 51 Sami villages and 22 Sami associations. SSR's task is to promote the Sami's economic, social, legal, administrative and cultural interests.

The primary studies became a project “Visit Sápmi” that was funded between the years 2009–2013. The main goals of the project “Visit Sápmi” was to strengthen and develop the Sámi tourism industry on a sustainable way, without creating additional burden for the reindeer husbandry.

The project was involved in creating an organization for Indigenous tourism - the World Indigenous Tourism Association (WINTA). One of the main project findings was that there is a deep distrust of the tourism industry, and that it is only the tourist entrepreneurs and the tourists that can prove that it is possible to build good tourism on Sámi land. The measure suggested was;

- 1) Establish Visit Sápmi as an industry organization for Sami tourism;
- 2) Identifying Sámi villages that are prepared to, with financial and knowledge support from outside, develop tourism plans in their land use plans.

4.1.3. Laponia World Heritage

“Mija ednam 1999” programme is developed by 9 Sámi communities to secure a future living and working for the Sámi People in Laponia. It highlights issues that are important for the Sámi culture and its businesses in relation to the world heritage Laponia and its values. The program is part of the world heritage management plan.

Laponia is a Swedish World Heritage area located in the municipalities of Gällivare and Jokkmokk in Lapland. The World Heritage area comprises 9,400 square kilometres and is Europe's largest continuous natural and cultural landscape without major intervention.
(<https://no.wikipedia.org/wiki/Laponia>)

The Sámi communities do not claim exclusive rights to the lands, but through the program they demand the opportunity to develop the Sámi culture, Sámi industries and Sámi way of lives. It is also a way of trying to find solutions that suits the new society, based on the traditional Sámi way of relying and connecting to nature. According to “Mija ednam 1999”, Sámi tourism is a responsible visitor that contributes to the sustainable development of reindeer husbandry and the protection of the environment. Sámi tourism is not a product, but rather an approach that can create knowledge and understanding of the Sámi culture, industries and living environment.

4.1.4. The Finnish Sámi parliament ethical guidelines

Sámi People in Finland were concerned about cultural appropriation from the tourist businesses. Discussions was about if it was right that non- Sámi reindeer herders used Sámi culture to market their tourist business. In Finland, all citizen of the European Union, that lives in a reindeer herding areas has in the theory the right to own and herd reindeers²⁴.

In 2017, the Finnish Sámi parliament applied for money to develop Sámi ethical guidelines. Through different sources of funding, especially from the Finnish Ministry of Education and Culture, the Finnish Sámi parliament developed and published their guidelines for Sámi tourism businesses. In May 2022, the Sámi parliament published the webpage “Responsible Visitors’ Guide to World of Sámi Culture and Sámi Homeland in Finland” <https://samediggi.fi/saamelaismatkailu/en/>. This webpage is based on the “ethical guidelines for Sámi tourism”.

²⁴ <https://reindeerherding.org/sami-finns-finland>

4.1.5. The Norwegian reindeer herding association facts about reindeers

The Norwegian reindeer herders' association published a webpage <https://www.reinfakta.no> with the aim to inform about reindeer husbandry.

In this web page, the reader receives information about land use connected to reindeer herding and it is an information platform with current matters. You can also find recipes for reindeer meat and suggestions for different dishes based on reindeer meat.

Norwegian reindeer herders' association (NBR) is a national business and interest organization for reindeer husbandry Sami. The aim is to contribute to a sustainable reindeer herding industry based on traditional knowledge, new knowledge and predictable framework conditions.

4.2. Everyman's right

Everyman's right is a general public's right to access certain public or privately-owned land, lakes, and rivers for recreation and exercise in northern Europe. The right is sometimes called the right of public access to the wilderness. The right to use nature is a positive right in the respect that only the government can restrict it as in the case of strict nature reserves. However, the exact definition remains mostly uncodified and based on the principle of *nulla poena sine lege* (what is not illegal cannot be punished).

The rules are very similar in the three Scandinavian countries. Tourists can stay in one spot temporarily in Finland, one night in Norway and two nights in Sweden. After that, it is necessary to specifically ask for permission from the landowner. A person has the right to access, walk, cycle, ride, ski, and camp on any land—with the exception of private gardens, the immediate vicinity of a dwelling house and land under cultivation. Restrictions apply for nature reserves and other protected areas. It also gives the right to pick wild flowers, mushrooms and berries (provided they are not legally protected), but not to hunt in any way. Swimming in any lake and putting an unpowered boat on any water is permitted unless explicitly forbidden.²⁵

4.3. Reindeerherding act

The reindeer husbandry acts in the three Scandinavian countries have the primary task to regulate the internal organization of reindeer husbandry and to define who has the right to be a reindeer herder and what that right includes. The aim of the law is also to ensure that reindeer herding does not cause harm to others. When this is included, there is also as a paragraph that forbids others to scare or drive away reindeers from areas where reindeer grazing is allowed. There are also paragraphs that forbids "others" and land owners to close migration routes or make them unusable for reindeer herding. Amongst other things, the act gives a reindeer herder the right to put down a dog that is found chasing reindeer in their pasture.²⁶

4.4. Tourism Advertising

The tourist businesses, with profit as their goal, generally market Sápmi as a wilderness and the Sámi culture as something that every visitor should experience. The advice to visitors is that they should taste Sámi food and experience the feeling to sit by the open fire in a Sámi lavvu. Many of these advertises are developed by Sámi businesses or in close collaboration with them.

²⁵ https://en.wikipedia.org/wiki/Freedom_to_roam

²⁶ Swedish reindeerherding act (1971:437), Norwegian reindeerherding act (2007:40), 4.3.1. Finnish reindeerherding act (1990:848)

Nature tourist organisations such as Svensk turistförening, Den Norske turistforeningen, and <https://www.nationalparks.fi/> reaches out to non-organised visitors (Table 2). Hikers and cross-country skiers are in their focus. Their information is general with practical information for emergencies and how to make the trip more comfortable. There is some information about reindeer and Sámi community, but it is limited and probably developed without Sámi input or collaboration.

Hunting associations and snow mobile organizations have some general information about reindeer herding, while there is limited information about the Sámi People and the Sámi culture. In Sweden, the hunters' association has questioned and opposed to the supreme court decision about Sámi management of small game hunting.

Table 2. Examples of web sites that reaches out to e.g. non-organised visitors.

Sweden	Finland	Norway
https://kirunalapland.se/om-renar-och-renskotsel/	https://www.utinaturen.fi/etikettifriluftslivet	https://ut.no/
https://naturturismforetagen.se/natures-best/	https://www.nationalparks.fi/	https://www.dnt.no/
https://www.svenskaturistforeningen.se/	https://www.metsa.fi/en/	https://www.inatur.no/
https://snoskoterradet.se/english/		
https://jagareforbundet.se/jakt/hunting-in-sweden/		

5. Analyse

Norway has the highest degree of regulations connected to the use of Snow Mobiles and to the availability to land with helicopters. By comparing the highly regulated Norwegian motorized nature use, with the Swedish and Finnish liberal regulations there seems to be a much higher level of conflicts between Sámi communities and motorized tourism. Tourism that is regulated by policy and regulations seems to have a lower level of negative effect on Sámi communities than non-regulated tourism.

When Sámi communities actively develops their own policies and guidelines about tourism, like the Swedish reindeer herder association (SSR) did in the early 1990s, it affects the tourism businesses in a positive way.

In the Lapland world heritage areas, Sámi communities' searches for opportunities to develop the Sámi culture and they are trying to find solutions that suits the new society, based on the traditional Sámi way of relating to nature. This indicates that there is a possibility to develop governance models that includes Sámi management.

Through our participatory collaboration with the Sámi communities, we discovered that there are racist attitude problems towards Sámi People, especially local People, hunters and fishers. The Swedish hunter's

association questions the Swedish supreme court's decision that Girjás Sami village has the right to manage small game hunting on its lands.

Tourist advertising from businesses trying to make their living on tourism are often developing their marketing and commercial advertising in collaboration with Sámi tourist businesses, in opposite of hunting associations and snow- mobile organization that probably has no- Sámi collaboration in their advertising.

6. Recommendations

These recommendations are based on existing policies and regulations concerning arctic nature-based tourism and we suggest revisions based on the perspectives of Sámi communities.

6.1. Recommendations for Policy makers

National level

- Sweden and Finland should ratify the ILO Convention no. 169 on Indigenous and Tribal People (ILO 169).
- Sweden and Finland should increase the transfer of funds to their Sámi parliaments.
- Sweden should review the reindeer herding legislation, especially the penalties for frightening grazing reindeers and how it should be assessed.
- Sweden and Finland should regulate the availability of snow mobile use and the use of helicopters in reindeer grazing areas.

Regional level

- The counties in Norway, Sweden and Finland should develop methods to enable checks on compliance with laws that prevent grazing reindeer from being disturbed.
- The representative for the governmental land must secure that their information to tourists, hunting organisations, snow mobile organisations, nature organisations etc. is developed in collaboration with Sámi communities.

Municipality level

- Take measures to raise awareness to overcome negative attitude and racism towards Sámi People.
- Include Sámi communities in tourist infrastructure planning.
- Sámi curriculum in schools to educate students and teachers about Sámi People, Sámi culture and Sámi businesses.
- Use Sámi language to sign public buildings and flag public days with Sámi flag.

6.2. Recommendations for Tourist businesses

- Together with the Sámi communities develop education modules for guides, service personal and managers, that could work as a certification system.

6.3. Recommendations for Sami communities

- Build capacity to develop community-based guidelines and land use plans across national state borders.
- Develop a guide assessment app that may be used in a certification system for tourist businesses.
- Use new communication technology to reach tourists and develop collaboration with tourist businesses and research stations.
- Sámi communities needs policy briefings for decision makers and films to influence society.

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Sámi organisations

Saami council

Swedish Sami National Association (SSR)

Sámi parliament Sweden

Sámi parliament Norway

Norwegian reindeer herder's association (NBR)

Sámi communities

Dálmá (Sweden)

Laevás (Sweden)

Gábna (Sweden)

Tåssåsens sameby (Sweden)

Idre sameby (Sweden)

Käsivarsi (Finland)

Gåebrien sijte (Norway)

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