

Cecilia de Bernardi

# Authenticity as a compromise:

a critical realist perspective on  
Sámi tourism labels



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**Authenticity as a compromise:  
a critical realist perspective on Sámi tourism labels**

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## Dedication

First and foremost, I need to thank my amazing supervisor, Monika, who helped me as a researcher, as an academic, as a lecturer and as a person. I could not have done this without her help. When it comes to the challenge that critical realism poses as an approach to science, I could have never navigated through without the precious help from my other supervisor, Leigh. I also would like to thank Professor Douglas Porpora for the extra support and encouragement I received working with critical realism.

I have many friends and family members to thank. My fiancé Michael, who supported me through years of studying and working. He stood by me through the good and the bad and writing a PhD dissertation can turn anyone into a monster. The same applies to my mother, Anna Rosa, who has always been there when I needed her. I also have to thank my father, Maurizio, for his support. My friend and colleague Dorothee has been the pushy and critical friend everyone needs. She has also contributed to my growth as an academic. I want to thank Janne as well for the invaluable help I got with the Finnish abstract.

I could have never made it on an everyday basis without my friend Irene. As I mentioned before, writing a PhD dissertation can make you unbearable. The best company in the office at Dalarna University was provided by my friends and colleagues Catia, Eugenio and Ioanna. A silent partner in my life for twenty years, is my friend Silvia. We may not speak often, but she has literally seen me grow up from a scruffy teenager to a clumsy academic.

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I may be forgetting someone to be named specifically and know that it does not mean you are not important. I want to dedicate my dissertation to my three grandparents Irene, Cesare and Maria Giulia, who unfortunately did not see me start or finish this amazing ride.

## Abstract

The focus of this doctoral dissertation is the concept of authenticity applied to Sámi tourism. The main aim was to investigate how authenticity has been conceptualised in tourism research and how it related to the use of labels in Sámi tourism.

The Sámi Indigenous population have engaged in tourism activities for decades and the outcomes have been mixed. While tourism has been a source of extra income and a way to convey Sámi culture(s), it has also resulted in stress, cultural commodification, and disturbances. Furthermore, tourism can also be a negative force from the perspective of different aspects of sustainability. Due to these factors, this dissertation has sought to analyse authenticity and the role of labels in order to make recommendations regarding Sámi culture(s) in the context of tourism. Furthermore, an alternative conceptualisation of authenticity as a theoretical contribution to tourism scholarship is introduced.

Authenticity is a concept that has developed in different directions in tourism research. Approaches to authenticity based on 'objectivity', or alternatively on the tourists' subjective experiences are seen as two extremes, since the basis is either completely subjective or it requires a strict division between 'authentic' and 'inauthentic'. A niche in tourism research has proposed for authenticity to be a negotiation between different dimensions, which is the specific area analysed in this dissertation. Consequently, authenticity is conceptualised as a compromise between the different subjective dimensions of Sámi culture(s) along with historical, political, and socio-cultural aspects. Such a conceptualisation allows for the negotiation of criteria to create a label to protect Sámi culture(s) as well as to promote sustainability. Through such a conceptualisation the Sámi can argue from a standpoint of truth. When everything is reduced to subjective experiences and discourse, it is not possible for one position to be more valid than another. This also allows for the Sámi to counter dominant tourism discourse, which is mainly based on exoticism, Othering and stereotypes. This is also a more bottom-up approach in which 'authentic' versus 'inauthentic' is not a strict dichotomous division, but rather the result of a dialogue.

This dissertation is based on five publications. Two are conceptual and pertain to the role of labels in tourism research and the conceptualisation of authenticity as a compromise. In the latter, the conceptualisation of Sámi culture is based on a critical realist term called 'concrete universals'. This word encompasses culture as a series of subjective manifestations that have a connection: a universal component. Culture as concrete universals allows for subjective interpretations as well as a

connection that brings such interpretations together. Critical realism is a realist emancipatory approach which postulates the existence of one single reality. However, epistemologically, critical realism supports different views on reality and such viewpoints are very important. The critical realist methodological framework employed in this dissertation is the DEA, which stands for diagnosis, explanation, action. First the phenomenon is thoroughly investigated, theories are evaluated and, if necessary, discarded. In the final phase, action, changes are suggested for the situation under study. The framework has also an iterative phase of correction, in which changes can be made to reflect the collected data.

The three empirical publications are based, respectively, on a critical discourse analysis of Sámi tourism websites, an interview study, and a content analysis of tourism brochures. Marketing material has been found to be influenced by the general tourism marketing discourse portraying the Sámi and other Indigenous populations as primitive, unchanged, and connected to nature. However, Sámi culture(s) is also portrayed as modern and in constant development. The interview data also showed a focus on nature and sustainability, which has been analysed from the viewpoint of ecotourism.

## Tiivistelmä

Tämän väitöskirjan keskiössä on autenttisuuden käsite saamelaismatkailuun sovellettuna. Päätaavoitteena oli tutkia, kuinka autenttisuutta on käsitteellistetty matkailututkimuksessa ja miten se suhteutuu erilaisten sertifikaattien käyttöön saamelaismatkailussa.

Saamelaiset ovat olleet mukana matkailutoiminnassa vuosikymmenien ajan, ja tulokset ovat olleet vaihtelevia. Vaikka matkailu on ollut lisätulon lähde ja tapa kertoa saamelaiskulttuurista, se on myös johtanut stressiin, kulttuuri(e)n kauppatavaraksi muuttumiseen ja häiriöihin. Lisäksi matkailulla voi vaikuttaa kielteisesti kestävyuden eri ulottuvuuksien näkökulmasta. Näistä syistä johtuen tässä väitöskirjassa on pyritty analysoimaan autenttisuutta ja sertifikaattien roolia tavoitteena antaa suosituksia koskien saamelaiskulttuuria(-eja) matkailun kontekstissa. Lisäksi teoreettisena kontribuutiona esitetään vaihtoehtoinen tapa käsitteellistää autenttisuus matkailututkimuksessa.

Autenttisuus on käsite, joka on kehittynyt eri suuntiin matkailun tutkimuksessa. Lähestymistavat, joissa autenttisuus perustuu ”objektiivisuuteen” tai vaihtoehtoisesti matkailijoiden subjektiivisiin kokemuksiin, nähdään autenttisuuden kahtena ääripäänä, koska perusta on joko täysin subjektiivinen tai se vaatii tiukan jaon ”autenttisuuden” ja ”epäautenttisuuden” välille. Jotkut matkailututkijat ovat ehdottaneet autenttisuuden olevan neuvottelu eri ulottuvuuksien välillä, jota tämä väitöskirja keskittyy analysoimaan. Tämän analyysin seurauksena autenttisuus on käsitteellistetty kompromissiksi erilaisten subjektiivisten ulottuvuuksien välillä saamelaiskulttuuri(e)issa huomioiden historialliset, poliittiset ja sosiaalikeskittävät tekijät. Tällainen käsitteellistäminen antaa mahdollisuuden neuvotella perusteista, joilla voidaan luoda sertifikaatti suojelemaan saamelaiskulttuuria(-eja) sekä edistää kestävyyttä. Tällaisen käsitteellistämisen kautta saamelaiset voivat vedota perusteluissaan totuuteen. Kun kaikki on pelkistetty subjektiiviseksi kokemuksiksi ja diskurssiksi, ei ole mahdollista, että yksi näkökulma on pätevämpi kuin toinen. Vaihtoehtoinen käsitteellistäminen antaa saamelaisille mahdollisuuden kohdata hallitseva matkailun diskurssi, joka perustuu pääasiassa eksotisointiin, toiseuttamiseen ja stereotyyppioihin. Kyse on enemmän alhaalta ylöspäin-lähestymistavasta, jossa autenttisuus verrattuna epäautenttisuuteen ei ole tiukka kahtiajako vaan ennemminkin vuoropuhelun tulos.

Väitöskirja perustuu viiteen julkaisuun. Kaksi julkaisua on käsitteellisiä. Ne koskevat sertifikaattien roolia matkailututkimuksessa sekä autenttisuuden käsitteellistämistä kompromissina. Viimemainitussa saamelaiskulttuurin

käsitteellistäminen perustuu kriittisen realismin ajatukseen konkreettisista universaaleista. Kulttuuri käsitetään sarjaksi subjektiivisia ilmentymiä, jotka ovat yhteydessä toisiinsa: niillä on jokin yhteinen, universaali komponentti. Kulttuuri konkreettisina universaaleina mahdollistaa niin subjektiiviset tulkinnat kuin myös yhteyden näiden tulkintojen välillä. Kriittinen realismi on realistinen ja emansipatorinen lähestymistapa, joka olettaa, että on olemassa yksi todellisuus. Kuitenkin epistemologisesti kriittinen realismi kannattaa eri näkemyksiä todellisuudesta, ja tällaiset näkökulmat ovat erittäin tärkeitä. Tässä tutkimuksessa kriittisen realismin menetelmien viitekehyksenä käytettiin DEA:ta, joka tarkoittaa diagnoosia, selitystä ja toimintaa: Ensiksi ilmiö tutkitaan läpikotaisin, sitä koskevat teoriat arvioidaan ja, jos tarpeellista, hylätään. Viimeisessä vaiheessa eli toiminnassa ehdotetaan muutoksia tutkittuun tilanteeseen. Viitekehyksessä on myös toistuva korjauksen vaihe, jossa voidaan tehdä muutoksia kerätyn aineiston pohjalta.

Kolme empiiristä julkaisua perustuvat tässä järjestyksessä kriittiseen diskurssianalyysiin saamelaismatkailun internet-sivuista, haastattelututkimukseen sekä matkailuesitteiden sisällönanalyysiin. Matkailun yleisen markkinointidiskurssin havaittiin vaikuttavan analysoituihin markkinointimateriaaleihin. Se esittää saamelaiset ja muut alkuperäiskansat primitiivisinä, muuttumattomina ja luonnonyhteyden säilyttäjinä. Toisaalta saamelaiskulttuuri(t) esitettiin myös modern(e)ina ja jatkuvasti kehittyvä(i)nä. Lisäksi haastatteluaineisto osoitti keskittymistä luontoon ja kestävyYTEEN, mitä analysoitiin ekomatkailun näkökulmasta.

**Keywords:** Saami, Indigenous tourism, marketing communication, authenticity, critical realism, labels



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The EU-funded Northern Periphery and Arctic Programme ARCTISEN (ARCTISEN, n.d.), will be often mentioned in the course of this dissertation. In 2016 I started to work with my supervisor Dr Monika Lüthje and with my colleague Outi Kugapi together with other researchers and stakeholders on the application for funds from the EU's Northern Periphery and Arctic Programme. The goal was to create a project to support local and Indigenous companies across different countries in the Arctic areas of Europe and abroad. The first round of applications was not successful, but among reapplying, the project, now called ARCTISEN, got funding and it will end in 2021 (ARCTISEN, n.d.). Despite not being funded by the project, I have collaborated closely with the team and the interview data was collected for both the project and for this dissertation. The plan was for me to be funded by this project, but the bureaucratic circumstances connected to my work in Sweden made this impossible, so the cooperation was strictly kept on a voluntary basis. Since I have worked with the project from the very beginning, I am very personally involved with its goals and therefore to offer my help voluntarily to achieve the project's aims was something that felt both important and right. More information about the project and my involvement is given in the course of the dissertation text.

## List of Publications

de Bernardi, C., Kugapi, O., & Lüthje, M. (2017). Sámi Indigenous Tourism Empowerment in the Nordic countries through Labelling Systems: Strengthening ethnic enterprises and activities. In I. B. de Lima and V. T. King (Eds.) *Tourism and Ethnodevelopment: Inclusion, Empowerment and Self-Determination* (pp. 200–212). Routledge.

de Bernardi, C. (2019). Authenticity as a compromise: a critical discourse analysis of Sámi tourism websites. *Journal of Heritage Tourism*, 14(3), 249–262.

de Bernardi, C. (2019). A critical realist appraisal of authenticity in tourism: the case of the Sámi. *Journal of Critical Realism*, 18(4), 437–452.

de Bernardi, C. The connection between nature and Sámi identity: the role of ecotourism (book chapter accepted for *The Routledge Handbook of Ecotourism*).

de Bernardi, C. Authenticity in Sámi tourism: a content analysis of tourism brochures. A revised version of this publication has been submitted to *Acta Borealia*.

Article II, III and Book Chapter I, IV are reproduced with the kind permission of their copyright holders. A revised version of Article V has been submitted to *Acta Borealia*.

# Table of contents

<b>Dedication</b> .....	3
<b>Abstract</b> .....	4
<b>Tiivistelmä</b> .....	6
<b>Acknowledgements</b> .....	8
<b>List of Publications</b> .....	9
<b>1. Introduction</b> .....	14
1.1 Research aim and research question.....	15
1.2 The structure of the dissertation in brief.....	16
<b>2. Research background</b> .....	18
2.1 The Sámi.....	18
2.2 Indigenous status.....	20
2.3 Indigenous tourism.....	22
2.3.1 Sámi tourism.....	25
2.4 Sustainability.....	28
2.4.1 Labels and certifications.....	29
2.4.1.1 Labels related to Sámi tourism.....	32
<b>3. Theoretical framework</b> .....	35
3.1 Critical realism.....	36
3.1.1 The concept of concrete universals.....	39
3.1.2 Authenticity as a compromise.....	40
<b>4. Methodology and research structure</b> .....	41
4.1 DEA – diagnosis, explanation, action.....	45
4.2 Indigenist critical realism.....	48
4.3 The researcher’s positioning.....	49
4.4 Methods used.....	52
4.4.1 Interviews.....	53
4.4.1.1 Ethical considerations.....	54
4.4.1.2 The context of the interview.....	56
4.4.1.3 Sampling.....	58
4.4.1.4 Language.....	60
4.4.1.5 Interview analysis.....	61
4.4.2 Content analysis.....	63
4.4.3 Critical discourse analysis.....	67
4.4.4 A practical framework to use CDA.....	69
4.4.5 Ethical considerations in text-based methods.....	72

<b>5. The widely discussed issue of authenticity: a literature review</b> .....	73
5.1 Data collection for the literature review.....	75
5.1.1 Epistemological assumptions.....	78
5.2 Results of the literature review.....	80
5.2.1 Objective and subjective conceptualisations.....	83
5.2.2 Marketing.....	86
5.2.3 Labels and authentication.....	87
5.2.4 Power and control.....	88
5.2.5 Identity and heritage.....	90
5.2.6 Compromise and hybridity.....	93
5.2.7 Quantitative studies.....	94
5.2.8 Other findings.....	95
5.2.9 More literature external to the review.....	97
5.3 Conclusions.....	99
<b>6. The summary of the articles and the book chapters</b> .....	106
6.1 Book chapter I.....	107
6.2 Article II.....	108
6.3 Article III.....	110
6.4 Book chapter IV.....	112
6.5 Article V.....	113
<b>7. Discussion</b> .....	115
7.1 Discussion of the DEA framework.....	117
7.2 Discussion of the review of the literature.....	119
7.3 Discussion of the data collected and analysed.....	122
7.4 The investigated levels of reality.....	125
7.5 Limitations.....	127
7.5.1 Meta-reflection on the dissertation process.....	129
7.6 Future research.....	132
<b>8. Conclusions</b> .....	133
8.1 Concrete universals and Sámi culture(s).....	135
8.2 Authenticity as a compromise and concrete universals.....	138

<b>References:</b> .....	<b>141</b>
A	141
B	142
C	144
D	146
E	148
F	149
G	150
H	152
I	155
J	155
K	156
L	158
M	160
N	163
O	164
P	165
Q	166
R	166
S	168
T	172
V	174
W	175
X	177
Y	177
Z	177
<b>Book chapter I</b> .....	<b>179</b>
<b>Article II</b> .....	<b>193</b>
<b>Article III</b> .....	<b>209</b>
<b>Book chapter IV</b> .....	<b>227</b>
<b>Article V</b> .....	<b>246</b>
<b>Appendix</b> .....	<b>266</b>

## List of figures

Figure 1: Map of Sápmi drawn by Anders Suneson for Nordiska Museet.....	18
Figure 2: Word frequency results, an example (source: Author).....	81
Figure 3: Word cloud of the authenticity enquiry (source: Author).....	84
Figure 4: Word cloud of the labels and certification search (source: Author).....	88
Figure 5: Word cloud of the indigenous and Sámi tourism search (source: Author).....	91
Figure 6: Summary of the searches and the literature.....	99

## List of tables

Table 1: The structure of reality (adapted from Bhaskar, 1975/2008a, p. 56).....	36
Table 2: Laminated system (adapted from Bhaskar, Danermark, & Price, 2017, p. 98).....	46
Table 3: The DEA approach (from Price, 2016, p. 113).....	47
Table 4: The themes identified in Article II and used for coding (de Bernardi, 2019a).....	62
Table 5: Fairclough (2001, p. 125) framework of CDA as a method.....	69
Table 6: The summary of the searches and the included studies.....	79
Table 7: Example from the coding table from authenticity.....	82
Table 8: Summary of the terms' presence in the files (source: Author).....	97
Table 9: Summarisation of authenticity approaches.....	105
Table 10 Summary of the publications presented in the dissertation (source: Author).....	106
Table 11: The DEA framework applied (adapted from Price, 2016, p. 113).....	119
Table 12 Links between the literature review results and the publications (source: Author).....	119
Table 13 The themes used for the coding – summary (source: Author).....	125
Table 14 Laminated system analysed (from Bhaskar, Danermark, & Price, 2018, p. 98).....	126
Table 15: The Sámi and the concrete universals (adapted from Bhaskar, 2016, p. 130).....	136
Table 16: Authenticity as a compromise and concrete universals.....	138
Table 17 Codebook for Authenticity (source: Author).....	266
Table 18 Codebook for Authenticity – (continued) (source: Author).....	267
Table 19 Codebook for Indigenous (source: Author).....	268
Table 20 Codebook for Indigenous (continued) (source: Author).....	269
Table 21 Codebook for Labels and Certifications (source: Author).....	270
Table 22 Codebook for Labels and Certification – (continued) (source: Author).....	271

## List of abbreviations

e.g. = *exempli gratia* (for example)

## 1. Introduction

*I'll take a trip down to paradise/Whenever I'd like/But the people who already live there/Well they're stuck there for life with/A fistful of problems in paradise.'*

– Trench Dogs, 'Fistful of Problems'

As mentioned in the lyrics from a song by the band Trench Dogs, tourists travel to visit places that look like a 'paradise' for many different reasons. However, in these places people live permanently and whenever the tourists come and leave, the locals are instead 'stuck' there because it is their home. This implies that when tourists visit, for locals to meet them is sometimes unavoidable. No matter if people choose to meet the incoming tourists or not, there is the need to ensure that this meeting happens on the best of terms.

This dissertation is about all of the different aspects of this process. The case of Sámi tourism is chosen as an example to explain how authenticity relates to bigger issues of Indigeneity, culture and tourism marketing communication. The Sámi are an Indigenous population of Europe and they mostly live in Sweden, Finland, Norway and Russia (see §2.1 for more information about the Sámi). The interaction between tourists and the Sámi as well as other locals living at a destination is full of potential as well as potential pitfalls. One of the goals of this dissertation is to make recommendations to better inform the expectations of the tourists visiting the Sámi. This would also lay the bases for a more meaningful interaction and for more sustainable Sámi tourism. It is also important for the Sámi and other local tourism entrepreneurs to gain a meaningful experience from interacting with the tourists both from a practical viewpoint, such as economically, as well as symbolic.

My first interest has been to analyse how imagery articulated in discourses may potentially influence the expectations of the tourists, this is how I encountered authenticity (e.g. Avraham & Daugherty, 2012; Knudsen, Rickly, & Vidon, 2016; Silver, 1993). Authenticity is an often-discussed academic concept in tourism (e.g. Cohen, 1988; Cohen & Cohen, 2012a; MacCannell, 1973; Mkonon, 2013d). The expectations on authenticity created by marketing communication are very relevant regarding Indigenous peoples. However, authenticity is also involved in other aspects of tourism, both practical and theoretical. Tourism labels and certifications are more related to the practical side, while the philosophical approaches to authenticity are more theoretical. The intersections between these different elements with aspects of Sámi tourism is what inspired the research outlined in this dissertation.

## 1.1 Research aim and research question

In this doctoral dissertation I explore authenticity in the case of Sámi tourism companies mostly in Sweden, but the situation of other Nordic countries is also often considered. Sámi tourism is defined by the Swedish Sámi parliament as different branches, which are united by the fact that the companies are run by the Sámi and the companies' products are based on creating 'an understanding of Sámi culture, cultural landscape, Sámi mindset, Sámi themes and Sámi values' (Sametinget, 2010, p. 4).

The aim is to discuss how authenticity is conceptualised in tourism research and to contribute to the academic debate with a conceptualisation of the term that has a solid theoretical basis in critical realism. This dissertation also analyses how tourism entrepreneurs and other stakeholders conceptualise authenticity, including the role of labels.

For authentic experiences to be authentic, close cooperation with the local community is needed (e.g. Brattland et al., 2020). The aspects of a culture that will be shared with outsiders have to be decided by the local community. This makes it challenging for the Sámi and for other Indigenous populations to be appealing for tourism, but also to stay faithful to the community's culture, both contemporary and traditional (Hurst et al., 2020).

In a traditional research approach, the researcher studies the literature, discovers a gap and contributes to filling such a gap. This dissertation did not follow this kind of linear path (see §7.5.1). I have adopted an approach that aims at describing or mapping a phenomenon to then suggest a possible solution or amelioration of the current situation. In line with this approach, called DEA (diagnosis, explanation, action) (§4.1), the main aim is to conceptualise authenticity in a way that takes into consideration Sámi culture(s) and how authenticity can be both a productive concept for everyday tourism operations as well as a theoretical concept. The former is the reason why labels are involved in the discussion.

The 'gap' in literature was identified in the course of the investigation of the literature to write Article II, Article III, and in the literature review chapter (§5). This phase is also the first phase of the DEA approach (§4.1), the diagnosis phase, which implies a thorough description of the phenomenon at hand. This investigation, integrated by the literature review, revealed that authenticity has developed from an objective to an overly subjective concept. This is also confirmed by recent literature reviews studies on authenticity (Deng & Zhang, 2018; Le et al., 2019). Although other conceptualisations of authenticity based on hybridity and negotiation exist (e.g. Chhabra, 2010a; Cohen & Cohen, 2012a; Lindholm, 2013; Jamal & Hill, 2004), this discussion includes the theoretical dimension of critical realism and labels to the discussion. Rather than filling a gap, this dissertation introduces an alternative approach to an existing concept.



The studies that are part of the dissertation have each contributed to answering of the research questions of this dissertation, which are the following:

- How can authenticity be conceptualised to potentially support the operations of Sámi tourism entrepreneurs through the use of labels?
  - o How is authenticity conceptualised in tourism research? (literature review §5, Article II and Article III)
  - o How is authenticity conceptualised by Sámi tourism entrepreneurs and other tourism actors? (Article II, Book chapter IV and Article V)
  - o What is the role of labels and certifications in Sámi tourism? (Book chapter I, Article III and Book chapter IV)

## 1.2 The structure of the dissertation in brief

This dissertation is structured in the following way: First I introduce some central concepts regarding Indigeneity, Indigenous tourism, Sámi populations, as well as Sámi tourism. The discussion then shifts to a short discussion of the main concepts which are treated in the publications included in this dissertation. Authenticity is not included in this section because it is thoroughly discussed in the literature review chapter (§5), while the other concepts only have a supporting role in that chapter. The EU-funded project ARCTISEN is also presented because of my involvement during part of the data collection. Furthermore, I explain my positioning and then the methods as well as the perspective that constitutes the basis for a new conceptualisation of authenticity. I will refer to the articles from the very beginning and therefore an overview of the publications will have already been given, but complete abstracts will be presented in §6. The publications included in this dissertation are the following:

Book chapter I: In this publication I have written with my supervisor Dr Monika Lühje and my colleague Outi Kugapi, we connect different theories of ethnodevelopment to two different labels that are used in Sámi tourism. One is Sámi Duodji, which is more the focus of Outi's work and the other is Sápmi Experience, which is my focus. This discussion is the basis of the conceptualisation of labels and their role in Sámi tourism.

Article II: In this publication I outline my empirical research on Sámi tourism websites. The study is a critical discourse analysis (CDA) (see §4.4.3) and it presents different themes that are present both on Sámi websites as well as in other studies and other marketing material. In this article, I find various similarities between the studied websites and other studies on both the Sámi and other Indigenous populations; however, there is also an important factor that the Sámi tourism entrepreneurs want to show to the potential tourists: the fluidity and modernity of Sámi culture.

Article III: In this publication I present the theoretical conceptualisation of authenticity that I elaborated through the study of authenticity in tourism, and my work with critical realism, which is an approach to the philosophy of science discussed in §3.1. In this article I present in more detail how authenticity and culture are conceptualised with support from critical realism, which brings an alternative perspective on authenticity in order to avoid the pitfalls of relativistic approaches such as social construction and postmodernism (see §5.4).

Book chapter IV: This study is based on 16 interviews with companies and other stakeholders to understand what is considered important when presenting Sámi culture to tourists. The interviews revealed a focus on nature and sustainability, which are integrated with a discussion of labels and ecotourism. The interviews are presented through themes found in Article II. The results integrate the conceptualisation of authenticity that emerged from the first empirical study and which is elaborated in Article III.

Article V: This publication is based on the study of 118 brochures collected in Northern Sweden. Pictures and text are analysed based on the themes from Article II, with open coding. The reindeer is a prominent theme both in pictures and in text, but meaningful information on Sámi culture is also included. The more accurate information given in the brochures about Sámi culture and with the participation of Sámi actors could potentially spread through the circle of representation. This also connects to the importance of education and knowledge conveyance underlined in Book chapter IV.

The ARCTISEN project (ARCTISEN, n.d.), Culturally Sensitive Tourism in the Arctic (2018-2021), is an EU-funded project part of the Northern Periphery and Arctic Programme. The project is transnational and includes partners in Sweden, Norway, Finland, Denmark, Greenland but also Canada. The project aims at supporting companies in developing products, identify opportunities and promote dialogue in the context of Indigenous and other local tourism. Due to my close cooperation with the project, it will be mentioned throughout the dissertation.

## 2. Research background

In this chapter I will present some information that is important for the reader to grasp the topics treated in the rest of the dissertation. Due to the structure of the literature review chapter and the central role that had to be given to authenticity in that context, some concepts could not be properly described in Chapter 5 so an outline is instead provided here.

### 2.1 The Sámi

The Sámi are an Indigenous population residing in Europe. The territory in which the Sámi have traditionally dwelled, which is collectively called 'Sápmi', extends from Sweden all the way to Russia (Figure 1).



Figure 1: Map of Sápmi drawn by Anders Suneson for Nordiska Museet<sup>1</sup>

1 No author (n.d.). Map of Sápmi drawn by Anders Suneson for Nordiska Museet. Retrieved from: <http://www.samer.se/karta>

The exact size of the Sámi population is unknown, but it is approximated to be somewhere between 80,000 and 100,000 for the whole Sápmi area (Samiskt informationscentrum, n.d.-a). The Sámi have traditionally been reindeer herders as well as fishermen, depending on the area in which they were dwelling. There is not one Sámi language, there are several and it is not always possible to understand one another in between languages. The Sámi who live in the northern areas and herd reindeer, who are not in a majority (Svensk Information et al., n.d.), are organised in different ways depending on the country of residence. An example is Sweden in which the Sámi reindeer herders are organised in so-called 'sameby' in Swedish and in English. A sameby is an administrative entity that manages reindeer herding in a certain area. Each one has its own board and represents reindeer herders in the area (Sametinget, n.d.-b). In each of the Nordic countries, the Sámi also have a parliament called 'Sametinget', in the case of Sweden, which decides on matters pertaining to those in the Sámi community who have the right to vote. This right is connected to a series of criteria aimed at proving the actual belonging to the Sámi community of a specific person (Sametinget, n.d.-c).

Sámi culture(s) has been portrayed for a long time in different travel writings (Lidström, 2015; Mériot, 2017; Saarinen, 1999). Since then, Sámi culture(s) has evolved in many different directions, as exemplified in the books edited by Kajsa Andersson (2015, 2017a). Contemporary Sámi culture(s) includes rap music (Ramnarine, 2017) and political art (Andersson, 2017b), to name two forms.

Recently, in Finland, the local Sámi Parliament and Finnish institutions have entered into a conflict over the rights to vote for around 100 people (OHCHR, n.d.). As highlighted by this recent conflict, it is clear that the questions of 'who is a Sámi' is not as straightforward as it might seem. This doctoral dissertation will not explore in depth the question of voting rights and the definitions of Sámi under law, but it is useful to understand the context in which Sámi tourism companies operate. Another important question connected to legislation is the one of the right to herd reindeer as the Sámi are the only ones allowed to herd big groups of reindeer in Sweden and Norway, while EU citizens are allowed to herd in Finland, under specific conditions (Renskötsellag 14.9.1990/848, 4 §). Furthermore, Norway is the only country that adopted the ILO 169 convention on the Rights of Indigenous Peoples, which will be discussed further later in this chapter. Considering the many differences between Sámi groups, in this dissertation I have mostly referred to Sámi culture(s). This is not meant in a relativistic way, while at the same time the point is not to reduce different groupings to one single monolithic Sámi culture. The different cultural boundaries that are part of the Indigenous communities are also recognised in the context of Indigenous tourism in Canada (Hurst et al., 2020).

## 2.2 Indigenous status

Considering that the Sámi are an Indigenous population, there are different issues connected to this status. Indigenous populations, which can be synonymous with Aboriginal, Native, First Nations and other terms, are defined in the ILO 169 convention as ‘tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations’ (International Labour Organization). The ILO 169 is a convention for the rights of Indigenous peoples, which has been signed, in the case of the Sámi, only by Norway. There is lobbying to achieve a signature in Finland and in Sweden (Sedlacek, Festin Stenlund, & Westerberg, 2014; YLE, 2019, January 24).

The Sámi are part of the United Nations Permanent Forum on Indigenous Issues (UNPFII), among other international memberships and cooperation. This is a very important step for Sámi self-determination and rights’ recognition, for instance, regarding self-determination (Sametinget, n.d.-a). Stronger relationships with Indigenous populations are also connected to traditional lands, support for the participation in traditional activities as well as the transfer of traditional knowledge (Hurst et al., 2020). Their rights are also sometimes in conflict with national administrations. Some examples are the recent criticism from the UN received by Sweden and Finland. In the case of Finland, it is about the previously discussed court case in which the national court ruled regarding the right to vote in the Sámi Parliament for some individuals (YLE, 2019, February 1). In Sweden’s case, the criticism is based on the rights of the Sámi, in particular regarding Sámi languages, land and nature resources as well as the influence of the Sámi in decision-making processes (TT, 2020, February 6). Furthermore, a recent ruling of the highest court in Sweden decided that the Sámi in the Girja Sameby area have complete control over the right to hunt and fish. The Girja Sameby was also studied in the context of ethnoecology and traditional land use by the Sámi was discussed in legal terms (Östlund et al., 2020). The court case had its origin in the disturbances caused by hunting and fishing to reindeer herding in the area (TT, 2020, February 16). In the context of tourism, the association WINTA, World Indigenous Tourism Alliance, is also about defending Indigenous rights and cultures, but with a tourism focus (About WINTA, n.d.). Another important document regarding Indigenous populations in tourism is the Larrakia Declaration, which contains principles to guide operations in Indigenous tourism (Resource Library, n.d.).

The previously described issues bring up the debate regarding Indigenous rights and also potential conflicts over Indigenous identity. Recent movements of so-called ‘settler self-indigenisation’ have become more prominent, especially in Canada (Gaudry & Leroux, 2017; Leroux, 2019). Similar cases have also been discussed

in the case of Finland (Junka-Aikio, 2016). One of the arguments behind the conceptualisation of authenticity proposed here is that an ‘opening’ or relativisation of Indigenous identity and consequently of authenticity, in tourism in this case, paves the way for these kinds of self-indigenisation claims. In some cases, these claims are connected to the achievement of special privileges, for instance, in academia (Leroux, 2019). Furthermore, new claims are advanced while Indigenous ones are undermined (Gaudry & Leroux, 2017). This line of argument is also supported by Junka-Aikio (2016). As previously mentioned, this is not a core issue explored in this dissertation and it would warrant a whole dissertation in itself, but this kind of phenomenon is one of the reasons behind the conceptualisation of authenticity and culture proposed here. When I present critical realism in more detail, I will discuss how the Indigenous critical realist scholar Professor Gracelyn Smallwood (2015) advocated for the search of truth in the study of Indigeneity. Junka-Aikio, (2016) has made the same argument and the case discussed is the one of the Sámi.

Leroux (2019) himself talks about how French Canadian people’s claims to Indigeneity are based on a very small percentage of DNA and furthermore, research has shown that the genetic basis is likely stemming from about ten Indigenous women married to settlers (Leroux, 2018, 2019). These issues are also identified in the context of the Sámi population in Finland. Not only the court case for the right to vote in the Sámi Parliament (YLE, 2019, February 1), but also the fact that representatives from the Sámi community indicated that Sáminess does not stem from ancient roots, but to a connection to the culture (Junka-Aikio, 2016). On the other hand, people who feel a connection to the culture are not official members of the community, which causes them distress (Kugapi et al., 2020). Issues of demarcation due to interethnic relations are also a reality for locals in Norway (Brattland et al., 2020). This also connects to cultural use as well as appropriation; potential solutions to these potential problems vary in between communities (Brattland et al., 2020).

This shows that the situation is rather complicated, and the Sámi should make decisions on these kinds of matters. One important point made here is that, when Leroux (2019) discusses the phenomenon of ‘self-indigenisation’, a search for some ‘truth’ is activated with the goal of ‘disproving’ the white settlers’ claim to Indigeneity. In this case the main element to undermine such claims is the small DNA percentage stemming from a small group of Indigenous women. Truth is also important for supporting Sámi rights (Junka-Aikio, 2016). Although limited to the small realm of tourism studies, a less relativistic view of authenticity and, consequently also of culture, based on labels created bottom-up can help mitigate the negative externalities of self-indigenisation claims.

The question of Indigenous status is also related to Sámi identity and the question ‘who is Sámi?’ As previously mentioned, genetic ancestry is contested also in the case of the Sámi (Junka-Aikio, 2016) because it creates the idea of a racial tribe thinking (Nilsson, 2019). The argument is that this kind of criteria bears ‘the



risk of being overly inclusive' even to people who want to be part of the community for strategic reasons, even in the Sámi case (Nilsson, 2019, p. 13). This is also argued by Junka-Aikio (2016). Nilsson also points out that it would be damaging to attribute a 'central essence or core' to an Indigenous population (Nilsson, 2019, p. 14). Nevertheless, Junka-Aikio (2016, p. 226) argues that some truth needs to be established and especially, that the stance taken here is about supporting the 'right to articulate an ethnic boundary'. Consequently, some commonality between Sámi communities is supported in this dissertation. The reason is that without some basic connection constituting common ground, the risk is to lose cohesion, although it is shown that communities do change over time. Bhaskar (2016, p. 172) would call this kind of connection (see §4.3) 'the axiom principle of universal solidarity', which implies that there is always the possibility to find some connection between humans.

### **2.3 Indigenous tourism**

Questions of Indigeneity are also connected to Indigenous tourism. According to Saarinen (2013), the term 'indigenous tourism' and its treatment can be problematic and is highly politicised, which is the reason why some of the issues connected to Indigenous status have been introduced. Hinch and Butler (1996, p. 9) defined Indigenous tourism as a type of tourism in which 'indigenous people are directly involved, either through control and/or by having their culture serve as the essence of the attraction'.

The stereotyped representation of Indigenous populations in tourism is something that has been studied for a long time; for instance, Silver's (1993) study on the marketing of host populations. Recent studies on Indigenous tourism show that the situation has not changed for some host populations (Bandyopadhyay & Yuwanond, 2018; Bott, 2018; Koot, 2016; Niskala & Ridanpää, 2016). Marketing 'the Other' can also result in a demarcation of ethnicity and Otherness (Sofield & Li, 2007), while colonialism as well as post-colonialism continue to be a hinder for Indigenous populations (Shultis & Heffner, 2016).

In 2016, Michelle Whitford and Lisa Ruhanen discussed the evolution of Indigenous tourism research. The bases for Indigenous tourism are the four H's: habitat, heritage, history and handicrafts (Smith, 1996a, b). As much as these four categories are not obsolete in terms of research, other aspects have been explored. For instance, the four 'C's' have been proposed: community empowerment, community economic development, community wellness and community learning (Colton & Harris, 2007). The recommendation from Whitford and Ruhanen (2016) is to carry out Indigenous research with involvement from the Indigenous stakeholders themselves with a more iterative and adaptive style. Other research

recommendations are related to power relations, not only externally but also within communities (Hall, 2007b).

Recent research has explored online dimensions related to Indigenous tourism. Holder and Ruhanen (2019) have analysed online reviews of Indigenous tourism enterprises and found certain characteristics that seem to be favourable while others resulted in more negative opinions. Marketing communication is one of the areas needing improvement as well as authenticity, although the latter was present in a limited number of the analysed reviews (Holder & Ruhanen, 2019). Ruhanen, Whitford, & McLennan (2015) had earlier found that awareness as well as the intention to participate in Indigenous tourism experiences was low.

For Indigenous tourism enterprises to be more economically sustainable, Indigenous entrepreneurs should engage more with social media in order to communicate with tourists and inform them about Indigenous culture (Mkono, 2016). Digital tourism products can also be a way to make Indigenous tourism more sustainable and provide extra means to share knowledge (McGinnis, Harvey, & Young, 2020) and education is necessary to better understand the Indigenous peoples' context (Sehume, 2012). Meaningful experiences in Indigenous tourism are sparked by participation in activities in the Indigenous communities (Wu, T. C. et al., 2020). In order to ensure that the interests of different stakeholders are met, many compromises need to be made, which helps to achieve more sustainable tourism operations (Reggers et al., 2016) and sometimes more regulation is needed for tourism activities to be economically viable (Hillmer-Pegram, 2016).

Tourism planning in Indigenous areas with a top-down approach can result in different issues, among which is marginalisation (Nepal, 2007). In some cases, whole-country identity prevents Indigenous and other local enterprises from developing (O'Gorman, McLellan, & Baum, 2007). In order for tourism to be an activity that helps to mitigate poverty for Indigenous populations, several stakeholders, including tourists, need to actively play a role in the process. Tourists can, for example, provide possibilities for Indigenous populations to meet under Indigenous control (Goodwin, 2007). These meetings can also be a good chance for the tourists to learn more about the outer world (Chen, J. S. et al., 2020). Community-based tourism is seen as a viable solution to develop tourism in Indigenous contexts (Suntikul, 2007) and tourism can also be a way 'to develop enhanced understanding about indigenous peoples and their lives' (Hollinshead, 2007, p. 303). Listening to different kinds of stakeholders is very important in tourism development (Carmichael & Jones, 2007) as is support from policymakers (Situmorang, Trilaksono, & Japutra, 2019). Traditional Indigenous wisdom and greater consensus are important to achieving sustainable Indigenous tourism (Wu, 2019). Furthermore, training in tourism should be provided not only from a Western perspective (Berno, 2007), while increased knowledge will make enterprises more viable for all parties involved (Williams & O'Neil, 2007). The fact that guides have no training regarding Indigenous culture is



also mentioned by tourism entrepreneurs in Finland (Kugapi et al., 2020). A good way to start Indigenous companies can be as a complement to non-indigenous pre-existing tourism enterprises (Scherrer, 2020), while Rock Art tourism can be a way for Indigenous tourism to become more sustainable. For instance, these kinds of tours can help to balance seasonality (Cole & Wallis, 2019). Tourism can also help with the development of infrastructure (Ren, Chimirri, & Abildgaard, 2020).

Cultural identity is a very important aspect of Indigenous tourism, for instance, in nature tourism products (Carr, 2007). The culture and history of an Indigenous population is not only attractive for the tourists, but also a way to assert identity for the Indigenous audience (O’Gorman & Thompson, 2007) and to convey value to the Indigenous culture (Ryan, Chang, & Huan, 2007) as well as means to achieve existential authenticity (Hsu & Nilep, 2015). Tourism development can also be a way to achieve empowerment (Salole, 2007) and promote conservation, but tourism should then be more lucrative (Bratek, Devlin, & Simmons, 2007). Indigenous tourism experiences can also promote learning, a sense of place (Walker & Moscardo, 2016) and ‘clearly linking Indigenous experiences with the natural environment’ (Espinosa Abascal, Fluker, & Jiang, 2016, p. 1365). Furthermore, ecotourism has been used as a means to promote a change in the visitors (Higgins-Desbiolles, 2009). In this context, guidelines to tourism conduct surrounding Indigenous tourism are a way to affirm self-determination in relation to governance (Holmes et al., 2016). Moreover, guidelines for tourism conduct are also suggested as a good way to better manage tourist behaviour (Kugapi et al., 2020) and are related to the participation of the community in the tourism governance (Brattland et al., 2020).

A strong connection to community and culture is very important for the sustainability of Indigenous enterprises in remote areas (Akbar & Hallak, 2019). Language is also a very important dimension of Indigenous tourism together with culture and identity, especially in relation to place (Whitney-Squire, 2016). When Indigenous festivals are transformed into a way to attract tourists, this can lead to a loss of value, especially for the Indigenous stakeholders (Higgins-Desbiolles, 2016). On the other hand, festivals can be a way to exchange and teach visitors about Indigenous culture (Schmidt, 2019).

Some of the core issues in relation to Indigenous populations are control over the enterprise as well as how Indigenous populations are represented in tourism (Saarinen, 2013). Support is also needed for Indigenous communities in order to be able to ‘market culturally authentic products that reflect the values, decisions, and the support of their respective communities’ (Hurst et al., 2020, p. 32). For Indigenous tourism to be sustainable ‘there need to be frameworks that mitigate the negative impacts and optimise the positive ones, based on the principles of sustainable tourism and, especially, the community-based approaches in sustainability’ (Saarinen, 2013, p. 224). This will be especially the focus of Book chapter IV.

### **2.3.1 Sámi tourism**

The Swedish Sámi parliament defines Sámi tourism as different branches, which are united by the fact that the companies are run by the Sámi and the companies' products are based on creating 'an understanding of Sámi culture, cultural landscape, Sámi mindset, Sámi themes and Sámi values' (Sametinget, 2010, p. 4). The Sámi have been participating in tourism activities for a long time, and for the longest in Finland (Viken & Müller, 2006). The experiences with tourism have been mixed. Part of the Sámi population has been opposed to the development because of the treatment of Sámi culture(s) in the industry. On the other hand, other members of the Sámi population have perceived the new side activity as a source of income as well as a source of pride (e.g. Müller & Kuoljok Huuva, 2009; Leu, Eriksson, & Müller, 2018; Olsen, 2016; Pettersson, 2006; Viken & Müller, 2017). For instance, tourism has brought an income that has allowed people to support their work as reindeer herders (Hägglund, Schilar, & Keskitalo, 2019; Leu, Eriksson, & Müller, 2018; Leu, 2019). Tourism has been for long seen as such an alternative, as well as also a possibility for Sámi who are not reindeer herders (Pettersson & Lindahl, 2002).

Tourism also offers the possibility to tell visitors about reindeer herding and Sámi culture(s) so that more people learn about it, although this exchange is not completely conflict-free (Hägglund, Schilar, & Keskitalo, 2019; Müller & Hopppadius, 2017; Svensson & Viken, 2017; Tuulentie, 2017). Tourism is seen as a viable alternative source of income and a means to support the Sámi populations, a way to contribute to sustainable development and to convey knowledge about Sámi culture(s) (Kugapi et al., 2020; Sametinget 2010), as well as to promote conservation (Markkula, Turunen, & Rasmus, 2019). Lack of knowledge is connected to stereotypes (Pettersson & Lindahl, 2002). Tourism is, on the other hand, a fleeting industry and cannot provide a sure future (Ayaydın & Akgönül, 2020). Working with tourism has also brought questions regarding the limits to the commercialisation of Sámi identity (Pettersson & Lindahl, 2002).

The problems connected to tourism have often been related to the fact that Sámi culture(s) is commoditised for tourism purposes (Hägglund, Schilar, & Keskitalo, 2019), used improperly and often out of the hands of the Sámi population (Joy, 2019). An example of such a conflict that has been recently solved, is the ceasing of tours to a sacred Sámi place (Nilsen, 2019, November 3). Another issue is connected to infrastructure and the great distances between places in the Sápmi territory (Kugapi et al., 2020; Hägglund, Schilar, & Keskitalo, 2019; Müller & de Bernardi, 2020; Müller & Pettersson, 2001), as well as competing tourism opportunities in more southern areas (Koster & Carson, 2019). Disturbances related to tourists intruding and photographing the Sámi have also been recently mentioned (Kugapi et al., 2020). Other problems related to the development of Sámi tourism are lack of investments, legislator frameworks, seasonality and control over marketing

communication, among others (Sametinget, 2010). Conflicts involving marketing communication have also been identified in a literature review about Sámi tourism research (Hägglund, Schilar, & Keskitalo, 2019) and in the interviews conducted for the ARCTISEN project (Kugapi et al., 2020; Bratland et al., 2020). The Sámi populations have voiced the wish for promotion to be in their hands, which would also make the promotion more effective (Kugapi et al., 2020). The problem is the representations of Sámi culture(s) as exotic (Niskala & Ridanpää, 2016). The reindeer is also prominent (Pettersson, 1999; Kugapi et al., 2020; Vladimirova, 2011).

Furthermore, especially in the case of Finland, there are issues with other tourism enterprises in the northern areas, especially dog-sledding companies (Kugapi et al., 2020). These issues are not new (Lüthje, 1998) but are still present. Not all of the companies are to blame, but the problems are still palpable. In some areas in Northern Finland, situations of overtourism have arisen, showing that participation and tolerance in tourism can be very diversified (Kugapi et al., 2020). Some of these aspects have been identified in the interviews conducted for Book chapter IV, and are discussed more in detail in the ARCTISEN national baseline report for Sweden (Müller & de Bernardi, 2020). There is no right or wrong regarding the decision to participate or not participate in tourism for members of the Sámi community, but it should be a worthwhile and rewarding activity for those who choose to do it, while also ensuring a good communication with the local population in order to keep an appropriate balance. Especially for the ones who decide to not participate. It is of course my position that every Sámi person has the right to decide regarding their participation in the tourism industry. Being that the focus of this dissertation is tourism, the focus will be on members of the Sámi population as well as other actors that are involved in tourism activities.

Commercial development implies certain negative effects such as stereotyping and Othering, while certain institutions, such as DMOs (Viken & Müller, 2017) and media (Zhang & Müller, 2018) hold power over representations. Keskitalo (2017) problematises the representations of the Arctic and how everyday life and tourism representations do not match, making concepts such as 'wilderness' a problem for infrastructure and planning in the northern areas. Furthermore, wilderness, nature experiences and Sámi culture(s) are strongly interrelated in the context of northern tourism (Saarinen, 2005; Saarinen, 2019; Schilar & Keskitalo, 2018a; Olsen et al., 2019). Prominent topics are usually about what the tourists look for, stereotypes and authenticity as well as exoticism (Hägglund, Schilar, & Keskitalo, 2019).

In relation to Sámi tourism and the Arctic, experiences offered in the northern areas imply a perceived authenticity by the tourists (Saarinen & Varnajot, 2019; Äikäs & Spangen, 2016). Authenticity and stereotyping are also mentioned in studies on Sámi tourism (Hägglund, Schilar & Keskitalo, 2019) and are connected to lack of knowledge (Pettersson & Lindahl, 2002). Other issues are related to

connections of Sámi culture(s) to the past (Olsen, 2017) and how Sámi culture(s) and the Sápmi area are packaged in the context of tourism (Fonneland, 2017). The modernity of Sámi culture(s) (Hägglund, Schilar and Keskitalo, 2019), as well as cultural variety (Brattland et al., 2020) are usually ignored. On the other hand, the Sámi do show how Sámi culture(s) is modern in the context of tourism (Ayaydın & Akgönül, 2020). Hägglund, Schilar and Keskitalo (2019) also highlight that there is a general tendency to talk about one single Sámi culture, when in fact there are several Sámi culture(s). In this text I speak mostly of Sámi culture(s), although this does not imply a relativist approach (see §3.1.1). The conceptualisation of Sámi culture(s) that will be advanced here is also designed to contribute to this discussion. Furthermore, the characterisation of Sámi culture(s) and authenticity that is proposed in this dissertation is meant to address issues that are connected to overly relativistic approaches to authenticity as well as to Sámi culture(s), which are deemed to be doing worse than good, as argued in regard to Sámi research in general by Junka-Aikio (2016).

As previously mentioned, Whitford and Ruhanen (2016) have published an article outlining the development and future direction for research on Indigenous tourism. The main point made at the end of the paper is the necessity of the involvement of the Indigenous populations in all of the steps of the research process. As I have attempted to be cognisant of from the very beginning, Sámi tourism company owners are very busy and answering to researchers is not, as it should not be, a priority. For Article II I contacted the companies, but consent was not given to openly talk about their website, which made it necessary to keep the companies' anonymous. For Book chapter IV, I interviewed most of the entrepreneurs for the EU project ARCTISEN as well. The participants of the study will be informed about how the information they so kindly gave has been used. In the methodology section (§4), I describe alternative approaches I could have adopted and issues related to the involvement of Indigenous populations in research.

In the previous sections of this chapter, I have mentioned issues related to Indigeneity and to Indigenous rights (§2.2). In the context of this dissertation, a Sámi tourism entrepreneur is someone from the Sámi community working within tourism, both fulltime and just as a lifestyle activity connected to other activities. Consequently, a Sámi tourism company is a company run by someone from the Sámi community who works with tourism. In a Sámi company, there can be people who are not Sámi working as guides or staff, but at least one of the owners is a member of the Sámi community. This is also in line with a definition of Indigenous tourism business given in the national report for Canada in the ARCTISEN project. These kinds of companies have to be mostly owned by Indigenous peoples and showing a connection to the local territory and community. A 'significant' cultural component should also be present (Hurst et al., 2020). As I discuss in Book chapter IV and as I will mention in the discussion section (§7), even the other stakeholders that

were interviewed for this study who are not part of any Sámi community wanted to emphasise that the Sámi should be in control of their culture and of Sámi tourism operations. This is also something that the Sámi have argued for a long time (Pettersson & Lindahl, 2002). The ones who work within tourism are eager to gather more information about the Sámi and to cooperate. This is also the case in Finland (Kugapi et al., 2020).

## **2.4 Sustainability**

During the course of this background section, I have mentioned the different aspects of sustainability and these are all equally important. These are the social, economic, and environmental dimensions (Hall, Gössling, & Scott, 2015; Saarinen, 2006) as well as cultural. Sustainability has grown in importance both in the academic and political arena and yet tourism is still a strong contributor to emissions and it is a very resource-intensive industry. The use of water is an example (Hall, Gössling, & Scott, 2015). Sustainability is a so-called wicked problem and several policy areas and scales are involved in the achievement and study of sustainability. Temporal, spatial, ontological, and ethical are just some of the involved aspects (Hall, Gössling, & Scott, 2015). In this particular context, the micro-policy dimensions of sustainability will be treated in Book chapter IV from the viewpoint of the interviewed entrepreneurs. This is about the day-to-day management often based on existing frameworks and arrangements (Hall, Gössling, & Scott, 2015).

As previously mentioned in §2.3, Indigenous tourism has been found to be able to promote a more environmentally laden attitude in tourists, although the existence of the environmentally-friendly tourist is questioned (Dolnicar, 2015). Sustainable practices or environmental labels are a way to reduce environmental impacts. Nevertheless, the amount of tourists who actually display environmentally friendly behaviour is not known (Juvan & Dolnicar, 2016). Social marketing has been indicated as a possible positive contributor to behavioural change in tourists (Truong & Hall, 2015).

In relation to social sustainability, tourism does have an effect on local cultures and populations. Some effects are positive, and some are negative, as previously discussed. Tourists can learn from their contact with Indigenous populations, but social carrying capacity has to be considered (Smith, 2015). Carrying capacity is a frequent term in the context of sustainable tourism and has proven positive in some respects, but even in this case, objective measurement is difficult. Furthermore, carrying capacity is also one of the approaches to sustainable tourism designed around limiting growth; one of these approaches is based on resources, with objectively measurable effects. On the other hand, an approach centred on activities is based on seeing activities as different, with different limits and diverse potential changes

to be made (Saarinen, 2006). Another approach to sustainability, which is treated more in detail here, is community-based tourism. Adopting this approach does not automatically mean that the activities will be equal or well-balanced. It would also be a mistake to see a 'community' as one monolithic unit (Saarinen, 2006). In this case, sustainability is a social construct and this, in turn, means that there are power relations at play. The empowerment of the communities is seen as a good possible way to mitigate these issues. In any case, sustainability can only be achieved if tourism is placed in a wider context, because the fact that tourism is organised locally does not make it automatically sustainable (Saarinen, 2006).

Sustainability has not been a central concept in this dissertation and was an empirical discovery through the interviews with the entrepreneurs. The main focus here is, in any case, on aspects of social sustainability related to marketing communication and the use of culture in tourism. As in the cases discussed by Saarinen (2006), social sustainability is indeed a socially constructed aspect. Especially with the phenomenon of overtourism, the number of tourists that are 'too many' for the hosts is highly dependent on the hosts themselves (Gonzalez, Coromina, & Galí, 2018). This has also been mentioned in the context of Sámi tourism (§2.3.1). Although perceptions of disturbance are subjective, labels, guidelines and cooperation can help mitigate the effects for as many involved stakeholders as possible. The latter has been seen as a good practice between small companies for a long time (Pettersson & Lindahl, 2002). In the interviews for the ARCTISEN project, it was revealed that many problems stem from issues of regulation and lack of communication (Müller & de Bernardi, 2020).

In this case, labels are aimed at protecting certain aspects of the social, as well as partly economic, sustainability of Sámi tourism. In this context it is also relevant that Sámi culture(s) is actually holistic and nature is a strong part of Sámi culture(s) (Valkonen & Valkonen, 2014). As argued by Saarinen (2006), even in the context of this dissertation, control over the tourism activities is suggested to mitigate issues related to carrying capacity. Furthermore, I am aware that sustainability is often criticised as being a buzzword. In fact, in Book chapter IV in which ecotourism is discussed, I point out that there are several issues in how this kind of tourism is defined, conducted and studied. However, there is potential for ecotourism (Stronza, Hunt, & Fitzgerald, 2019) and this is also one of the cornerstones of the argument made in Book chapter IV. The recommendations made in this dissertation are meant to contribute to the management and planning of Sámi tourism activities.

#### **2.4.1 Labels and certifications**

Labels and certifications are not exactly equivalent although they are often used, in this dissertation as well, synonymously. According to FAO (Food and Agriculture Organisation of the United Nations), a certification is a process by which there is an assurance of compliance with certain standards and that is given by a third party



(FAO, n.d.). On the other hand, a label is a kind of symbol showing that there is compliance with standards and said standards are set by a certain body. The main difference between the two is that ‘while the certificate is a form of communication between seller and buyer, the label is a form of communication with the end consumer’ (FAO, n.d.).

I have made an effort in the publications to use the terms properly. Nevertheless, the focus of the argument made is not about which kind of assurance is given to the tourists; the main point is that there should be a collaborative process coming from the Sámi and the results can also be guidelines. When funding ended for the label ‘Sápmi Experience’, which will be described more in detail later, the label was frozen. The problem is that third-party certifications can be quite expensive to run and to maintain (Yiridoe & Marett, 2004). On the other hand, certifications influence resource consumption behaviour for both guests and operators (Zhang et al., 2014). The main point is then to have a Sámi-run body that can control and administer some kind of label or certification that can then be used as a way to inform the tourists about the ethics surrounding tourism, which is one of the aspects discussed in this dissertation.

In Scandinavia there are several certifications for tourism with different standards and funding support (Gössling, 2006). As previously mentioned, Sápmi Experience terminated because of a lack of funding. One important factor regarding labels and certifications, as explained in Book chapter I, is whether a scheme is based on self-reporting or on some kind of external auditing, since self-reporting is deemed to have low credibility (Gössling, 2006). The ideological background of the bodies that manage the certifications is also a differentiating characteristic (Gössling, 2006). When choosing certification schemes, it is suggested to conduct research on how the schemes work (Strick & Fenich, 2013). Despite a number of issues related to certifications in tourism, it is possible for eco-labels to have positive effects in terms of sustainability (Font, 2001).

Certifications and labels in tourism have been studied from different viewpoints. For instance, Merli et al. (2019) found that people who are concerned with the environment have a positive attitude towards the eco-label. Attitude towards green practices also influences how green practices are evaluated. The green practices of the studied company influence the satisfaction and loyalty towards such a company (Merli et al., 2019). In a paper on participatory approaches to watershed management Dodds (2020) recommends that a certification program should be implemented in the case studied. Customers are also positive towards an environmental certification program for Airbnb (Fudurich & MacKay, 2020). Further, the quality of halal certifications also influences customers (Junaidi, 2020), and there are differences between segments in how halal tourism is perceived (Pamukcu & Sariisik, 2020). Labels and certifications are also something that is seen as positive in studies from Europe (Rhama, 2020).

The Blue Flag is an environmental certification awarded to beaches and marinas (Buckley, 2001), which has also been found to positively influence foreign tourists to visit a certain place (Capacci, Scorcu, & Vici, 2015). However, respondents see it more as a marketing ploy rather than an environmental management tool (Klein & Dodds, 2018). Recent research shows that the Blue Flag is seen as a competitive advantage, since it has increased customers' satisfaction and influenced their future selection of destination (Dodds & Holmes, 2020a). Nonetheless, considering that the Blue Flag is only seen as a marketing tool, more information and education are deemed to be necessary (Dodds & Holmes, 2020b). Sometimes more sustainable alternatives are available, but such potential choices should be promoted more to the customers (Babakhani, Lee, & Dolnicar, 2020). Other findings regarding the perception of labels show that certifications of environmental sustainability are more relevant for tourists (Lacher, 2012) than other dimensions such as economic or cultural (Lacher, Oh, & Norman, 2012).

Companies seek to attain certification to promote certain achievements to clients who are more environmentally conscious, to save money and also avoid criticism. Financial benefits of sustainable practices are not understood by the hotels (Spenceley, 2019). The willingness to adopt labels has been connected to a number of factors such as the number of employees, the proximity to national parks and the gender of the owner (Margaryan & Stensland, 2017). Furthermore, quality certifications are a way for hotels to increase profit (Ballina, Valdés, & Del Valle, 2020).

Ecolabels have also been criticised for being market-friendly and it is argued that labels are politically loaded. For example, ecolabels support the priorities of the market, making the situation for Costa Ricans more complicated (Vivanco, 2019). At the same time, a study on the Blue Flag Program in Costa Rica found that there are benefits from adopting it for local hotels (Blackman et al., 2014). Other criticisms of labelling schemes are the fact that there is no actual influence on the awareness of the tourists, that there is scientific uncertainty on the actual effect and furthermore, it is expensive to acquire a certification (Sasidharan, Sirakaya, & Kerstetter, 2002). Labels also fail regarding conservation, so new models are needed for sustainable tourism (Woyesa, & Kumar, 2020). Moreover, labels can be used to indicate if a business is friendly to a specific kind of tourism (Bakogiannis et al., 2020).

A study on tourism quality control tools (QCTs) for sustainability discovered that these tools are far more multifaceted than indicated in previous research both at the micro and macro level (Lesar, Weaver, & Gardiner, 2020a). Furthermore, Lesar, Weaver, & Gardiner (2020b) recommend for a change in the certification style from standardised to more customised. In relation to the hotel certification Green Key, there has been some decline in members recently. Mzembe et al. (2020) suggest some possible solutions at the micro level to ensure better member recruitment. Difficulties related to membership have also been described in the context of



Indigenous tourism in Canada and the Indigenous Tourism Association of Canada (ITAC). Membership can provide companies with recognition, marketing and networking, but yet very few companies in Canada (less than 13%) are members (Hurst et al., 2020).

In conclusion, labels are not always very reliable and comparable, but can be used to raise awareness and help increase understanding of local sustainable management (Schumacher et al., 2020). The way in which labels can be a tool to check one's company in terms of sustainable practices is discussed in more detail in Book chapter IV.

#### **2.4.1.1 Labels related to Sámi tourism**

In Book chapter I, my co-authors and I talk about the benefits of labels for Indigenous populations working within tourism. The Swedish Sámi Parliament has described labels as a beneficial way to provide more clarity regarding Sámi tourism; for instance, in how Sámi tourism is managed (Sametinget, 2010). It has been argued that certifications developed for conservation need to take into consideration Indigenous traditions and customs (Akama, Maingi, & Camargo, 2011). The two labels that are presented are Sápmi Experience and Sámi Duodji. These two labels certify two different aspects of Sámi culture(s). Sápmi Experience was a label certifying that Sámi culture(s) is treated ethically in the tourism operations of a company based in Sweden and stemming from the Nature's Best label. The Sápmi Experience label is positive for the protection of Sámi culture(s) in tourism (García-Rosell, 2016), as argued in Book chapter I. Nevertheless, Nature's Best has been criticised for missing third-party auditing (Haaland & Aas, 2010). However, surrendering too much control to external auditors rather than keeping the attention on the local needs can also be negative. Control should not be handed over to external actors and certifications should also avoid undermining local and Indigenous practices (Vivanco, 2007). This label was funded by project money and, unfortunately, it was not possible to maintain it anymore once project funding ended (Book chapter I). The wider use of local labels compared to international ones is also mentioned by interviewed tourism entrepreneurs in Norway (Brattland et al., 2020). Furthermore, eco-labelling is used for online promotion (Tiago et al., 2020).

In the initial stages of ARCTISEN, the tourism entrepreneurs and other tourism actors were asked about such a certification and many, even outside of Sweden, were positive about adopting something similar in their operations. In fact, small firms tend to choose local labels rather than international (Tiago et al., 2020), which indicates the importance of a local or Nordic label. This is also in line with the ethical guidelines for tourism which have been recently created by the Finnish Sámi Parliament (Samediggi, n.d.). These guidelines have been recently analysed in a publication about place branding in Nordic countries (Heith, 2019) together with other certification schemes from Sápmi (Heldt Cassel, 2019). The main argument made in the latter is that being in control of labelling schemes for the Sámi does

not necessarily mean that colonial and stereotypical representations are left behind or that dominant discourses are challenged (Heldt Cassel, 2019; Keskitalo et al., 2019). These guidelines have also been criticised for missing a connection to everyday practices and for being the result of a top-down approach (Kugapi et al., 2020). This shows that even when an initiative is taken inside of a community, top-down approaches may still result in discontent.

Other labels that are or have been active in Sweden have been listed in a report by the Swedish Sámi Parliament (Sametinget, 2010). Furthermore, the interviews completed for the ARCTISEN project mapped other existing guidelines. International guidelines include the Akwé: Kon guidelines, which are voluntary guidelines for Indigenous tourism drafted by the Secretariat of the Convention of Biological Diversity (CBD) (Akwé: Kon guidelines, n.d.). The interviews also detected the presence of different local and regional labels and guidelines for tourism and/or handicrafts in Greenland (Ren, Chimirri, & Abildgaard, 2020), Sweden (Müller & de Bernardi, 2020), Finland (Kugapi et al., 2020), Canada (Hurst et al., 2020) and Norway (Brattland et al., 2020). These kinds of guidelines are designed to ensure that the authenticity of the Indigenous culture is protected, while at the same time generating support through tourism and conveying the culture of the community to tourists (Hurst et al., 2020). Furthermore, such guidelines can also facilitate tourism operations (Brattland et al., 2020).

Sámi Duodji is a certification that is present in all of the Nordic countries and it certifies handicrafts. Sámi Duodji products are characterised by the production of handicrafts based on certain materials, certain uses, shapes and colours (Sameslojd, n.d.). The Sámi Duodji label protects the handicraft tradition of the Sámi and it also ensure that something will not be called 'Sámi handicraft' without having any connection to the Sámi population. Kramvig (2017) proposes to discuss guidelines in relation to the respect of Sámi culture(s) in tourism and also argues for approaches based on ethical judgements and on cultural sustainability. In connection to the Sámi Duodji certification for handicrafts, Schilar and Keskitalo (2018b) highlight the difficulties associated with the boundaries between Sámi and non-Sámi in handicraft production as well as processes of authentication (Schilar & Keskitalo, 2018c). Some of the issues with the Sámi Duodji label are the strict rules. Some Sámi artists feel that this restricts their freedom to produce handicrafts in new and modern ways (Dlaske, 2014; Schilar & Keskitalo, 2018b; Olsen et al., 2019, Kugapi et al., 2020). Although the Sámi Duodji label is designed to protect Sámi handicrafts, this remark made by some Sámi artists is one of the pieces of information that sparked my interest in studying certifications connected to Sámi tourism. Sámi tourism entrepreneurs in Finland have also mentioned being favourable of the creation of a second label that is not as strict as Sámi Duodji (Kugapi et al., 2020).

Another recent publication discusses the role of labels in setting boundaries between Indigenous and non-indigenous populations and how these boundaries can

be problematic (Keskitalo et al., 2019). Sámi Duodji is also mentioned in relation to the construction of authenticity for souvenirs and how this relates to the production of handicrafts (Pietikäinen & Kelly-Holmes, 2011). For this kind of artefact to be perceived as very authentic, there should be strong support from a narrative that can work outside of the context in which *duodji* are produced (Pietikäinen & Kelly-Holmes, 2011). For instance, tourism entrepreneurs in Finland mention that products coming from other places than Lapland are the most common in shops (Kugapi et al., 2020). Another issue is the decreasing interest in learning how to produce handicrafts by the younger generations of Sámi (Kugapi et al., 2020).

Regarding the purchase choices of the tourists related to a label such as the Sámi Duodji, Liao, Tseng, and Lee (2014) found a link between certification systems and a willingness to pay more for accredited handicrafts in the future. Certifications do not only indicate that when choosing local products customers are oriented towards opting for certified goods, but that certifications are also related to sustainability (Polenzani, Riganelli, & Marchini, 2020). Nonetheless, guidelines have been criticised for the impossibility of supporting sustainability practices in the context of tourism souvenirs, since guidelines are adopted on a voluntary basis (Joy, 2019).

### 3. Theoretical framework

When conducting research, it is important to keep in mind the researcher's view of reality. A paradigm is a sort of lens through which scientific knowledge is formed (Munar & Jamal, 2016). As originally defined by Kuhn, a paradigm 'stands for the entire constellation of beliefs, values, techniques and so on shared by the members of a given community' (Kuhn, 1962, p. 175, as cited in Tribe, Dann, & Jamal, 2015, p. 29). As mentioned by Munar and Jamal (2016, p. 10), paradigms 'can enhance self-reflection and self-understanding in scholarship, similar to placing a torch inside the black box of knowledge production'. Paradigms ensure research is built in a way in which the whole process is coherent, since the researcher is provided with ontological, epistemological and methodological assumptions so that a project develops as consistently as possible. Paradigms also imply a certain body of knowledge including methods and practices providing the researcher with a position in the research community (Munar & Jamal, 2016). The ontological assumptions of a research project are related to the researcher's view of reality and how reality is constituted and studied. The epistemological basis of a study deals with how knowledge is constructed, and is mainly knowledge about reality. These two assumptions will determine the methodological approach and, more specifically, which methods are used (Jennings, 2012; Munar & Jamal, 2016). Furthermore, there is also the axiological approach, which is related to research ethics and values (Jennings, 2012). The paradigmatic approach of this dissertation will be outlined in the next section of this chapter.

There is no agreement on the role of paradigms or if paradigms should be a part of research at all. Kuhn, who originally elaborated the concept, did not agree with the use of this concept in the social sciences (Harrison, 2017). On the other hand, the important aspect of this discussion is to be open-minded about different viewpoints, especially when studying Indigenous populations (Harrison, 2017). Tourism has been described as a 'soft' field, which implies that paradigms are rarely radically substituted, but mostly revised and integrated (Tribe, Dann, & Jamal, 2015). Investigations based on paradigms imply certain aspects such as to employ compatible theories in the same paradigm and be open to combining theories to gain new knowledge. Paradigms also entail certain values (Tribe, Dann, & Jamal, 2015).

The discussion on the role of paradigms in research will not be outlined in detail here. Nevertheless, paradigms are very important to ensure a coherent study of the phenomenon at hand. This study is based on a paradigm called critical realism (CR).

CR has been offered as a good alternative to positivist and constructivist approaches to tourism studies because ‘the realist claim to a mind-independent world does not presuppose some simplistic privileged access to social reality but, rather, a much more complex interaction in which theoretical categories inform, and are informed by, empirical materials’ (Platenkamp & Botterill, 2013). A more thorough explanation of critical realism is given in the next section.

### 3.1 Critical realism

Critical realism (CR) is a philosophical approach to research that has its origins in the work of the philosopher Roy Bhaskar. Bhaskar’s philosophical thought can be said to have developed in three phases: basic, dialectic and metaReal (Wilson, 2014). The latter is the phase dealing with the spiritual implications, although CR can still be discussed in relation to other dimensions of human life; aesthetics is an example (Wilson, 2014). In this dissertation, the basic and dialectic forms of CR are the ones that are mostly discussed.

There are two main assumptions of CR: that reality is independent of people’s thoughts and that reality is stratified (see Table 1 below for an outline of stratified reality). Since reality is independent of people’s thoughts, although the interpretation of reality is very important, interpretation does not make reality. Furthermore, CR is an emancipatory approach, which means that one of the ultimate goals is to better the situation of oppressed groups (Bhaskar, 2016). This is also related to CR being a neo-Marxist approach. The fact that the research is emancipatory, means that the axiological approach is more value-laden (Jennings, 2012). Nevertheless, efforts are made to let the data, the paradigm and my own position as a researcher to be in a productive dialogue. In order to achieve knowledge of reality, the researcher needs to investigate reality through its different layers, which are presented in Table 1:

*Table 1: The structure of reality (adapted from Bhaskar, 1975/2008a, p. 56).*

<b>Structures and Mechanisms</b>	<b>Events</b>	<b>Experiences</b>
		Domain of the Empirical
	Domain of the Actual	Domain of the Actual
Domain of the Real	Domain of the Real	Domain of the Real

This table adapted from Bhaskar’s (1975/2008a, p. 56) original shows the different layers of reality and what can be found in them. Mechanisms, events and experiences are three different levels of manifestation of a scientific phenomenon. If we consider boiling water, there is the mechanism of boiling, which is that when water molecules

are heated to 100 degrees Celsius, moving fast enough to break bonds and escape as a gas. This mechanism really exists but remains unexpressed when there is no boiling water (Domain of the Real). However, when water is warmed, and the molecules start moving faster and it begins to boil, this is an actual event; but if, for instance, this event occurs at a deep ocean volcanic vent, it would still be actual even if there were no one there to see or experience it (Domain of the Actual). When someone watches their kettle boil to make a cup of tea, they experience or see/feel the boiling of water (Domain of the Empirical). Actualism, which denies the existence of real structures and mechanisms, focuses on events. It assumes that we know that water boils at 100 degrees Celsius because of a constant conjunction of events: when water reaches this temperature (event) there is a constant conjunction with boiling (event). That is, the event of boiling is correlated with the event of the water reaching 100 degrees Celsius. However, critical realism assumes that we know that water boils at this temperature because of the reason for it; the real mechanism of boiling which involves the way molecules react to being heated. Bhaskar called this real mechanism the *alethic* truth of water boiling (Bhaskar 2016, p. v). From the point of view of social sciences, mechanisms can be seen in the social norm of decency in Italy regarding how to dress outside of the beach; for example at a restaurant. This norm is real even when the restaurants are closed, and therefore, no one is wearing clothes in them. It becomes actual and empirical when people go fully clothed to restaurants or are sanctioned for not following the norms of dress code. To understand why tourists are sanctioned for entering businesses not fully clothed, we need to go through a few layers of reality to discover the regulation and the motives behind it.

Critical realism's layered ontology allows for a commitment to the deeper levels of reality: the structures and the mechanisms. In more quantitative approaches, the levels of the empirical and actual are the focus, and statistics are used to study them. Structures and mechanisms are demoted to just be 'opinions', denying the possibility for theories on the domain of the real to have an ontological referent. CR allows for a researcher to be serious about the subject matter that is under study, since the mechanisms and structures that are referred to are seen as having a referent. On the other hand, social scientists contradict themselves implying the importance of theories, but denying their referent while making policy suggestions based on them. Critical realism connects theory with practice. Methodologies that are not based on critical realism allow for theories to be dismissed by simply claiming they are unproven.

The two examples given earlier, of boiling water and clothing norms, are quite simple but the investigation of reality is not always this straightforward. However, if there is a commitment to the investigation and the description of the phenomenon is thorough, the knowledge acquired will lead to a better understanding of the phenomenon in question.

In Table 1 I have chosen to make a few changes to the original layout, which can be found to be a bit confusing. Table 1 is a visualisation of the different levels



of reality and what can be observed at each level. Mechanisms can only be found in the Domain of the Real, which is what needs to be reached going through our experiences as well as the events, both observed and unobserved, that manifest themselves. The tricky part of understanding this table is that experiences are also in the Domain of the Real. This is because of our experiences of the world are very real, but there are different layers to go through and, in the end, experiences do not correspond exactly to what happens in the Domain of the Real. Going back to the molecules that form water, molecules can be 'seen' moving when the water warms up, yet molecules are too small to be observed by the naked eye. Various scientists through history then had to figure out what was actually causing water to boil. The same is true for how people act in their everyday life.

The interaction of events with people is also an element that is difficult to explain. For the most part, we do not observe events. The Domain of the Actual is the last layer of reality that we are most often not able to directly experience. Fletcher (2017), for instance, explained this model through the picture of an iceberg. Events are then placed as the first layer under water because events do occur, no matter our observation of them. This is the same logic used in Table 1 as events are only present in the Domains of the Real and the Actual, but not in the Domain of the Empirical. The reason behind this is, as previously mentioned, that we do not need to observe events for them to occur. Our experiences are, so to speak, events that manifest themselves clearly to us as with the steam of the boiling water. However, what social scientists are most interested in are the structures and mechanisms (for example, norms of dress code) that lead to events and experiences (for example, the experience people have of dress code sanctions), yet understanding structures and mechanisms implies gathering information about events and experiences.

As previously mentioned, a realist approach does not imply that this is the only way to correctly have access to reality. Critical realism commits to judgemental rationality as well as epistemological relativism, which implies that although knowledge is fallible and mediated, 'there can be rational grounds for preferring one to another competing description' (Bhaskar, 2016, pp. 25–26). This means that one theory can be preferred to another. This research is then about proposing an approach that can better explain the phenomenon at hand. The approach to critical realism adopted here is the DEA (diagnosis, explanation, action) outline, which will be discussed more thoroughly in the section on research design (§4.1) (e.g. Bhaskar, 1998; Bhaskar, 1975/2008a; Bhaskar, 2016; Bhaskar, Danermark, & Price, 2018; Danermark et al., 2002). The DEA is a slight modification of already-existing approaches to science according to critical realism. The basic research scheme according to critical realism, was first based on 6 steps involving the description of a phenomenon, the identification of its different components, the re-description of the components, the discovery of mechanisms through redescription, theory comparison and finally describing the structures involved in the phenomenon (Danermark et al.,

2002). This then developed into the DREI(C) schema, which stands for description, retrodiction, elimination (of competing theories) and correction. Retrodiction means to try to arrive at what is constitutive of a certain phenomenon (Danermark et al., 2002). The DEA is based on the RRREI(C) schema (Bhaskar, 2008b), which involves similar phases, but the first R stands for resolution into basic components and then after redescription comes the third R that stands for retrodiction. The main difference between retrodiction and retrodiction is that, in order to arrive at an understanding of what is constitutive of a phenomenon, retrodiction relies on existing theory, while retrodiction is a more creative approach aimed at arriving at new explanations. In some sections of this dissertation, I also use abduction, which is a constant dialogue between empirical data and theory (Danermark et al., 2002). There is also an extra letter, the I, which stands for identifying which antecedent events are the ones causing the phenomenon (Danermark et al., 2002, p. 80). This seems quite convoluted, but a more thorough explanation of the process will be given in the methodological chapter (§4), but in this context, it was important to explain the basis of the methods used.

### **3.1.1 The concept of concrete universals**

One of the main concepts pertaining to critical realism that will be used in this dissertation and which is the basis for Article III, is the one of 'concrete universals'. Bhaskar's (2016) discussion on concrete universals is based on the fact that, especially in science, we often talk of 'abstract universality', which implies the individual elements of a group can be connected to the whole group by some universal characteristic (Bhaskar, 2016). This means, for instance, that we say 'all women are ...'. Bhaskar's (2016) argument is that such universals are impossible to find in the real world and he instead argues that every instance of something is actually what he calls a concrete universal. This is what he defines as 'embodied, concretised, particular forms' (Bhaskar, 2016, p. 129). Concrete universals are constituted by four main components: a universal one, one of particular mediations, a specific geo-historical context, and irreducible uniqueness and concreteness. This means that every instance of something has a universal component, but there are also many different mediations of it. There is some commonality between all women in the world, which is expressed in all of the different women as individuals. Further, there are important factors related to history and place that differentiate the mediations of an instance such as being a woman in Sweden or in Italy. Another concept that is very important in critical realism is irreducibility (e.g. Bhaskar, 2016; Danermark et al., 2002), which means that even when women satisfy all of the criteria and appear to be exactly the same, it is not possible to reduce the single individual woman to the general group of 'women'. In other words, every single woman is a unique individual and each of these unique women together make the universal group of 'women'. This is a way to conceptualise abstraction as concrete universality rather than abstract



universality; this implies a series of concretised and embodied forms to be studied based on the previously mentioned components (Bhaskar, 2016, p. 129).

The conceptualisation of concrete universals is used in Article III to theorise Sámi culture(s) and heritage, which is the basis for authenticity as a compromise. The way in which Sámi culture(s) is conceptualised in terms of concrete universals will be explained in more details in §8.1.

### **3.1.2 Authenticity as a compromise**

I have conceptualised authenticity as a compromise, and this is based on a conceptualisation of Sámi culture(s) as concrete universals (§3.1.1). The conceptualisation of authenticity as a compromise, as explained in Article III, is based on the work of Wilson (2014), who discussed the work of musicians playing Early music. This particular genre is centred on a faithful reproduction of Medieval music as close to how it would have originally sounded as possible. At the same time, the musicians who are performing Early music want to contribute to the musical piece with their own style and this can become an issue. Wilson (2014) wants to reconcile these two different dimensions of authenticity by making sure that authenticity lies somewhere in the middle. A similar proposition is advanced by Chhabra (2008; 2010a) regarding the management of cultural heritage. Wilson's (2014) conceptualisation, which is based on critical realism, is focused on authenticity as a subjective feeling of self-worth, while the performance of Early music is related to fidelity to the historical way of playing an instrument and a certain piece of music. Another similar conceptualisation of authenticity outside of critical realism is expressive authenticity (see §5.4).

Authenticity as a compromise is related to what Wilson (2014) calls 'ultimate concerns', which implies that in order to reach a feeling of having accomplished an authentic way of living, people try to act in line with these concerns. Ultimate concerns are 'concerns which are not a means to anything beyond them, but are commitments which are constitutive of who we are, and an expression of our identities' (Wilson, 2014, pp. 290–291). The underlying question is then if the possibility to reach authenticity is to live in line with such ultimate concerns or to manage authenticity as best as it can be done. Wilson's (2014) account of Early music explains how sometimes people have to do things in a way that seems to not be in line with one's ultimate concerns, but that even though constrained, people can always find a way to accommodate different perspectives. A conceptualisation for authenticity as a compromise based on critical realism allows for authenticity to be not based exclusively on objective criteria or exclusively on the individual person's subjective experiences. In this context, labels provide a way to solve some issues for tourism operations and also contribute to other conceptualisations of authenticity as negotiation (see §5.4).

## 4. Methodology and research structure

This dissertation adopts several methods in order to follow the theoretical underpinnings of critical realism (CR). As very well expressed in a quote of Davies (2008, p. 22): ‘critical realism promotes a creative tension between the empirical, the actual and the real to produce explanation without encouraging flights of theoretical fancy’. As a basic standpoint, CR advocates for the abandonment of the distinction between qualitative and quantitative methods, as the best course of action is to use the approach that best suits the research goal (Danermark et al., 2002, pp. 151–154). In this dissertation, the discussion is mostly based on studies using both qualitative and quantitative methods. However, critical realism advocates for methods that reflect the ontological nature of the study (Danermark et al., 2002, pp. 151–154). Regarding the choice of methods for this dissertation, the approach used is exclusively qualitative. The reason for this is the nature of the phenomenon that is being studied. This dissertation deals with the conceptualisation of authenticity and how Sámi entrepreneurs view the use of labels and certifications in tourism. This could, of course, also be done through a questionnaire and quantitative methods, but interviews were deemed to be a better method to understand the complexities of the work of the Sámi entrepreneurs and the conceptualisation of authenticity. The analysis of marketing material is used as a way for the two different datasets to complement each other to understand, integrating the opinions expressed by the entrepreneurs and other actors in the interviews, how authenticity is displayed and talked about in the marketing communication designed to entice potential visitors.

Critical realism (CR) is not an easy approach philosophically, and this becomes even more challenging when such an approach has to be applied practically. Although a bit dated, Yeung’s (1997) analysis of the use of CR in human geography and the problem of methods is still highly contemporary. The research that I have cited the most, carried out by Danermark, Price, Bhaskar himself and also Fletcher (2017), are all designed to give CR a practical application. In the next section, I have outlined some of the first attempts to construct the methodology of the dissertation, but this reflection has not gone too far since a paradigmatic approach is meant to provide coherence to a research project (Munar & Jamal, 2016). Therefore, the choices were appraised from possibilities applied within CR. One of the considerations discussed later in this section is also the approach to the study of Indigenous peoples, and that warranted more reflection and limitations. The DEA was also a good solution to those issues.

In regard to the discussion of CR as a methodological approach, Yeung (1997) points out two common mistakes: one is to conflate ontology with epistemology (see also §4.3). Knowledge is always fallible; critical realism does not advocate for a general and permanent realist theory on how a phenomenon works. It is about finding the theory that best explains the phenomenon at hand with the knowledge that we have and that we can acquire. One good practical example is the current Covid-19 crisis. Explanations on the spread of the virus keep on coming and we need to reach better and better explanations until we achieve one that explains the workings of the virus in the best way. This does not mean that in five or ten years, we will not expand or alter our knowledge again.

Yeung (1997) mentions that CR has been used as a method. This is also an argument advanced in relation to discourse analysis (Fairclough, 2001). When Yeung (1997) wrote his article, critical realism was mostly applied with quantitative and/or mixed methods. Yeung (1997) argues that different methods are meant to describe different kinds of mechanisms. The relationships and causality that can be explained with statistical inferences are not the same as the ones that can be uncovered using interviews and ethnographic methods. Furthermore, the nature of the realist inquiry is that it seeks 'to reconstruct causal structures and their properties on the basis of constant reflections and immanent critique' (Yeung, 1997, p. 57). This implies a certain adaptation of the explanations and theories based on the empirical data. The integration of the question of sustainability was the clearest example of this iterative process and abstraction happens a posteriori. As explained in §3.1.1, abstraction does not mean that the theory will apply to all of the cases in the same manner; the concept of concrete universals postulates a different approach to abstraction (Bhaskar, 2016).

The process of familiarising myself with critical realism, has resulted in an evaluation of different methods based on CR before settling for using the DEA. Research informed by critical realism always follows the same path, although there are different versions of this same path. It can be explained as taking alternative routes through the same area to go from point A to point B. As explained in §.3.1, critical realist investigation is always based on a phase of description, retroduction, elimination, identification and correction (DREI(C)) (Bhaskar, Danermark & Price, 2018, p. 30). This is the first approach that was contemplated to be used in this dissertation. Another consideration was to just follow the research steps indicated by Danermark et al. (2002, pp. 109–110).

The DEA was the approach that was picked based on the last phase implying action. The recommendation for the creation of a label in the context of the ongoing ARCTISEN project is the practical implication suggested for an approach of authenticity as a compromise. The DEA has been conceptualised first by Bhaskar (2008b) and then more practically applied by Price (2016), which is the mostly used source. The DEA has also been applied practically (Munnik et al., 2016). Due to the

focus on critical realism, some sections may be relying strongly on some sources. I have, however, attempted to provide some variation in the cited studies.

The data collection has also followed the process illustrated by Yeung (1997). First some data is gathered, and this data is used to create some categories to describe the data. Such categories inform further efforts in theorisation. This does not mean that such categories are exclusive, and the researcher should constantly be aware of new connections and other contexts (Yeung, 1997). When the categories have reached a certain 'saturation point', an abstract formulation takes place. The conditions that determine the connections are established and then confronted with research (Yeung, 1997). This is a process that is also inherent in the DEA process, but it is more related to the general process of data collection, the publications included in this dissertation and the concepts that emerged from the data as well as the analysed literature. One alternative method that was also briefly considered for this dissertation was 'grounded theory'. However, the potential pitfalls are that the subjective character of the method may lead to interpret the research participants' actions without accounting for the possible influence of structures, and further, some degree of theoretical abstraction may be necessary to adequately explain the phenomenon under study (Yeung, 1997).

When conducting research adopting any approach, the more data is gathered, the more the discussion is multifaceted and complete. The subject of study is how authenticity is conceptualised and communicated, which implies the investigation of the messages that are meant to communicate authenticity to potential visitors, as in the studies completed for Article II and Article V. Furthermore, this is integrated by the analysis of how authenticity is conceptualised, as done in Book chapter IV. Article II is based on a critical discourse analysis (CDA) of marketing material produced by Sámi companies, which resulted in the elaboration of 8 themes which are common in previous research and also in the analysed websites. These 8 themes have been used to study the images and texts presented in brochures available in northern Sweden; this is the study completed in Article V. In Book chapter IV, the analysis of 16 interviews of companies and stakeholders are also analysed with the previously identified 8 themes. However, the coding was open for emerging themes. The discussion also takes into consideration the interaction between the interviewer and the respondents and how knowledge of authenticity is a result of said interaction. The introduction of a more realist-oriented and yet pluralistic conceptualisation of authenticity based on critical realism has also implied a clarification of the conceptual basis of the dissertation, which is what is realised in Article III as well as explaining the role of labels, which is done in Book chapter I.

As previously mentioned, Whitford and Ruhanen (2016) advocated for Indigenous research to go towards participatory approaches. Approaches of participatory research have been moving from undertaking research 'on' Indigenous populations to working 'with' and 'for' Indigenous populations (Koster, Baccar, &

Lemelin, 2012). Nielsen and Wilson (2012) have mapped the different approaches to the study of Indigenous tourism and Indigenous peoples can be invisible, identified, stakeholder or Indigenous-driven. I would place this research in the 'stakeholder' category, which implies the inclusion of Indigenous peoples in certain phases of the research, but the interests are mainly the ones of the researcher. This is not an ideal approach, since Indigenous voices are only included as quotes from interviews. A more active voice in the research is what is advocated (Nielsen & Wilson, 2012). I agree with this characterisation. As outlined in §7.5.1, the research process, the delay in the funding for the ARCTISEN project and the common presence of researchers wanting to undertake research on Sámi issues, has meant that a more participatory approach has not been possible, although highly desirable. The respondents were given the option to receive information about the future of the data (see Appendix) and they will be informed accordingly. Further, they will also receive the dissertation and a summary. An email to all of the respondents will be sent to inquire if anyone who did not want to receive the information has changed their mind. The project ARCTISEN adopts a participatory planning and implementation process (Höckert, Kugapi & Lüthje, forthcoming), but due to the previously mentioned constraints, this was not possible in all of the phases of this research.

Another approach alternative to the one adopted here is participatory action research. Action research is aimed at making a difference with the research that is being undertaken. At the same time as a system is studied, the goal is also to change it through collaboration with the members. Participatory research is seen as synonymous to action research (Pearce & Moscardo, 2007). participatory action research involving Indigenous populations does not differ strongly from Participatory or Action research. This kind of approach ensures that projects are more viable, and that several perspectives are included (Stringer & Beadle, 2012). This perspective is also often critical, has clear guidelines, and implies partnership, engagement, as well as consideration of the community's complexity. Indigenous researchers and team members should also be involved in the project (Brazil, 2013). Participation in the design process to ensure mutual benefits for the researcher and the Indigenous population is also mentioned as an ethical principle for this kind of research projects (Tunón, Kvarnström, & Lerner, 2016). In the context of research, ethical guidelines are seen as a positive tool to create awareness (Tunón, Kvarnström, & Lerner, 2016). Due to the fact that the approach of this dissertation is based on critical realism, the DEA is considered to be the ideal approach. It is meant to make recommendations for change, but it is also based on the basic process of research advocated for critical realism.

The following subsections of this chapter will clarify the framework of the dissertation as well as the specific methods used.

## 4.1 DEA – diagnosis, explanation, action

The DEA approach is a ‘model of practical problem-resolution or reasoning’ (Bhaskar, 2008b, p. 309) with the goal ‘to create a better society’ (Price, 2016, p. 111). The DEA model was first elaborated by Bhaskar (2008b). One of the main points behind this formulation is that science needs to be an important basis for policymaking and some standard of good science needs to be established. This approach is based on the concept of wicked problems, which are complicated problems with a multitude of viewpoints surrounding them. Price (2016) contests the argument, made by Rittel and Webber (1973), that it is not possible for science to guide resolutions to wicked problems and to inform policy. Instead of science, Rittel and Weber suggest that policy should be guided by consensus, no matter the reality. This is suggested, for instance, in the case of climate change (Price, 2016). As this is not deemed to be the best solution, another approach is to use methods pragmatically and reach an answer in multiple ways. This though is problematic when an agenda can determine the approach used and, therefore, the results (Price, 2016).

Other assumptions related to this approach are that discrepancies between viewpoints are explained differently depending on one’s worldview. This relativistic approach risks making everything a matter of individual viewpoints (Price, 2016), which is never a productive course of action. The same applies to consensus: just because the majority or a big number of people believe something to be true, that does not make it true. The main point of the DEA model is to be able to criticise everything that is based on our incorrect understanding of a phenomenon (Bhaskar, 2008b, pp. 309–311). This also applies to policy. It is then necessary both for there to be a way to measure what constitutes ‘good science’, and for there to be a way in which scientific facts can inform human values.

Critical realism has parameters for good science embedded in its reasoning. The reasoning behind the practice of critical realism is retrodution, which is ‘a mode of inference, with which we try to arrive at what is basically characteristic and constitutive of these structures’ (Danermark et al., 2002, p. 96). The structures mentioned in this definition are the overlying systems in which we operate, mostly, without being aware of their presence. The main property of retrodution (which it shares also with deduction, induction and abduction) is the move from knowledge of one thing to the knowledge of another. One of the basic questions that a researcher asks him- or herself when starting an inquiry with retrodution is: What makes phenomenon X possible? (Danermark et al., 2002, pp. 96–106). Since social phenomena are defined based on their relations to other phenomena, these internal relations are what we are trying to find using retrodution. To then answer the question about what makes X possible, we need to look at the structures surrounding X using abstraction (Danermark et al., 2002, pp. 96–106). In critical realism, the levels of abstraction go from the biological level (usually the one in which medical



mechanisms are explained) up to the planetary or cosmological level (Bhaskar, Danermark, & Price, 2017, p. 98). The different layers of lamination are presented in Table 2:

*Table 2: Laminated system (adapted from Bhaskar, Danermark, & Price, 2017, p. 98).*

Lamination level	Involved mechanisms	The context of this dissertation
Sub-individual level	Biophysical problems related for instance to sickness or genetic predispositions	Smallwood (2015, pp. 1–12) has presented medical statistics specifically pertaining to the Indigenous populations in Australia
The individual level	The individual and biographical situation of the person	The individual circumstances of the members of the Sámi population included in the study
The micro level	Actions or phenomena specific to a group	The interactions of Sámi communities in the different areas of this study
The meso level	The group's interaction with other groups in the close proximity	The interaction of the Sámi groups with the wider population in their context (for example there are differences between municipalities in the same country)
The macro level	Issues concerning the whole population	Specific legislation from country to country such as the ratification of the ILO 169 by Norway and similar issues
The mega level	The situation for an entire civilisation	Facts applying to the Sámi population in its entirety such as the prohibition to speak the language or the displacement
The planetary level	The planet as a whole	The situation of the Sámi in the world arena such as the participation in the United Nations

This dissertation cannot deal in the same detail with every level of the laminated system in which the Sámi populations operate. However, I have made an effort to take as many levels as possible into consideration both in the conceptual discussions as well as in the interpretation of the empirical data.

Returning to the discussion on the wicked problems, another issue is the relation between science and values. Assuming that science does not lead to values is a big misconception. The latest trends connected to the consumption of food and change in travel habits due to the debate surrounding climate change are very clear examples of the contrary. Taking this into consideration, there is a need for an approach to science that is based on transparent facts so that we can make judgement calls on them. As previously mentioned, when dealing with social sciences, this is not as easy as with natural sciences. However, this is one of the main goals of the DEA approach. In Table 3, a synthesis of the DEA approach is presented:

Table 3: The DEA approach (from Price, 2016, p. 113).

<b>Dialectic as practical problem resolution approach for progressive social transformation: the DEA approach</b>
<b>Transfactual theory available Diagnosis a)</b> – describe the problem in terms that are relevant to the independently validated normic theory or tendency statements; that is, data collection.
<b>Diagnosis b)</b> – consider the processes that result in absences and contradictions in that context; that is, begin data analysis
<b>Explanation</b> of the problem using <b>retrodition</b> , perhaps using the seven laminations of scale (Bhaskar, 2010, pp. 9–10) leading to a full enough set of explanations to achieve the objective of the intervention. If the available theory is inadequate to explain the situation, then retrodition may also be required.
<b>Elimination</b> – compare and eliminate competing theories – achieving, in so far as it is possible, subjective certainty.
<b>Action</b> as suggested by the explanation and envisaged (by an <i>inter-subjective</i> , democratic process, perhaps requiring advocacy) as absencing the constraints to absencing absences. Success or failure of interventions based on the explanation will act to confirm/deny it.
<b>Correction</b> – iterative feedback will allow agents to adjust their action in the event of unintended consequences, potentially leading to more adequate theory – that is, praxis.

The different phases start with the theory that is already available as well as with the collection of data. Afterwards comes the explanation phase in which the researcher goes through the different lamination levels that have been mentioned before. From a critical realist viewpoint, the best course of action is to go through as many layers as possible. As previously mentioned, it is not always possible, nor desirable to do so, but it is important to gain a very good knowledge of the levels that are of interest for the analysis that is the focus of the study. If the available theory does not completely explain the phenomenon, then a process of retrodition may be the best course of action. As previously mentioned, retrodition is the process by which the researcher tries to reach the constitutive elements of a phenomenon by analysing existing theories. In Table 3, Price (2016) also mentions retrodition. This is a process very similar to retrodition, but in this case, it is new and creative explanations that are used instead of existing theories. If the current theory or theories do not explain the phenomenon sufficiently, then it may be necessary to analyse the different levels of lamination to try to identify the mechanisms behind it and formulate a new theory. In the elimination phase, theories that cannot explain the phenomenon are discarded. In the final stages, a course of action is suggested, while also going through an iterative process of internal correction.

In the context of this dissertation, I have thoroughly analysed the context of authenticity both in tourism and in philosophy. Book chapter I contains an outline of the possible use of labels and certifications that can help the Sámi tourism entrepreneurs in their everyday operations. In Article II, I have collected empirical data from the marketing material of Sámi entrepreneurs from internet websites, while



to complete Article V I have analysed brochures produced by different actors. From the readings and from the data collection, I have elaborated the conceptualisation of authenticity as a compromise. I also presented this preliminary idea to members of the Sámi community during the Sámi Week in Umeå in 2017, which has been a way to give a platform to the representatives of the Sámi population to voice concerns and to contribute to the discussion. Subsequently, I started the conceptual work that is the basis for Article III, which outlines the conceptualisation of authenticity as a compromise and its relation to Sámi culture(s) in terms of concrete universals. In Book chapter IV, I discuss the viewpoint of the Sámi tourism entrepreneurs and other actors, which will shed more light on different levels of the laminated system as well as integrate the conceptualisation of authenticity as a compromise. In the final chapters of this dissertation, the different phases of the DEA will be connected to the publications and the data collection (§7 and §8).

## **4.2 Indigenist critical realism**

In 2015 Professor Gracelyn Smallwood, an Aboriginal researcher, published a book outlining several important aspects of researching Indigenous populations with critical realism. She makes some interesting points connected to health statistics detailing how problems that are specific to Indigenous populations should get more support and attention. Furthermore, she advocates for an approach based on truth when historical accounts are concerned; especially the ones surrounding the situation of Indigenous populations. This argument has also been advanced in the context of Sámi culture(s) for research to benefit the Sámi themselves (Junka-Aikio, 2016). In this particular instance, Junka-Aikio (2016) explains how truth is also a laminated model and therefore it requires to go through different steps to reach ontological truth. The reaching of 'truth' is also seen as positive for the Sámi as no truth implies no possibility for anyone to speak it (Junka-Aikio, 2016). Every step corresponds to a different kind of criteria to assert something that is being claimed (Smallwood, 2015). In this particular case, I am not after some ontological truth about authenticity in Sámi tourism. However, labels can be used to achieve agreement over authenticity. Furthermore, I have mentioned in the background section (§2) how the establishment of criteria of truth can be necessary to ensure the protection of Indigenous culture such as in the case of the self-indigenisation movement (e.g. Leroux, 2019).

Another aspect presented by Smallwood (2015) which is relevant for this dissertation is the account of the different dynamics surrounding the Othering of Indigenous populations. Smallwood (2015) presents several approaches to the Other and their characterisation is often related to fear, pity, or resentment, among others. In this dissertation, the most interesting aspect of the treatment of the Sámi as Other is the one related to exoticism. This means that there is fascination with the Other,

and the aspect described more strongly by Smallwood (2015) is the one related to eroticism and sexualisation. This is not the most relevant one in this particular case, but the 'Exotic Other' is what has influenced the marketing communication for the Sámi for a very long time (e.g. Fønne, 2013; Olsen, 2016; Pettersson, 2006; Saarinen, 1999; Olsen et al., 2019).

### **4.3 The researcher's positioning**

As previously mentioned, this dissertation follows critical realism as a philosophical approach, and this also applies to the researcher's positioning. One issue when conducting critical realist research is the potential conflation between the researcher and the object of study, which is an epistemological fallacy (Davies, 2008, pp. 3–27). This does not mean that the subjective interpretations of the researcher are irrelevant, but, as with any other perspective, it can be subject to revision (Iosifides, 2018). Further, if the researcher does not practice self-reflexivity, there are several pitfalls. It could be that the results do not actually reflect the situation of the research participants (Davies, 2008, pp. 3–27). Furthermore, the fact that some subjective and inter-subjective views of reality are wrong, means that it is possible to achieve better explanations. As Iosifides (2018, p. 102) puts it: 'Subjective meanings and public discourses have to be necessarily and objectively false in order to contribute to the reproduction of objectively real and true conditions of domination and exploitation'. Otherwise, we would be putting explanations that have been dismissed on the same level as the new explanations that have substituted them. One example is the race-biological investigations conducted in the 1800s. New explanations and new understandings have substituted such theories with updated ones, but epistemological conflation would make this substitution impossible, since all theories would be equally worthy. This is also part of the rejection of structures and meta-narratives, which carry the danger of having no explanation that is more correct than another (Davies, 2008, pp. 3–27).

As previously mentioned (§3.1), critical realism is an approach that allows the study of structures and meta-narratives based on the presence of a referent, while more relativistic approaches refer to such structures (discourse is an example), but then deny that these structures have a referent in reality. The example of the race-biological theories can be useful to explain this as well. These theories were a product of structures to which changes were made. Structures are seen as real and constituted of material practices that humans need in order to survive and operate. It is true that social mechanisms are not as stable as natural ones, but changes in structures are possible, even though the process takes a very long time (Danermark et al. 2002). Regarding discourses, there will be a more thorough discussion in the dedicated section of the chapter discussing methods (§4.4.3).

Going back to the example of the race-biological theories, structural changes, as well as scientific advancements, have allowed for these theories to be substituted by new ones and to not be generally accepted anymore. This is one of the most important underpinnings of critical realism: the fact that human knowledge is always fallible and therefore human theories are always subject of possible revisions (Bhaskar, Danermark & Price, 2018, pp. 28–29). One important argument is that not all knowledge is equally fallible (Yeung, 1997). This does not mean that everything should be constantly revised and changed, but it means that a theory that explains a phenomenon is not set in stone and can be revised if new knowledge is discovered. This is why race-biological theories are a good example. That is a scientific theory that has been gradually substituted with a better explanation of the phenomenon.

Conflating text and author also means that there is no discussion related to the political as well as ethical underpinnings of a research project (Davies, 2008, pp. 3–27). An example of such a discussion is my own positioning as an immigrant in the Nordic countries, which has both positive and negative implications. One of the recommendations by Whitford and Ruhanen (2016) is that Indigenous populations should be involved in carrying out the research. I do not have an Indigenous background, but that is both positive and negative. I am Italian and I have lived in both Sweden and Finland, while studying languages and history. The fact that I am neither Swedish nor Sámi provides me with an external viewpoint that allows for a different perspective on the situation of the Sámi entrepreneurs. The fact that I am not Indigenous means that there are many things that I cannot even begin to comprehend. Working with Sámi issues and the people I met during my work with ARCTISEN and with the dissertation have contributed to a better, though still flawed, understanding of the situation of the Sámi population in the context of tourism. Furthermore, my theoretical knowledge is supported by a book authored by an Indigenous researcher working with critical realism (Smallwood, 2015). Regarding my external position from the Sámi community, Bhaskar (2016, p. 152) argues that:

Reflection on our ordinary concepts of identity, difference, unity and split allows us to indicate what is at stake here. If I say that two people, X and Y, are of different heights, then I am presupposing that they have something in common, which remains the same over the comparison, namely height. Indeed, it only makes sense to say of two things that they are different if they have something in common. In this way our normal use of difference presupposes an underlying identity.

Although there are many differences between me and the Sámi, we still have something in common. This commonality allows us to understand each other, even though I cannot fully grasp the situation. This is what Bhaskar (2016, p. 172) calls ‘the axiom principle of universal solidarity, which specifies that in principle any human

being can empathise with and come to understand any other human being.' This also is different from subjectivist approaches in which a strong focus of the individual makes it difficult to find some common ground and common understanding.

Critical realism as an approach to research 'fully accepts its inherent reflexivity while still maintaining that its products are explanations of an external social reality' and it also 'requires both an ontology that asserts that there is a social world independent of our knowledge of it and an epistemology that argues that it is knowable' (Davies, 2008, p. 18). Reflexivity is not unique for critical realism, as it is an important ingredient of qualitative research (Jennings, 2012). Reflexivity requires the researcher to be aware of his or her role in the research process (Haynes, 2012).

Another important factor is that there is an important distinction happening in the self of the researcher (Davies, 2008, pp. 24–26). One is related to one's own experiences as an individual and the other is the ability to reflect on them and extrapolate (Haynes, 2012). The part that contains the reflections on the experiences is never really complete and therefore, during the interaction with other people in the process of research, identity changes and adapts. The possibility to reflect on this process can help one to understand how other people experience the same phenomenon. It is very important to reflect on an experience and seek to explain it, rather than simply referring to it as an individual experience (Davies, 2008, pp. 24–26; Haynes, 2012).

There is also an aspect related to the politics involved in research. Despite the best efforts, research can never be value-free, and further, it cannot be free from politics. Another aspect is related to funding and then how to make sure that local people will accept the research project (Davies, 2008, pp. 66–67). Furthermore, research is related to broader ideologies, and while it is influenced by politics, it also influences policy. However, are research projects meant to influence policy? (Davies, 2008, p. 67). For instance, Jennings (2012) explains how qualitative research can better inform policy from the viewpoint of lived experiences and expectations. The interaction between policy and research also depends on the kind of project, and as such it is important to have 'an open reflexive engagement with debates about the nature of such applied [that] research will benefit both individual practitioners and the discipline more broadly' (Davies, 2008, p. 67). It is important for policy goals to not limit research (Davies, 2008, pp. 68–69) and creativity and innovation, which are constitutive of qualitative research, can provide good tools to develop policy and planning strategies (Jennings, 2012). On the other hand, politics is also something that should be considered in the production of knowledge (Tribe, Dann, & Jamal, 2015). Politics is everywhere in the research process from the formulation of the problem to when the report is summarised (Davies, 2008, p. 70).

Political issues (e.g. Saarinen, 2013) are also connected to who can do research on oppressed people and why (Davies, 2008, p. 72). This is especially relevant in this

dissertation considering that it is about the Sámi and Indigenous tourism (Nyseth, & Pedersen, 2014; Phipps, 2016). Davies (2008, p. 72) argues that the discussion should not focus very much on the 'who' or the 'why', but instead on a combination of the researcher's own experience and the 'capacity to produce politically engaged and socially relevant research' (Davies, 2008, p. 72). Research that also has some kind of political commitment can ensure that the distance between the researcher and the research participants can be shortened (Davies, 2008, p. 73). This is one of the reasons why the DEA approach was selected, although the commitment to contribute to the Sámi tourism operations has not influenced the directions of the research provided by the empirical data.

This research was not funded by any particular external body except for Dalarna University, and the cooperation with the ARCTISEN project was voluntary. The project advocates for a participatory approach and the World Indigenous Tourism Alliance (WINTA) is also involved in the project. Neither this research nor the project can be said to be value-free or free from politics, but I have done everything possible to keep the investigation open to different directions. This means that even though the goal of the dissertation is to conceptualise authenticity to contribute to the operations of Sámi entrepreneurs, I have been open to different approaches informed by empirical data. One example is how the data for Book chapter IV was interpreted through ecotourism, as I will explain in §6.4. The example of Book chapter IV also shows that while I am the one collecting and interpreting the data, I have worked constantly to keep the interpretation open to include the meaning of the authors of the texts and of the interview respondents. Similar issues to the ones I encountered have also been mentioned by respondents in the context of the ARCTISEN project in other countries (Brattland et al., 2020; Hurst et al., 2020; Kugapi et al., 2020; Müller & de Bernardi, 2020; Ren, Chimirri, & Abildgaard, 2020). In the following sections, the methods of data collection and data analysis will be described and for each step in the process, I have provided a reflection on both the positive and the negative aspects of each decision taken.

#### **4.4 Methods used**

All of the methods are based on critical realism so, for instance, both the analysis of the interviews and the analysis of the 118 brochures is based a process of abduction and retroduction (Danermark et al., 2002). These are two modes of inference based on a recontextualisation and redescription of a phenomenon so that the constitutive elements of a phenomenon can be found.

Following the themes that have been identified in Article II (see Table 4), the marketing material and the interviews have been re-described through the themes, and during the analysis, through an iterative process, the constitutive elements of

how authenticity and Sámi culture(s) are described are summarised and discussed.

The marketing material on the website is instead analysed through a different method, one that is also based on critical realism, which I have mentioned before and which I will present more in detail in chapter §4.4.4.

#### **4.4.1 Interviews**

When it comes to the specifics of the interview method, there are different kinds, from structured to completely unstructured (Davies, 2008, p. 105; Roulston & Choi, 2018; Smith & Elger, 2014). The method that is used in this dissertation is semi-structured interviews. In this case interviews are intended as occurring only once, so there is not the expectation to develop some kind of relationship with the respondent. Further, the interview is a bracketed moment, separated from normal life (Davies, 2008, pp. 106–107; Tobin & Hayashi, 2017). Semi-structured interviews allow the researcher to reflect on concepts coming from the literature while also being open for new aspects to emerge from the data (Fletcher, 2017). Furthermore, respondents can be asked to expand on certain topics that might need clarification or extra information. The most important characteristic of this kind of interview is the fact that the respondents express their opinions in their own way (Davies, 2008, p. 106; Roulston & Choi, 2018). There are different approaches to interviews. From a more controlled environment and a neutral researcher in the positivist approaches, to the more subjective conceptualisations in which interviews are co-constructed and there is no external reality (Smith & Elger, 2014). With a critical realist approach, social action happens in a context in which there are social relations that were previously already there. When an interview takes place, the goal is to analyse such contexts as well as constraints surrounding the informants' actions. Interviews allow a description of such layered social reality to be formed and different interpretations can be evaluated (Smith & Elger, 2014).

In the interview study conducted for this dissertation, there were four separate interview guides. One was designed for companies and the other for other stakeholders such as DMOs. The companies had to answer more questions, and this is because of the participatory nature of the project: companies are encouraged to share as much information as possible about their everyday operations. The goal is for the project to be able to provide the needed support. I have inserted approximately 10 additional questions to both interview guides to ask specific questions about the marketing of Sámi culture(s) and the role of certifications. One additional interview guide was the project's one without my additional 10 questions, which was used in the one interview that I did not conduct and the other is only constituted by my questions, which was used in one interview external to the ARCTISEN project. The interview guides are included in the Appendix. There is no question explicitly containing the words 'authenticity', 'authentic', 'genuine' or any other synonym. In certain cases, the respondents were asked to elaborate more on a topic, or they were



directed to the information that was interesting for the questions, without leading them. One example can be if the respondents have heard of or have made use of any label or certification in tourism. If the answer is no, but it seems that the respondents are doubtful regarding what is being asked, then I would give some examples of labels to put the respondents on the right track. Most of the interviews were indeed bracketed moments from normal life, but in some cases, when interviewing people in person, the interaction was deeper and more contextual.

#### **4.4.1.1 Ethical considerations**

One important factor to mention in this section is that this research follows the ethical guidelines for research in Finland. This is especially in regard to the respect of the Sámi population, their informed consent, the right of the respondents and how personal data is processed (TENK, 2019). Such ethical principles are not that much different from the ones listed for the Swedish researchers (Vetenskapsrådet, 2002).

As argued by Davies (2008, p. 53), research has practical implications and, in many cases, it also has an exploitative potential. This is why it is important to ensure to have the informed consent for the relationship between the researcher and the people participating in the research (Davies, 2008, p. 54; Roulston & Choi, 2018). This is also something that I have done for the empirical data from the interviews. The consent form and the details of how the data was treated have been designed by the ARCTISEN project partners. The consent form contains information about the rights of the respondents, how anonymity was ensured, and a choice regarding the information respondents wish to receive after the study is completed. The consent form specifically related to this dissertation also contained information about the specific research conducted to complete the publications that are part of this dissertation. The consent form texts are available in the Appendix.

There are two potential pitfalls in the communication with the respondents through a consent form. One is how research can be presented to the participants so that they understand the meaningful role they have in it. The second is how the previously mentioned presentation of the research influences the participants (Davies, 2008, p. 55) and how the dialogue about research is conducted (Holt, 2012). In the case of this research, the problem laid in the presentation of the specific research topic, which is authenticity. To be straight and fair to the participants, I had to explain that the topic of the dissertation is authenticity. However, by mentioning authenticity there is a risk that the respondents will willingly mention the topic in their answers, as will be explained more in detail later in this section. This is especially true for the one case external to the project in which the questions were requested previous to the interview taking place. There is also the issue of the language used to explain the topic at hand and the fact that definitions and terms familiar to the researcher might be very difficult to understand for the respondents (Davies, 2008, p. 55; Holt, 2012). The consent form was written in Swedish or in English and it was



sent to the respondents before the interview. In total 16 interviews were completed. More details about the interviews are given later in this chapter, but regarding the consent form, 6 respondents read and signed the consent form before the interview and the rest after. One of the interviews was conducted by a team member of the ARCTISEN project. As previously mentioned, the consent forms for this dissertation and for the project contained two sets of information, some about the project and some about the dissertation. The one respondent out of 16 that was interviewed by a member of the ARCTISEN team signed the consent form that only included the information about the project. Although this one respondent was only interviewed about the project, the consent form always contains information about the interviews being used for research purposes (Appendix).

The issue of confidentiality is also a very important one. Although it is important to be able to guarantee confidentiality, especially in the current times with the new GDPR (The General Data Protection Regulation) legislation, the researcher needs to be careful regarding how much confidentiality can be offered and if anonymity can actually be guaranteed (Mertens, 2017). Sometimes it is not possible to protect anonymity and to use pseudonyms does not provide much insurance. The use of long direct quotes, for instance, can easily uncover the identity of the person for the ones who know him or her (Davies, 2008, pp. 59–60; Hall, 2014). In the context of this research, because of the GDPR legislation, there are very clear guidelines on how to treat the raw data collected. However, even from an ethical point of view, it is always important to plan how to treat the data and to inform the respondents (Davies, 2008, p. 60; Holt, 2012). There is also a risk that anonymity will make the respondents feel like their efforts did not lead to anything important, so when participants decline anonymity it is essential to reflect on the potential consequences (Davies, 2008, pp. 60–61). In the context of this research, the respondents were offered anonymity as a pre-requisite without being given the choice. The interviewees were simply indicated by a code. In the transcription, specific names of people, places, companies, and institutions were omitted and longer, direct quotes were avoided unless very important. I have treated the data according to GDPR legislation, and audio files will be deleted when transcription of all of the files is complete. The files are kept in a manner so that no third parties or other people have access to them.

It is also problematic when research may develop in different directions, and while reflexivity can help in these cases (Haynes, 2012), it is good to inform respondents that research is not a linear path (Davies, 2008, pp. 55-56). However, if changes to the research process are considered to bear consequences on the willingness of the respondents to participate, then it is of course important to inform them. The main purpose is to make sure that people can assess how the research will impact them so that the decision to participate can be informed. This research has not changed direction since the respondents were informed. In the consent form, it was detailed that the responses given were both for the dissertation and for the ARCTISEN

project. I am also available to answer questions regarding the data given by the respondents.

It is also taken into consideration that there are different kinds of respondents and that is why the work of reflexivity is so important (Davies, 2008, p. 56; Haynes, 2012). One of the most fundamental parts of the process is to account for the informed consent in the research process and to make sure that respondents understand the topic. One of the issues, for instance, is that, when presented with research questions, respondents think that they need to provide a direct answer to them (Davies, 2008, p. 57). This is what was previously mentioned regarding the topic of the dissertation. Consent is also based on a total lack of coercion and, in order to ensure this, the researcher also needs to be aware of power relations with the gatekeepers (Davies, 2008, pp. 57–58; Edwards, 2013). Considering that the interviews were organised with the mediation of the project, there is a risk that the respondents would feel somehow obligated to respond. I have tried to ensure that the respondents would have the choice to respond completely freely. The first contact was made by email and many companies did not respond. A second email was sent on a later occasion, but most of the answers were from the companies who actually participated. Only two people responded that never set up an interview in the end. Regarding gifts and rewards, there should not be any bribe or coercion, but fair compensation (Davies, 2008, pp. 58–59). The participation in the interviews was tied to future activities of the project, including activities that will be organised for the participants, so compensation was not offered in this case.

#### **4.4.1.2 The context of the interview**

It is also important to take into consideration the broad context beyond the interview, especially for semi-structured interviews (Davies, 2008, pp. 106–107; Roulston & Choi, 2018). Interviews have been traditionally about accessing knowledge that the respondents have, which is important for the researcher. The responses are the participants' realities and the researcher has to gain access to them without influencing the respondents too greatly (Smith & Elger, 2014). On the other hand, this view is opposed because interviews are not a way to collect uncontested information from the respondents. Critical realism rejects both the view that interviews are a way to access uncontested knowledge as well as the fact that interviews can only provide information about the respondents' views on their reality (Davies, 2008, pp. 107–109; Smith & Elger, 2014). From a critical realist viewpoint, in the context of interviews:

Both interviewer and interviewee begin with some necessarily incomplete knowledge about another level of reality – the social – and through an analysis of the character of their interaction including, but not limited to, the content of verbal interaction, they may develop this knowledge (Davies, 2008, p. 109).

The focus of the interviews was on the everyday operations and struggles of tourism entrepreneurs working with Sámi culture(s) or in the same area as Sámi companies. The questions also focused on the features that the companies would find important to showcase to attract tourists. The interaction with the respondents provided me with more knowledge about the micro and meso level of reality (§4.1)

Many of the respondents were keen on communicating that they thought this question should be posed to the Sámi companies themselves and I explained to them that it was important to gain a well-rounded opinion. The same question was then posed to all of the respondents, no matter if they are members of the Sámi community or not. The context of the interviews was also important regarding the current issues that are arising due to the rapid development of the tourism industry. For instance, conflicts between the reindeer herding and other tourism operations such as dog sledding, which are both old (Lüthje, 1998) and new (Vikström, 2018, April 3; Kugapi et al., 2020). As previously mentioned, the interviews were mostly seen as bracketed situations, but when the interviews were conducted in person, I entered in the respondents' worlds. Different respondents require a different approach to be comfortable talking about everyday tourism operations and work in the tourism industry.

Different perspectives affect power relations as well as the way in which respondents interact with the interviewer. The same can be said about the social positions of the interviewer and interviewees and the presumption that the relationship is equal from the start (Davies, 2008, p. 111; Haynes, 2012; Iosifides, 2018). All of these potential issues should be mitigated. The interviewer has a certain degree of control over the interview situation (Smith & Elger, 2014) and the main strategy is to try to make sure that the interviewer and interviewee gain a shared understanding of each other's situations. Related to this is the presumption that the interviewer should not share any personal opinions, while other approaches mean that the interviewers should be prepared to share what they know. The main point is that researchers 'need to be sensitive to how they are being perceived by interviewees' (Davies, 2008, p. 113). Interviews can also be situations in which other people are present and this can become part of the interview process. Davies (2008, p. 115) explains how other members of the household may be present during the interview and somehow steer the conversation in a certain direction (Beitin, 2012).

I believe that interviewers should maintain a certain degree of distance with the interviewees, so personal comments were avoided as much as possible. There have been certain cases in which questions about the project or comments inherent to the working processes of the project made it necessary for the interviewer to interact with the interviewees, but this was always limited to the strictly important information. The reason for this is the previously mentioned context of the interviews. Expressing personal opinions could have very negative effects on the atmosphere of the

interviews, especially considering that I do not know the respondents. This could create a situation in which the interviewee does not feel comfortable talking because of some personal comment.

The interviewer needs to have some basic information about what is going on in the society in which they are conducting research (Davies, 2008, p. 119; Robinson, 2014). This is also something that has been recommended in a seminar on research ethics with Indigenous peoples. The respondents from the Sámi community described during the seminar expressed a desire for the respondent to have knowledge about Sámi culture(s) before starting the research (Rink, 2020, April 23). One aspect of the context of the interviews that needs to be an important point of problematisation is the choice of the location for the interview (Davies, 2008, p. 122; Roulston & Choi, 2018). The interviews have been conducted in the following way: 7 by phone, 1 on Skype without video, 3 on Skype with video and 5 in person, 1 of which was by another member of the ARCTISEN team. To conduct interviews in person is the best course of action, but Skype with video can also be a good way to complete interviews (Sullivan, 2012). Alternatively, phone interviews can be a good tool to reach respondents who are far away (Brinkmann & Kvale, 2015). The fact that one interview was conducted by a different person has been taken into consideration, but the themes that emerged were in line with the ones provided by the rest of the respondents so this interview was included in the dataset.

#### **4.4.1.3 Sampling**

Another important matter is how to choose the respondents. Davies (2008, p. 109) argues that the first criterion is to choose interviewees based on the theoretical underpinnings of the research (MacDougall & Fudge, 2001). Another aspect is the scope of interviewing in the context described by Davies (2008, p. 109; Robinson, 2014), and that is to gather different interpretations rather than making sure that there is consistency in between the respondents and the given information. It is expected for the respondents to represent a range of different perspectives, such as gender and ethnicity (Davies, 2008, pp. 109–110). Nevertheless, it is important to design a sampling strategy that is appropriate for the study (Robinson, 2014). The sampling process for the interviews has been heterogeneous. The main starting point was a list of companies provided by Professor Dieter Müller from Umeå University to conduct the interviews for the ARCTISEN project. Recruitment through an institution that is affiliated with potential respondents is a desirable strategy (MacDougall & Fudge, 2001) and this is why ARCTISEN was considered to be a good steppingstone to approaching the respondents. In the project application (ARCTISEN project application text, n.d.), potential respondents are described as all kinds of stakeholders involved in Indigenous, but also other kinds of local tourism. SMEs, DMOs and other local organisations that support tourism businesses are also mentioned as potential respondents.

As one of the other project team members went through the list, I also looked on the internet for more companies. The search terms have been related to tourism experiences in Swedish Lapland. Further, some names were provided by project partners and interviewees, since the interview guide contains a question aimed at gathering more names. The sampling technique is then a mix of snowball sampling as well as purposive sampling, which has been previously used in qualitative research, for instance by Jennings (2005). The companies were in fact picked based on the characteristics of being Sámi or other local tourism companies placed in Northern Sweden.

The other category of respondents was people working for DMOs and other tourism-related institutions both in Sweden and in Norway. Most of the recruitment of DMOs and other institutions has taken place in the context of the ARCTISEN project. Due to the small number of relevant institutions as well as DMOs operating in Northern Scandinavia, I cannot disclose more detailed information on the respondents and where they work. This would most likely result in the identification of respondents who were promised anonymity. A summary of the interviews is also available in the national report for Sweden (Müller & de Bernardi, 2020).

DMOs and other institutional stakeholders have helped me explore the conceptualisation of authenticity from entrepreneurs' and other tourism actors' viewpoint. This is the main characteristic that guided the sampling process. I also made an effort to have a diversity of respondents and, therefore, various tourism actors from a few areas and with different positions were recruited during the sampling process. The respondents of both categories were Sámi as well as non-Sámi, which is a way of gathering the viewpoint of both Sámi community-members and external actors. Some respondents are non-Sámi, but are strongly connected to the community, while other respondents knew very little or nothing about the Sámi previously to their work in tourism in Sweden. This is a way of gathering different opinions and the sampling process has attempted to achieve this kind of differentiation among respondents, as well as a balanced number of both companies and other stakeholders. During the field trip, the companies were chosen based on the previous strategies but also convenience sampling, considering the itinerary. Some of the companies were found locally during the fieldtrip to Northern Sweden in 2019.

There are 16 interviews that are included in Book chapter IV, 11 women and 5 men. Although this might seem like a small number, there are not many Sámi companies. For instance, Leu, Eriksson, and Müller (2018) in their study on tourism work and its meaning for Sámi tourism entrepreneurs interviewed 13 entrepreneurs, while this dissertation contains 16 interviews among which 8 are other kinds of stakeholders and not tourism entrepreneurs. This puts into context the number as not too small compared to other studies on Sámi tourism entrepreneurs. The number of Sámi companies that were affiliated with Visit Sápmi, which is the organisation that was managing the Sápmi Experience label, has been estimated to be at least 60

(Müller, & Hoppstadius, 2017), while the total number was close to 100 in 2010 (Sametinget, 2010). During the process of respondent recruitment, I contacted other companies and stakeholders as well to be part of my study; some did not reply, and some refused to participate. Since the data was collected in collaboration with the ARCTISEN project, I stopped collecting interview data close to the passing of the deadline for data collection that was set for the project participants. Furthermore, the data collection stopped at the beginning of summer, which is a busy season for tourism companies. At that point I had also started to notice a certain saturation in the data I was collecting, as the respondents from both categories were starting to tell me similar things as answers to the questions I was posing.

#### 4.4.1.4 Language

Lastly, the question of language. For instance, in certain cases translators or interpreters are necessary to conduct the interview or to transcribe and analyse it. This process also needs to be considered when working with interviews for a research project (Davies, 2008, p. 124; Squires, 2009). Irrespective of the researcher's knowledge of the language, translation is bound to affect the information given. For instance, when the researcher knows the language, translation is still affected by the researcher's own values and activities, while if there is a translator involved, it will be her or his values that are involved (Davies, 2008, pp. 124–125; Squires, 2009). Even sharing a language with the respondents is no guarantee that the meanings will be shared. Furthermore, it is important to consider that what could be apparently meaningless such as pauses and silences and not only the actual content of the conversation. Recording is considered to be the best strategy to handle the interview content. It is not too intrusive, and it is more reliable than memory and notes (Davies, 2008, p. 126; Roulston & Choi, 2018).

Even transcription is not completely value-free. The researcher makes choices regarding altering certain words to make it more accessible to the public or cutting out certain words that are repeated. These kinds of decisions should be carefully considered and problematised. Selectivity cannot be avoided in order to get a text that can be successfully used and analysed. The structure of the transcribed text is also part of the process, such as vertical transcription with the interviewer and the respondent one after the other (Davies, 2008, pp. 127–128; Oliver, Serovich, & Mason, 2005). Finally, the way to transcribe the interviews in the final report is also part of the process and should be problematised and discussed (Davies, 2008, p. 128).

Out of 16 interviews, 2 were in English, 1 was a mix between languages and the rest was in Swedish. The choice was made by the respondents. The duration of the interviews was between 40 minutes and over 2 hours. Interviews were usually 1 hour long for companies, while in the case of other tourism stakeholders, interviews were usually 40 minutes long. None of the languages used are my mother tongue, but the communication with the respondents was generally not a problem except in one case



in which different accents and phone communication made understanding each other a bit difficult. The use of the Swedish language has not been a problem for the transcription process either, except for a few unintelligible words in a few places and the lack of these words did not interfere with the meaning conveyed. The interviews that were in English were not problematic in any regard. On the other hand, it is important to mention that the field trip in 2019 was completed with the help of a colleague, who was driving the car. She speaks Finnish and due to her presence, during one interview the respondent would interact with both people outside of the interview context and this would be done by switching between English, Swedish and Finnish. This is not considered a negative aspect of the research process, as the interviewee felt comfortable talking with someone with similar everyday situations and the conversation took some very interesting directions at times. This was also one of the few times in which the interview became a more friendly and relaxed situation. Although I attempted to keep the situation bracketed for the previously mentioned reasons, I also tried to adapt to every situation and respondent. Further, one interview was performed in English, but the interviewee is Swedish, and the choice of language was in the respondent's hands.

There are of course many difficulties connected to the use of semi-structured interviews. This kind of interview does not allow for an open discussion that flows freely and also people do not have 'uncontested knowledge about their social world', as previously mentioned (Davies, 2008, p. 107).

#### **4.4.1.5 Interview analysis**

I have transcribed and then analysed the interview data. I have completed the analysis following a method called thematic analysis. Ayres suggests that (2008, p. 869) 'Thematic analysis is a data reduction and analysis strategy by which qualitative data are segmented, categorized, summarized, and reconstructed in a way that captures the important concepts within the data set'. Often the method starts with a series of themes (Ayres, 2008). Thematic analysis is a qualitative method that has been often used in psychology, as explained by Braun and Clarke (2006). The analysis involves a series of steps, which have to be explicitly discussed (Hawkins, 2017) and that is discussed both in the synopsis and in Book chapter IV.

Since this method is called thematic analysis, it is based on a series of themes. There is no straightforward rule to follow to classify or define a theme. A theme may be very large in some parts of the dataset and smaller in another; it is up to the researcher to judge the legitimacy of a theme (Braun & Clarke, 2006). Themes should be relevant according to the research questions and are judged by relevance. Through the analysis, relationships between themes also become apparent (Ayres, 2008). As advocated by critical realism, thematic analysis needs for the researcher to acquire a thick description of the data (Braun & Clarke, 2006). Thematic analysis can be inductive or based on a specific framework that guides the analysis (Hawkins, 2017). In the latter case, the analysis is led by the discourses that have been already



identified in the first empirical analysis of the marketing websites. As advocated by critical realism and to make sure that the analysis was not blindsided by my knowledge and previous findings.

The interpretation process has then been kept open (Hawkins, 2017) to new and unexpected occurrences (Braun & Clarke, 2006). Themes are also based on either language or a more hidden implicit level (Hawkins, 2017). As much as the two approaches are presented as being separate, I do not think that these are two entirely different ways to conduct a thematic analysis. As the initial categorisation of the data does occur following the specific words used, it is always the best course of action to relate the explicit language used to describe the studied phenomenon. Braun and Clarke (2006) also explain the epistemological difference between realist approaches to thematic analysis and constructivist approaches. Realist approaches are said to conceptualise the relationship between explicit meaning and latent meaning to be straightforward, while constructivist approaches try to understand the context, and meaning in this case is produced by social interactions (Braun & Clarke, 2006). In this case the context is considered important, but the information given by the respondents is seen as a way to access different levels of reality, as previously mentioned. Furthermore, the meanings conveyed by the respondents are seen as having a referent in reality.

Thematic analysis implies a series of steps. First the researcher needs to read the data several times in order to familiarise him- or herself with it and in order to do this, continuous reading and re-reading of the data are necessary. The thematic analysis methodology also provides some guidelines for the transcription of the data. I have not followed any specific convention to transcribe. However, I have taken note of long pauses and repeating language to have a complete picture of the data and of the respondents' reactions. Consequently, the coding process starts. This involves taking notes on the data. The coding process is different depending on the approach being data-driven or theory-driven (Braun & Clarke, 2006; Hawkins, 2017). This thematic analysis is theory-driven and it is based on the themes that were found in Article II. The themes are presented in Table 4:

*Table 4: The themes identified in Article II and used for coding (de Bernardi, 2019a).*

<b>Theme 1:</b> Connection to nature/harmony with nature/peacefulness
<b>Theme 2:</b> Connection to reindeer
<b>Theme 3:</b> Connection to the past
<b>Theme 4:</b> The use of friendly language
<b>Theme 5:</b> 'Authenticity' as a noun or adjective
<b>Theme 6:</b> The Sámi costume, the Sámi hut, the yoik
<b>Theme 7:</b> Joining the Sámi
<b>Theme 8:</b> Modernity and useful information for tourists

I have used different colours to mark the different codes (Damayanthi, 2019). The process I followed was to read the whole material a few times and then to form initial codes based on the themes in Table 4. The coding was open for emergent new themes and, as presented in the final chapters of this dissertation (§7.3), new themes did in fact emerge. The codes following the themes found in Article II (Table 4) have been checked following criteria given by Braun and Clarke (2006). One is internal and the other external homogeneity. This means that ‘data within themes should cohere together meaningfully, while there should be clear and identifiable distinctions between themes’ (Braun & Clarke, 2006, p. 20). Themes also have to be named and to be defined. To do this the themes need to be analysed carefully, as shown in the practical example by Walters (2016). Walters (2016) also advocates for a clear philosophical direction (Walters, 2016).

#### **4.4.2 Content analysis**

I have used qualitative content analysis to code the 118 brochures analysed in Article V. The reasons why I chose brochures are multiple. The study of websites constitutes an analysis of internet material and therefore for this other publication I wanted to consider a different kind of marketing material. Further, I wanted to update and contribute to the research conducted by Niskala and Ridanpää (2016) on tourism brochures in Northern Finland. Content analysis is a method that has been widely used for a very long time. Despite that, it is often mistaken as a method of data collection, but in general it should be considered a method of analysis (Kuckartz, 2014). In this case, content analysis constituted the entirety of the study from the sampling to the reporting phases.

One of the aspects that is analysed through content analysis is the manifest content that is recurring and quantifiable (White & Marsh, 2006). The method has since then developed in many different directions, but here I use qualitative content analysis (White & Marsh, 2006). The reason for a qualitative approach to content analysis to be developed is the fact that simply counting words and doing statistical analyses do not work when no subjective interpretation of text is possible (Kuckartz, 2014). The goal of content analysis is to understand a phenomenon better (Hsieh & Shannon, 2005). In this particular case, the content analysis completed for Article V, the approach may seem quantitative as the analysis is mostly related to the number of instances of a certain theme in a number of brochures. However, several ‘more qualitative’ factors have been taken into consideration and have been discussed to gain a better understanding of the context and the relation between the themes and the marketing discourse.

Content analysis is defined as ‘a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use’ (Krippendorff, 2004, p. 18). Qualitative content analysis presents instead ‘an interpretive form of analysis in which the coding is completed based on interpretation,

classification and analysis' (Kuckartz, 2014, p. 34). At the same time, content analysis is a multifaceted approach from more interpretive to more systematic procedures (Hsieh & Shannon, 2005). This implies that certain analytical constructs are used to answer research questions from some text (White & Marsh, 2006). Analytical constructs can come from previous theories, previous knowledge as well as previous research (Krippendorff, 2004, p. 173; White & Marsh, 2006). The themes presented in Table 4 are the same that were used to code the brochures, both the pictures and the texts. The only theme that was not used was Theme 4 considering that the themes listed in Table 4 were elaborated from a critical discourse analysis (CDA) and, as explained in the following section (§4.4.3), CDA is a method in which language is studied in detail. This was not done with the brochures. The reason is that the brochures were very heterogeneous, and in some cases, it was not possible to analyse the language in detail. Therefore, the coding analysis process was simply related to categorising references to the Sámi in picture and textual form.

The analytical constructs used to interpret the data in the brochures are previous research and specifically the themes identified in Article II. The point is to connect the text to a context. The conclusions that can be drawn are about who is communicating the message, the actual message, the situation surrounding its production, including the socio-cultural background (White & Marsh, 2006). In this case, the analysis considered the context of the message production, the author, and the situation surrounding the production of the marketing messages.

There are certain criteria to including text in a content analysis. The main point is for a text to have meaning; there is a message to be conveyed that is understood by the recipient, even though 'the implicature [...] may not be linguistically evident' (White & Marsh, 2006, p. 28). Furthermore, a message has intentionality, meaning that the producer has a purpose and the recipient finds it relevant. The situation surrounding the production of the message is also very important. There is also usually some commonality between different texts (White & Marsh, 2006), such as brochures. In this case, the brochures are a marketing message with a meaning to inform and entice the tourists to visit a place. The tourists understand the brochure as such, and they expect it to be useful relating to the information about the place they intend to visit or the place they are visiting. The context influencing the production of the brochures is also taken into consideration.

The sampling method for this study was, as with the interviews, a mix of convenience and purposive sampling, as the brochures were collected in places that were visited during the field trip in 2019, the same that was undertaken for the interviews. Purposive or relevance sampling is about defining the sample based on some specific analytical problem. This is also a widely recognised sampling method, which is used in many disciplines such as political science (Krippendorff, 2004, pp. 118–119). Equally, convenience sampling is about knowing that not all the population is included in the study. When carrying out sampling, there is a choice

to be made regarding what is being included and what is not (Krippendorff, 2004, pp. 120–121). The brochures were also collected to fulfil the purpose of the study to examine how the Sámi are presented in brochures from Northern Sweden. In fact, it has been argued that theoretical and purposive sampling are useful for completing content analyses (White & Marsh, 2006). Despite this, it was not possible due to the constraints of the fieldtrip to ensure that every single brochure about the area could be collected. However, all of the brochures I came across at tourist offices, museums and other places were collected.

Choosing the sampling process for a qualitative content analysis is an important part of the process (Elo et al., 2014). First there are the sampling units, which establish the whole population (White & Marsh, 2006). In this case, all of the brochures that were available during the field trip were gathered, although some may have been missing when data collection was completed. The unit of analysis is another important choice to be made and it needs to be not too long and not too short (Elo et al., 2014). The sampling units and units of analysis can be the same, but this is not necessary. In this case the two units were the same. Brochures are of different lengths, so each theme is counted only once per brochure, even if it is repeated, and, therefore, the analysis is not overly biased by the different kinds of brochures.

The analysis of the data was based on applying the categories from Table 4 to pictures and text in the brochures. As later explained (§4.4.4), these themes were also integrated with the study of the interviews for Book chapter IV. A deductive content analysis can be based on a matrix that is flexible or not flexible (Elo & Kyngäs, 2008). It is argued that qualitative content analysis is usually inductive rather than deductive (White & Marsh, 2006). This study is based on critical realism and as such it is not following an exclusively inductive process, but instead an abductive approach is adopted (Danermark et al., 2002). Furthermore, other researchers argue that qualitative content analysis can actually be either inductive or deductive (Elo et al., 2014).

Coding was kept open to include new themes as was the case with the interviews. When it comes to qualitative content analysis, coding is based on emerging categories that are re-elaborated and refined (White & Marsh, 2006). The only theme that was not applied was Theme 4 (Table 4), as it would imply a deeper analysis of the language as the one completed to analyse the data for Article II. Theme 5, which is the mention of authenticity, is mostly related to text but mention of the word authenticity is not as detailed as the analysis of instances of friendly language. Authenticity is counted in the picture category if it is used to describe a picture, rather than being simply present in text. As mentioned by Elo et al. (2014), pictures and text may convey different messages, and this should be taken into consideration when conducting the content analysis. As previously described, the coding of the brochures was completed by taking notes in an Excel file of the theme's presence as a

picture or as text. In the interpretation of the data, I discuss possible reasons for the high or low frequency of pictures in the brochures.

One of the important parts of the process of content analysis is to refer in detail to how the process was completed Elo et al. (2014), and this was done in Article V. This confers validity, or trustworthiness as it is called in qualitative studies, to a content analysis. I have provided a detailed account of the data analysis and coding used in this dissertation. However, there is no detail on which brochures and which actors have produced them. The reason is to ensure that marketing communication will be discussed from a macro perspective rather than focusing on how a certain producer or institution has decided to represent Sámi culture(s). This, unfortunately, makes the credibility criteria more difficult to assess. Notwithstanding, a list of the brochures is provided in the Appendix. Dependability is about how stable the data is and conformability deals with having two independent people looking at the data and coming to the same conclusion, and transferability is about extrapolation, which is about whether the data can be generalised (Elo et al., 2014). In this particular case, the data was consistent internally and also consistent with other marketing material that was analysed for Article II. No additional researcher was present in the coding process, which lowers the conformability of the study, but the comments from my supervisor have been useful to keep some degree of neutrality in the analysis.

The brochures were categorised based on the type of brochure, the type of producer, the number of pages, the presence of Sámi culture(s) and if present in text, picture or both, and if there are pictures in the brochures or not. Some materials are not strictly 'brochures', but this collective terminology is used for convenience. Sámi culture(s) is identified by mentions in text of Sámi culture(s) or by showing elements such as Sámi costumes or handicrafts. In the case in which a picture would show elements that could be Sámi or Northern Swedish without any mention of Sámi culture, the instance was not counted as being part of Sámi culture(s). There is, of course, a possibility of bias due to the knowledge I have acquired during these years of study and due to the study for Article II. On the other hand, the strong correspondence of themes between Article II, which is based on Sámi tourism websites and the themes identified in the brochures is a mitigating factor in the analysis. The last column was used to take notes, to write down the page number and if the theme is present as a picture, text, or both. This coding is then used to discuss which themes are present and which ones are absent and how such themes are presented.

The limitations of this method are that conducting such a content analysis may result in a superficial analysis of the brochures that is missing a more in-depth discussion. However, the main goal of this study was to see if the themes that were identified in Article II could also be found in more marketing material and I have kept the coding open for unexpected occurrences and this should have mitigated the potential limitations. On the contrary to the interview data analysed for Book

chapter IV, the brochures did not reveal any theme that would justify the creation of a new category. On the other hand, the theme of modernity (Theme 8) was found to be very prevalent, while Theme 1, which associates Sámi culture(s) to nature, was found to be rather uncommon. This is not in line with the previous research that was analysed to complete the study for Article II.

As mentioned by Hsieh and Shannon (2005, p. 1281), sometimes 'existing theory or prior research exists about a phenomenon that is incomplete or would benefit from further description'. The goal of this kind of content analysis is to either validate or build on an existing framework. An existing theory can provide valuable information that influences the coding or how codes are related to one another (Hsieh & Shannon, 2005). This kind of content analysis is more structured and there are two strategies to complete it. Either to highlight every instance of a specific phenomenon and then code it by attributing new codes to new information or to start with predetermined codes. The material that does not fit in the categories is analysed and it is either included in an existing category or a new category is created (Hsieh & Shannon, 2005). This latest approach is the one that was used, although no new categories emerged from the data, only one sub-category related to handicrafts and food, which had already emerged in the interview data for Book chapter IV.

The main strength of this approach is that theory can be supported and expanded. On the other hand, limitations are related to the bias inherent to this approach and the focus on theory may make the researcher miss certain aspects of the context (Hsieh & Shannon, 2005). I am of course aware of the problem with the bias related to more deductive approaches, but with the support of critical realism and the work of self-reflexivity, the bias should be considerably reduced.

As in the case with CDA, which is described in the following sub-chapter, this method relates to critical realism in the way in which communication messages are related to structures and to practices. Brochures are a way of communicating with tourists and I have analysed them as practice related to the tourism marketing discourse as I have done with the websites in Article II. A more thorough explanation of semiosis and practices is given in the upcoming section (§4.4.4).

#### **4.4.3 Critical discourse analysis**

As previously mentioned, there is an aspect of studying communication that is related to practices and to structures. Discourse is part of this process. The main concern of discourse analysis is to uncover how people operate in order to construct their daily lives (Davies, 2008, p. 188). Analysing discourse is also a 'way of access to shared cognitive systems that make meaningful social interaction possible' (Davies, 2008, p. 189). Any kind of interaction can be a way to legitimise, hide as well as influence other's behaviour. Davies (2008, p. 191) also presents research showing that discourse analysis 'is particularly effective in getting Indigenous interpretations' (Goodwin, 1990, as cited in Davies, 2008, p. 191).



Critical discourse analysis (CDA) is mainly based on the work of Fairclough (2001, 2010) and on the assumptions of critical realism. As previously mentioned, critical realism distinguishes between the different domains of reality. In this particular case, 'though languages and other semiotic structures/systems are dependent on actors for their production, they always pre-exist any given actor – or subset of actors – and have relative autonomy from them as real objects, even when not actualised' (Fairclough, Jessop, & Sayer, 2010, p. 204). Furthermore, from a critical realist viewpoint, objects have particular causal powers. This means that knowing a language awards certain powers, although these powers are not used all the time. The important characteristic of causation is what produces an effect, not the fact that there might be certain regularities (Fairclough, Jessop, & Sayer, 2010), such as the ones observed in the case of natural laws. The focus is also on reasons; for instance, why a marketing text is produced and on the effects of such as text, which depend on how it is understood (Fairclough, Jessop, & Sayer, 2010). One of the criticisms of social sciences is that 'reasons' are not often discussed. Reasons 'presuppose languages, intentionality, particular concepts and prior understandings and interests, intertextuality, conventions of inference and evidence, and so on' (Fairclough, Jessop, & Sayer, 2010, pp. 205–206).

CDA postulates that the focus is on semiosis, which is an umbrella term for all of the different shapes of meaning that humans make every day. Semiosis is also considered to be irreducible to the single human interactions that collectively constitute it. The focus on semiosis implies texts, in the broad meaning, must be examined in regard to how meaning is generated through texts and how meaning is framed by different structures (Fairclough, Jessop, & Sayer, 2010). Semiosis is not just semiosis in itself, there must be a referent, as previously mentioned in regard to structures and briefly concerning discourses (§3.1). Therefore, a Foucauldian approach to discourse in which material practices and discourses are conflated is rejected in the context of critical realism. When analysing texts with these premises, the goal is to understand the motives of the agents for the text they produced and to arrive at causes that are not manifest in the content (Fairclough, Jessop, & Sayer, 2010).

The main focus of CDA is on practices. Social practices involve the construction of identity, representations of the world, and all practices are practices of production (Fairclough, 2010, p. 172). A practice is defined as 'a relatively permanent way of acting socially which is defined by its position within a structured network of practices, and a domain of social action and interaction which both reproduces structures and has the potential to transform them' (Fairclough, 2001, p. 122). Practices involving identities imply that there are different performances, based on social memberships such as, for instance, class (Fairclough, 2010, p. 173). 'Different identities attach to different performances' (Fairclough, 2010, p. 173). Finally, people also produce certain representations of the social world they live in and of



their activities (Fairclough, 2010, p. 173). The focus on different social practices is beneficial because it allows for a combination of the different perspectives on the social world, namely the structural level as well as action. CDA is then the ‘analysis of the dialectical relationships between semiosis (including language) and other elements of social practices’ (Fairclough, 2001, p. 123). Semiosis is also constituted by different genres, which are different ways of doing things in daily life (Fairclough, 2001). Finally, semiosis and the performance of positions is also constituted by styles. Every identity has different styles depending on which aspect of it is needed for any particular practice (Fairclough, 2001). With the use of CDA, it is possible to study the ‘way in which diverse genres and discourses are networked together’ (Fairclough, 2001, p. 124). An important aspect of this process is the fact that some ways in which meaning is structured are more dominant than others. CDA focuses on this process occurring between the individual level (our own interactions and production of text) and the social structures being formed at the macro level.

In the context of this dissertation, I have studied the marketing material in Article II considering the context of the marketing texts in relation to structures, other discourses and the reasons behind the creation of the marketing messages. Furthermore, I have considered genres; for instance, marketing text or interview transcript, and styles, which include reflections on the identities of the entrepreneurs who produced them. In this case the involved identities are multiple: tourism entrepreneur, Sámi, reindeer herder and so on.

#### **4.4.4 A practical framework to use CDA**

The framework created by Fairclough (2001) on how to study discourse through CDA is structured in the following way (Table 5):

*Table 5: Fairclough (2001, p. 125) framework of CDA as a method.*

<ol style="list-style-type: none"> <li>1. Focus on a social problem which has a semiotic aspect.</li> <li>2. Identify obstacles to being tackled, through analysis of             <ol style="list-style-type: none"> <li>a. The network of practices it is located within</li> <li>b. The relationship of semiosis to other elements within the particular practice(s) concerned</li> <li>c. The discourse (the semiosis itself)                 <ul style="list-style-type: none"> <li>• Structural analysis: the order of discourse</li> <li>• Interactional analysis</li> <li>• Interdiscursive analysis</li> <li>• Linguistic and semiotic analysis</li> </ul> </li> </ol> </li> <li>3. Consider whether the social order (network of practices) in a sense ‘needs’ the problem.</li> <li>4. Identify possible ways past the obstacles.</li> <li>5. Reflect critically on the analysis (1–4).</li> </ol>
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In Article II, which focuses on CDA of tourism websites, a version of this framework, which is adapted to the study's specific characteristic, is used and presented. Fairclough's (2001) framework is a useful tool to study discourse. The main goal has been to analyse the different themes that emerge from the marketing communication of the analysed Sámi companies in order to identify their relation to other discourses that have been found in different contexts of Sámi and Indigenous tourism. The reason why the term used is themes and not discourses is that there is a distinction between the countable word 'discourse' with plural 'discourses' and the uncountable noun 'discourse'. The latter refers to how language is used, and it refers to how meaning is made, as I will elaborate on later in this section.

Discourse is socially embedded and interpreted by individuals and groups (Zotzmann & O'Regan, 2016). The countable noun refers instead to how language is used in different domains and from a particular perspective such as the neoliberal agenda (Zotzmann & O'Regan, 2016). In order to avoid confusion between the two terms, I use the term 'themes' instead of discourses for the language use and the different perspectives in Article II, Book chapter IV and Article V. In the last two, the reason why the term is used is that the themes that have been elaborated in Article II are used to interpret the material analysed in Book chapter IV and Article V. All of the themes that are presented in Article II correspond to discourses that constitute a higher-order discourse and therefore it is confusing to use the term 'discourses'. The work of Zotzmann and O'Regan (2016) on CDA was also one of the pillars for the empirical part of the study dealing with the analysis of marketing material. Except for this important distinction between discourse and discourse(s), Zotzmann and O'Regan (2016) also talk about different approaches to CDA and about critical realism in general (§3.1).

CDA is of course a method that also has its own limitations. The analysis of discourse is often based on instances of language and how language is used. In the case presented in Article II, pictures are also part of the analysis. As previously mentioned, Davies (2008) talks about the work of reflexivity and the necessity for the researcher to reflect on the process and on her or his role in the production of knowledge during the research project. The analysis of how a certain word is utilised, the meaning I attribute to it and which pictures are used, as well as why, are all influenced by my assumptions, to some degree. The texts that were analysed were also mostly in Swedish and sometimes in English, which implies translation and the analysis of a language that is not my mother tongue. The same reflections are due for the analysis completed for Article V. As argued by Davies (2008) these are all processes that it is important to ponder upon. I have tried to mitigate the negative effects of these kinds of problems by making as many connections as possible to other research studies, and also the interviews are part of the mitigation process. By asking tourism entrepreneurs, both authors of the analysed texts and not, I can gain a broader picture of the meanings that are behind the production of the analysed

texts and pictures. This ensures that the analysis would not only come from my own interpretation of the data.

The sampling process for this part of the dissertation is explained in more detail in Article II. However, just to mention some basic assumptions, the sampling was completed by following different criteria. CDA in this case deals with some kind of social problem. Although the situation of the Sámi in tourism is not considered to be a 'problem' per se, it is a phenomenon in need of improvement. This is what the DEA (diagnosis, explanation, action) framework also advocates. The companies were chosen because of any indication that the company was Sámi and operating in tourism. In this case the specific decision to look at Sámi companies, in particular, was to avoid different ethical considerations related to the use of Sámi culture(s) by companies that are not Sámi-run. Furthermore, the study of the marketing communication coming directly from Sámi companies functions as a strengthening argument to support the interview data. The companies were found through an internet search for Sámi companies and the geographical area was limited to Sweden due to the planned interviews and to the language barriers related to this phase of the research. Furthermore, some of the websites are in Swedish as well as in English and it was considered important for me to be able to analyse both texts to gain a better understanding of the intended marketing message. The reason is that the analysis of marketing communication is based on CDA, which can be highly dependent on the researcher's interpretations. To have a sample of Sámi companies for the analysis of marketing messages, which is supported by interview data with both Sámi and non-Sámi companies, strengthens the degree of integration of the data that is being studied.

CDA is a method that mostly includes the analytical part of the process. Phase 2 (Table 5), especially implies a deep analysis of the discourse in question and the relation it has with other discourses and with other levels of reality. The websites have been analysed by discussing different wordings and images presented, which have then been classified and divided into different themes. The themes are the ones that can be found in the literature on tourism marketing communication, specifically related to Indigenous cultures. The process followed a retroductive method as there was a continuous revision of the themes based on my previous knowledge and what could be found in the empirical data. The main goal was to uncover the driving factors that characterised the marketing communication that was studied. The analysis was then based on presenting the different themes that were identified to then relate them to the discourse widespread in literature.

This process also implied a process as the one presented in the so-called circle of representation (Jenkins, 2003). This theoretical approach is not used in Article II, but it is used to conceptualise authenticity in Article III. The assumptions surrounding the circle of representation are that images repeat themselves in an endless circle as the tourists photograph what they see represented in marketing material and such

material then reflects what the tourists are photographing (Jenkins, 2003). The analysis is then an iterative process aimed at uncovering different discourses that are presented in the marketing communication of the Sámi companies and the detailed explanation is given in Article II. The themes elaborated in Article II are then used to interpret the interview data in Book chapter IV and the brochures in Article V. The coding of both materials is open for themes that do not fit in the coding matrix, as I will explain in more detail later in the dissertation text (§7.3).

#### **4.4.5 Ethical considerations in text-based methods**

Although the ethical issues of interviewing are more apparent, there are also ethical issues involved in analysing text. For instance, in a literature review of studies based on research for which data is gathered from Twitter, research ethics encompass data storage, collection and the privacy of the authors of the post. On the other hand, other authors argue that Twitter posts are available on the internet and, therefore, are public information (Zimmer & Proferes, 2014).

The websites of the Sámi companies are indeed on the internet and could be counted as public information, but out of respect for the authors I contacted them and asked if it would be acceptable for them that the full information of the Internet sites would be published for a research article, but due to the lack of response I decided to keep the websites anonymous in Article II. A similar process was followed for the brochures. The discussion is kept general and the producers of the brochures are only listed as companies or as DMOs without going into the specifics. The reason why these two kinds of sources have been treated in this way is that critical research and research dealing with Indigenous populations is research that has strong political implications. As previously mentioned in §4.4.1.1, research is always influenced by certain values and by politics. Since the topic of this dissertation is considered to be especially sensitive, a decision was made to keep both the websites and the specific authors of the brochures anonymous. However, a list of the brochures is provided as the Appendix. I have kept a record of which websites are which in an external drive protected by password and the brochures are also stored and numbered accordingly with the coding sheet in Excel.

## 5. The widely discussed issue of authenticity: a literature review

This chapter constitutes the literature review of the dissertation, which I have conducted using software to analyse the literature from a macro perspective, rather than selecting a few studies to investigate in detail. The goal of this review is to understand the thoughts that are circulating in different research realms regarding the topics of this dissertation, with a focus on authenticity. The review aims at mapping of the phenomenon under study and this is the diagnosis phase of the DEA approach. In order to propose an alternative conceptualisation of authenticity, it is first necessary to analyse how authenticity is described. The topics related to the discussion such as Indigenous tourism, Sámi tourism, as well as labels and certifications are also included in the discussion, although more detailed treatment has been given in the background (§2). Furthermore, considering that the main goal of this review is to analyse the general ideas circulating in the literature, theoretical and paradigmatic assumptions will also be investigated. This literature review is based on a thorough discussion of authenticity related to the three main topics treated in the rest of the dissertation and in the publications. The topics are *authenticity in tourism*, *indigenous tourism* (including *Sámi tourism*) and *labels and certifications in tourism*.

The research question for this literature review is:

- How is authenticity conceptualised in relation to Indigenous tourism, labels and certifications in the analysed literature?

There are different ways to conduct reviews and usually the methods are different depending on the topic treated. One way is to summarise the results of the literature review in a table depending on the appraised studies' methods, approach and so on. This is not possible in this case, since the goal of this chapter is to present previous research and how the publications included in this dissertation contribute to the topic at hand. A recent systematic literature review on literature reviews in tourism and hospitality has shown that most reviews deal with economic subjects, but marketing communication has also been quite popular. The topics have also become diverse. One of the recommendations of Kim et al. (2018) is to analyse theoretical frameworks, since this is unusual in reviews. This literature review will follow this recommendation by studying theoretical approaches to authenticity (Kim et al., 2018).

As I have mentioned, the study by Kim et al. (2018) is a systematic literature review. This method is often used in medical and health-related sciences to be aware of what studies have been performed and with which methods. Specifically,

systematic literature reviews are also used to inform health policy (Forsyth et al., 2014) and clinicians (Abuabara, Freeman, & Dellavalle, 2012). In this dissertation, a systematic literature review is defined ‘as one undertaken according to an explicit, rigorous and reproducible methodology’ (Greenhalgh et al., 2008, p. 1).

Gough and Thomas (2017) explain how reviews differ in their nature, in their rigour and in breadth. The characteristic of a review as ‘systematic’ is based on the accountability of the methods used (Gough & Thomas, 2017). Systematic reviews can be more quantitative and qualitative, and so are the included studies. There are examples of systematic reviews based on qualitative studies, as well as quantitative, in the field of tourism as well (e.g. Gomezelj, 2016; Gaudette, Roul, & Lefebvre, 2017). Different approaches to the method as it is used in tourism have also been presented by Furunes (2019). Another example of a review of qualitative studies shows a predominance of positivist and post-positivist approaches. This review is exploratory and indicates how approaches called ‘blurred genres’ and ‘crisis of representation,’ which lean towards more constructivist, postmodern and relativistic investigations were not yet that common in tourism (Riley & Love, 2000).

The review undertaken here is what Gough and Thomas (2017, p. 49) call a ‘non-systematic scoping review’ aimed at creating a synthesis of findings and is often broad. The point of using this method is that ‘a review may be very comprehensive and consider many aspects of a complex issue’ (Gough & Thomas, 2017, p. 46). This method is not systematic, but has a series of criteria to ensure transparency (Tong et al., 2012) and I follow and describe them to the best of my ability. These criteria include to account for how the studies are found, where, criteria for inclusion and exclusion, software used and the researchers involved (Tong et al., 2012). In fact, one aspect that all reviews have in common is their rigour (Gough & Thomas, 2017). In the following sections of this chapter, other aspects of this review will be specified, such as research questions and how the process was undertaken.

Potential pitfalls of literature reviews are mainly related to both conceptual as well as methodological issues (Gough, Oliver, & Thomas, 2017). For instance, it may be a challenge to mix results from different research traditions, there may be confusions related to terminology and to capacity as well as resources. I have encountered all of these constraints and I have worked meticulously; I account for all of the steps taken, although working with large amounts of data has made that difficult. The detailed description of the process of this literature review mitigated the above-mentioned limitations. The studies that were analysed in both phases of the literature review are available in the online version of the dissertation by following this [link](#)<sup>2</sup>.

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2 In the online list there are some small discrepancies in the number of PDF files that were analysed. This can be caused by an update in the Endnote software or to the availability of the files. Another possible reason is that some reports or other documents do not have an identifier and a reference. The analysed files by NVivo are always higher than the documents in the reference list. The number of studies is too comprehensive to include such information in the dissertation text.



Systematic as well as non-systematic reviews are based on a series of steps. Records are first identified, including additional records that have been found. Afterwards, duplicates are removed. When an initial screening has been completed, it is important to account for which records are excluded and why, especially after full texts have been imported. Then there is a final number of studies included (Abuabara, Freeman, & Dellavalle, 2012). Systematic and non-systematic reviews contain different numbers of studies, usually dependent on the scope and the depth of the review. Gomezelj (2016) looked at 152 studies, while Gaudette, Roult, and Lefebvre (2017) analysed 47. This guarantees that the studies are consistent and follow the criteria set by the review. The opposite side of the coin to this approach is the fact that some studies are excluded because of the criteria established by the review. Nevertheless, such studies may still have a wide audience. Especially when available open access. This is the reason why I am working with a non-systematic broad literature review by trying to include as many studies as possible and analysing them with the help of software rather than reading every single article. The upcoming sections will explain in more detail how this is done.

## **5.1 Data collection for the literature review**

As indicated in the study by Forsyth et al. (2014), the three main terms were combined with the help of different Boolean operators such as 'AND' and 'OR'. The search terms that have been used as well as the databases are indicated later in this chapter. The keywords have been kept open but not too open. For instance, the search focused on the entire word 'authenticity' rather than an open term such as 'authentic\*' because during a pilot study for this literature review it was found that this includes any publication that will ever mention the word 'authentic' in its text, while this literature review sought to concentrate on articles that would treat authenticity as a specific term. However, it is not certain that this would be the case in all of the included studies. With Indigenous and Sámi tourism, the risk is to include many articles that mention the word 'indigenous' in their characterisation of locals or local species – mostly flora and fauna – rather than Indigenous people. This issue has been mitigated during the coding and summarisation processes. I have searched for both certifications and labels, although these are different terms (as explained in §2.4.1), in order to include any variation that is pertinent to the topic. This review includes studies up until April 2019, but the results are discussed with the help of studies collected up until April 2020. The databases that have been chosen for the search are Web of Science and Scopus. A third database Ebsco was considered for inclusion, but the first two resulted in an adequate amount of literature and presented several duplicates.

This literature review was synthesised following an approach similar to the one presented by Thomas et al. (2012), which is called thematic synthesis. First the



studies are analysed through a content analysis (see §4.4.2) based on a term search on NVivo and then the studies are synthesised with the help of a more detailed analysis of studies found from a new search in the same databases. NVivo is a software that supports different kinds of quantitative and qualitative data analysis of text materials (NVivo about, n.d.). As previously mentioned, there are two searches included in this literature review. The first search was aimed at finding literature to then summarise it with Nvivo. The second search aimed at identifying themes in the literature with the help of a smaller sample of literature. This smaller sample includes both studies identified in the previous search as well as some new ones. This last phase constitutes the thematic synthesis phase of the literature review. Thematic syntheses are usually inductive (Thomas et al., 2012), but due to my approach being critical realism (see §3.1), this review follows an abductive process, which is a constant dialogue between theory and empirical data (Danermark et al., 2002). This literature review also follows Yeung's (1997) recommendation regarding collecting some data and then using it to be the basis for more data collection.

The results are summarised in Table 6, including the commands used to search for the literature. The Web of Science string also shows which indexes are used to search for the literature (Web of Science indexes). There was no time limit for the collection of the data, but Web of Science starts the search in 1975, while Scopus starts in the 1940s. For the search on authenticity, the article from 1973 written by MacCannell was added manually because it was noticed to be missing during the initial screening to collect PDF files and eliminate the remained duplicates once the articles had been imported in Endnote. Endnote is a reference management program (Endnote, n.d.). I have used different reference management programs through the years, but I chose Endnote because I could easily separate the searches in different files. For all of the searches, a first elimination of duplicates was conducted by Endnote, while further exclusions were made based on language or irrelevant topic. The literature that was excluded are also the articles that were not available as PDF files. My papers on authenticity have also been excluded from analysis. For the Indigenous tourism search, I have also attempted to exclude the articles that were referring to indigenous in one of its meanings, which is 'native of an area', and this is often used in the natural sciences. However, as the coding shows, some articles are still included in the analysis (Tables 21 and 22 in the Appendix). This is partly because some articles were about natural sciences, but also included the interaction of Indigenous populations. One example is the article by Catibog-Sinha (2010) titled 'Biodiversity conservation and sustainable tourism: Philippine initiatives'. The appraisal was done by checking the title, the journal and the abstract. For the search on labels and certifications, a handful of articles were excluded because they did not include any meaningful reference to tourism. This was determined by checking the title, the abstract, as well as the journal. There may be other articles that should have been excluded but that were included anyway, as in the previous cases. In this instance there was not

so much material that could not be included in NVivo, since the number of book chapters in this case was limited; the articles were mostly available in the libraries that I have access to.

In Table 6, one of the sections shows a search related to the summarisation of the studies. This is the command and the literature that has been used for the second phase of the process. As mentioned by Thomas et al. (2017), thematic syntheses are based on a series of codes which can be emergent from the data or predefined. The process of coding is explained in more detail in the next section, but this additional search was used to summarise the coding that resulted from the data. The search was conducted in the same databases, Scopus and Web of Science, but with different search terms. Some of the studies are overlapping between the studies used for the analysis and the ones that were analysed, which is a way to look at some of the studies from the searches in more detail. The analysis of the 368 articles was conducted by focusing on the abstract and the conclusions. For books, the analysis focused on chapters about authenticity. In case the chosen sections did not offer enough explanation on how authenticity is treated, the study or book was read in its entirety. Some studies were eliminated because authenticity was only mentioned briefly. Authenticity is the main concept treated in this dissertation and this is why it has been used as a guiding concept to unite the first independently analysed searches in the literature on three separate topics.

This latest search was limited to 'social construction' or 'socially constructed'. These terms have also been chosen to avoid the confusion between constructionism and constructivism that permeate research in tourism, as pointed out by Pernecky (2012). In this dissertation, I do not delve too deeply into these issues as it is not the focus of this research, but being aware of the problem I have tried to use keywords that will find literature no matter which terms are used. The focus on 'social construction' is due to the fact that the discussion on authenticity is based on providing an alternative to relativistic assumptions and already in the first phase of this analysis this approach was found to be prominent. This is also important because the socially constructed nature of our interpretations of reality is an important aspect of critical realism. Furthermore, social construction, regarding authenticity, is an approach that is very close to critical realism and deserves deeper investigation.

For this latest search (Table 6), the middle step after the doubles were excluded was not recorded. The reason is that the process of finding and analysing literature has been iterative, with the size of the analysis changing constantly. One reason was that some findings were edited books, which warranted more investigation of the individual chapters. Furthermore, the search on Web of Science was refined by the use of the keyword 'tourism' because the results were between 4,000 and 5,000 results no matter the criteria that were used to refine it.

### **5.1.1 Epistemological assumptions**

Critical realism (see §3.1) is based on a reality that is separate from the view that both the researcher as well as other people have on it. Our perceptions of reality are considered very important, but do not constitute reality. Epistemological assumptions can have great influence on the inclusion of studies in the systematic literature review as well as on methods chosen to conduct the review itself (Gough & Thomas, 2017). This review is not systematic, but the paradigmatic assumptions on the method are the same.

Grant and Booth (2009, as cited in Edgley et al., 2016, p. 323) recommend to 'keep options open, so that researchers can be encouraged to think laterally and be open to possibilities.' One implication of this approach is that one should look outside of the boundaries of the literature that one would typically look at. In the case presented by Edgley et al. (2016), the point is to include even philosophical and sociological literature to a medically oriented literature review. In this case, I have included literature from all possible disciplines, except for a few exclusions based on an irrelevant topic. The criteria for exclusion will be mentioned later. This also follows the recommendation made by Bhaskar, Danermark, and Price (2018) on the role of interdisciplinarity in order to gain the best possible knowledge of the reality of a certain phenomenon. Edgley et al. (2016) also recommend reflection on the concept chosen and if there are any other concepts that may have not been considered. The search terms for this review are rather specific, but the inclusion criteria were not. The reason why terms such as 'genuineness', for instance, have not been included in the search is that I was interested in the specific term of authenticity from a scientific point of view. The same can be argued for Indigenous and Sámi tourism as well as labels and certifications. In the case of the latter, both terms have been included to ensure that as many studies as possible would be incorporated.

Edgley et al. (2016) mention that it is good to include books and edited volumes. I have done so through the search criteria; however, the retrieval of this kind of material is not as easy as with articles. Only a few book chapters could be retrieved for the first phase of the analysis. Another relevant aspect of a review based on critical realism is the possibility 'to explore something radical, test assumptions and perhaps challenge established conventions' (Edgley et al., 2016, p. 325).

Table 6: The summary of the searches and the included studies.

Search	Search term in Scopus	Search term in Web of Science	Results	After 1 <sup>st</sup> elimination	Analysed studies	Studies listed online
Authenticity	( TITLE ( <i>authenticity</i> AND <i>tourism</i> ) OR ABS ( <i>authenticity</i> AND <i>tourism</i> ) OR KEY ( <i>authenticity</i> AND <i>tourism</i> ) ) AND ( LIMIT-TO ( DOCTYPE , "ar" ) )	TOPIC: (authenticity AND tourism) OR TITLE: (authenticity AND tourism) Refined by: DOCUMENT TYPES: ( ARTICLE ) Timespan: All years. Indexes: SCI-EXPANDED, SSCI, A&HCI, CPCI-S, CPCI-SSH, ESCI.	74 book chapters on Scopus and 2 on Web of Science, 1007 articles on Web of Science and 829 on Scopus.	1190	961	947
Indigenous tourism	( TITLE-ABS-KEY ( indigenous ) AND TITLE-ABS-KEY ( tourism ) OR TITLE-ABS-KEY ( sami ) AND TITLE-ABS-KEY ( tourism ) OR TITLE-ABS-KEY ( saami ) AND TITLE-ABS-KEY ( tourism ) )	TOPIC: (indigenous) AND TOPIC: (tourism) OR TITLE: (indigenous) AND TITLE: (tourism) OR TOPIC: (saami) AND TOPIC: (tourism) OR TITLE: (saami) AND TITLE: (tourism) OR TOPIC: (saami) AND TOPIC: (tourism) OR TITLE: (saami) AND TITLE: (tourism) Timespan: All years. Indexes: SCI-EXPANDED, SSCI, A&HCI, CPCI-S, CPCI-SSH, ESCI.	688 articles on Web of Science and 0 chapters, 1077 articles and 156 book chapters on Scopus	1179	712	694
Labels and certifications	( TITLE-ABS-KEY ( label ) AND TITLE-ABS-KEY ( tourism ) OR TITLE-ABS-KEY ( certification ) AND TITLE-ABS-KEY ( tourism ) )	TOPIC: (label) AND TOPIC: (tourism) OR TITLE: (label) AND TITLE: (tourism) OR TOPIC: (certification) AND TOPIC: (tourism) OR TITLE: (certification) AND TITLE: (tourism) Refined by: DOCUMENT TYPES: ( ARTICLE ) Timespan: All years. Indexes: SCI-EXPANDED, SSCI, A&HCI, CPCI-S, CPCI-SSH, ESCI.	437 articles on Web of Science and 0 book chapters, 187 articles and 22 book chapters on Scopus.	510	398	393
Summarisation studies	( TITLE-ABS-KEY ( tourism ) AND TITLE-ABS-KEY ( authenticity ) AND ALL ( social AND construction ) OR ALL ( socially AND constructed ) )	TOPIC: (tourism) AND TOPIC: (authenticity) AND TOPIC: (social construction) OR TOPIC: (socially constructed) Refined by: TOPIC: (tourism) Timespan: All years. Indexes: SCI-EXPANDED, SSCI, A&HCI, CPCI-S, CPCI-SSH, ESCI.	374 references on Scopus and 107 in Web of Science	Not recorded	368	368

## 5.2 Results of the literature review

In the course of the discussion of the results of the two phases of the literature review, several tables and percentages will be presented. Although this may indicate that this review is quantitative in nature, it is considered to be qualitative because of the coding process. I have provided detailed information on how the studies were found and included to be as systematic as possible, but the coding process is based on the knowledge I have acquired on authenticity during the course of PhD studies and while reading more and more literature on the topic. In order to integrate my assumptions when coding, after the categories had been elaborated as tables, an analysis of a selection of literature was used to summarise the categories in more overarching themes including all of the three main concepts treated in the dissertation.

The first step once all of the literature found in the first phase of the process was uploaded in NVivo, was to run a word frequency search. This was done separately for all of the first three separate searches. This kind of query shows a list of words. This was done by including the most common 500 words, which are at least 5 characters long and including synonyms, so NVivo will automatically include 'genuine' together with the recurrent 'authenticity' words. An example is shown in Figure 2. NVivo indicates the word length, how many times the word is mentioned, the weight of the word and then the synonyms that NVivo has identified. The percentage beside the count is the weighing and it allows for the total percentage to always be 100% even if the search for similar words may result in an overlapping of words (QSR International, n.d.).

The results were then put in alphabetical order rather than 'most frequent to less frequent' to facilitate the selection process and to avoid only the frequent words becoming nodes and codes. A node is a group of codes. Sometimes I alternate the word with 'categories' for the sake of variation. Words that are contained in these nodes or categories are usually referred to as terms or words. The words that would fit as codes were selected. The process was first to select as many codes as possible and then to incorporate and reduce. Further reduction is provided by a closer analysis of 368 studies. Considering that the search includes common words over 5 characters long, the Sámi will not be included in this analysis, unless spelled Saami and mentioned often.

Once the 500 most common words were ordered alphabetically, I chose words that were found to be relevant, I right-clicked on them and chose the option to make them a code. Each node was given a name that was both explanatory to its meaning as well as easy for me to recognise. Words related to authenticity became a node called 'Authenticity'. The word 'genuine' and its synonyms became a code of 'Authenticity'. In NVivo it appears as following:

- Tourism (node)
  - o Tourists (code)
  - o Destination (code)
  - o Visitors (code)
  - o Travel (code)
  - o Visit (code)
  - o Adventure (code)
  - o Tours (code)
  - o Hospitality (code)
  - o Hotel (subcode)
    - Leisure (code)
  - o Ecotourism (code)

In this case the label ‘Tourism’ that I gave to the node was the same one that NVivo had found and so are all of the others presented in the example included here. The terms were clustered together based on the topic of the search and how often I encountered a related word. Often a word is not made a code initially, but after finding several related words a code was created.

Sometimes the same word would be included in a different code based on the synonyms; words such as ‘state’ are connected to an institution, and sometimes they are connected to ‘control’ (see Tables 17, 20 and 22 in the Appendix). The selection of codes and categories, as previously explained, was also based on a pilot test I ran to learn how to use NVivo more effectively. I completed the coding in an abductive process in which as many codes as possible were initially included and then they were clustered based on the synonyms that were included. The coding of the *authenticity* search was the first, so it served as a template for the other searches since similar terms were identified in all of the three searches.

Word	Length	Count	Weig <sup>▽</sup>	Similar Words
tourism	7	27339	0.96	tourism, tourism', 'tourism, tourism', tourism'sco2, tourism'sstupid, tourisme, touristimes, tourisms
environmental	13	11633	0.41	environmental, 'environmental', environmental', environmentalism, environmentalism', environmentally, 'environmentally
hotel	5	7911	0.28	hotel, hotel', hotel'', hoteles, hoteling, hotels, hotels', hotels', hotels''
tourist	7	9305	0.16	holidaymaker, holidaymakers, holidaymakers', holidaymaking, tourist, tourist', touriste, touristed, touristes, touristic, touristic', touristically, tourists, tourists', tourists', tourists'', tourists'satisfaction, touristy
beach	5	3516	0.12	beach, beach', beach'', beaches, beaches', beaches''
journal	7	6914	0.12	'journal, diaries, diary, journal, journalism, journals
certification	12	3408	0.12	certificate, certificated, certificates, certification, certification', certification'', certifications, certifications'

Figure 2: Word frequency results, an example (source: Author).

Based on the word search of NVivo, I have created coding tables, which are presented as Tables 17–22 in the Appendix. In Table 7, an example of the coding

tables based on the terms found through the search results from NVivo is presented. These results are from the search on authenticity. In the Appendix, it is possible to see the original tables that I created to support the coding of the three searches; when the thematic analysis based on the second search was completed, the three searches were joined, focusing on the links between them. As I have explained earlier, some of the studies used for the summarisation process are the same as the one analysed. The analysis of the literature also provides additional information about some codes and possible classification of certain words and their probable actual meaning.

*Table 7: Example from the coding table from authenticity.*

<b>Authenticity</b>	<b>Commodification</b>	<b>Tourism</b>
Actual	Commodification2	Adventure
Construction	Consumer	Destination
Existential	Goods	Ecotourism
Objective	Product	Hospitality
Original	Retail	Hotel
Perceived	Shopping	Leisure
Phenomenology	Industry	Tourists
Postmodern		Tours
Similar		Travel
		Visit

The results of the content analysis phase of the literature review are presented with the help of word cloud visualisations (Figures 3, 4 and 5), which are the words that NVivo has found to be the most frequent in the analysed articles. For all of the three searches, tourism is the main word associated with the term, which is not surprising considering that this is the topic of the literature review. As shown in the word cloud visualisations presented later in this section (see Figure 3), many of the words related to authenticity are not surprising also taking into consideration a close examination of the available literature.

Words that I expected to be associated with authenticity such as ‘existential’, ‘experience’, ‘traditional’ and ‘heritage’ are clearly visible in the word cloud (Figure 3). All of the three terms are analysed separately, but are closely intertwined. In fact, the word ‘indigenous’ is prevalent in the ‘authenticity’ search. The word ‘environmental’ is also present in this search. It is in fact possible to see words that refer to journals’ names and to research in general. Instead of eliminating some words from the search, the coding was used to choose the most relevant terms to discuss the literature. In this section, I will present a summary of the coding efforts based on common themes and these will be discussed with the help of the previously mentioned literature



that I analysed in detail. Since authenticity is the main concept discussed in the dissertation, it will be the common theme used to discuss the results of all of the three searches.

### **5.2.1 Objective and subjective conceptualisations**

As previously mentioned, authenticity is often conceptualised in terms of objective, constructed and existential dimensions (e.g. Wang, 1999). Objective authenticity, also called object authenticity, is based on a view of authenticity as a dichotomy: either something is authentic or not. Although usually criticised, this way to describe authenticity is still seen as relevant in certain contexts (Mkono, 2013a); for instance, when tourists complain about fake performances and a lack of handmade products (Abdelfattah & Eddy-U, 2019). Object or objective authenticity is also related to a past that never existed (Albera, 2014) and to stereotypes (Stanley, 2012). Objective authenticity is also associated with an Indigenous population in a recent mixed-methods study (Suhud, Tarma, & Maulida, 2019). Tourists look for 'real' or realistic elements (Fife, 2004; Jansson, 2010) and the authenticity of historical objects is considered very important (Lin, Yeh, & Lee, 2019). It has been argued that tourists cannot actually experience authenticity, everything they experience is inauthentic (Bruner, 2001; Redfoot, 1984).

The unlikelyhood of experiencing authenticity is also connected to postmodernity (Hughes, 1995; Smith & Duffy, 2003). Some studies have argued that tourists are aware of this impossibility, but are willing participants (Karpovich, 2010; McMullen, 2014; Wong, 2013). Furthermore, postmodernity is also embedded in tourists adopting different lifestyles (Kannisto, 2018) or avoiding too 'touristic' activities (Olsen, 2002). 'Postmodern' has been coded in the NVivo search (Table 17 in the Appendix). Authenticity can also be the result of a negotiation between real and fictional (Sjöholm, 2010; Torchin, 2002). Tourism experiences visiting an ethnic minority can help tourists 'to escape from the alienation of modernity and supporting continuity of self' (Sang, 2020, p. 161). Beer (2013) argues that although objectivity cannot be established and that a postmodern view of existential authenticity can be reasonable, it can be difficult to establish limits to the relativism. Beer (2013) concludes that it may be best to just try to understand how to come to such conceptualisation of authenticity without judging them. In fact, tourists cannot be seen as a mass in search of the same things (Vainikka, 2013).

As an alternative to postmodern and relativistic conceptualisations of authenticity, Lau (2010) theorises authenticity as a realist concept, which implies that object authenticity can be assessed and with more knowledge the tourists can better appraise it as well. Discourses and social constructions are still relevant in this context, but authenticity is not determined by them (Lau, 2010). In the NVivo search, categories connected to knowledge, learning and education (*knowledge*), and 'discourse' are common (Tables 17, 19 and 21 Appendix). Discourses are, for instance, a relevant

influence on tourism based on ‘bucket lists’ (Thurnell-Read, 2017). In order for tourists to accept a historical village as authentic, which is something that helps a destination, more knowledge and education should be transmitted to them. Knowledge transfer is also connected to authenticity and to the authenticating role of guides (García-Almeida, 2019). Additionally, knowledge and learning are very important to achieve sustainable rural tourism (Li et al., 2019). Tourists do not have much knowledge on the culture and what is authentic (Yang, 2011).



Figure 3: Word cloud of the authenticity enquiry (source: Author).

Authenticity is something that it is perceived and/or constructed, usually by the tourists (Dalecki, 2011; Hall, 2007a; Marine-Roig, 2015; Mura, 2015; Rickly-Boyd, 2012b; Åstrøm, 2018) but also by artists (Povlsen, 2010; Sheehan, 2014). Furthermore, it is often treated subjectively (Batat, 2015; Foster, 2013; Griffith, 2013; Henderson, 2005). In the NVivo coding, there is a category related to people’s subjective identity, but in this case this category is called *personal* or *perspective*. The words collected for this node are, for instance, ‘experience’, ‘perspective’ and ‘identity’ (Tables 18 and 20 in the Appendix). This category is also present in the search on *labels* and *certifications*. In the analysis there are several codes related to ‘construction’, ‘making’, ‘perception’, ‘interpretation’, ‘creating’, ‘forming’, ‘representing’ and ‘interpreting’. Some of these words, together with, for instance, ‘existential’, are visible in the word cloud related to authenticity (Fig. 3). The subjective dimension is also confirmed by a systematic literature review on dining experiences. The focus of the analysed literature is also on the previously described object authenticity (Le et al., 2019). Another kind of authenticity, called ‘emergent’ is described as a kind of authenticity that is more negotiable rather than an objective concept (Cohen, 1988;

Day et al., 2015; Heitmann, 2011; Jamal & Hill, 2004; Larsen, 2011; Ramshaw, Gammon, & Huang, 2013). Authenticity also emerges from encounters between tourists and hosts (Wei, Qian, & Sun, 2018).

Perceived authenticity is connected to some elements of the natural environment (Hall, 2014; Mantecón, & Huete, 2008), the built environment (Katahenggam, 2019; Michel, Buchecker, & Backhaus, 2015; Shannon & Mitchell, 2012), cultural environment (Mantecón & Huete, 2008), unspoilt environment (Phommavong & Sorensson, 2014), as well as in the promotion of locality (Hultman & Hall, 2012). Locality and authenticity are also relevant to Airbnb experiences (Roelofsen, 2018). Regarding Airbnb, authenticity determines the posting of a positive review after the stay (Zhu, Lin, & Cheng, 2019). Perceived authenticity is connected to successful events (Pinson, 2017) and is different across different groups of tourists (Chhabra, Healy, & Sills, 2003). The word 'events' is included in the word cloud related to authenticity (Fig. 3). Perceived authenticity is also connected to the purchase of souvenirs (Hitchcock, 2013).

The focus of existential authenticity is on subjective experiences (Berdychevsky, Gibson, & Bell, 2013; Canavan, 2019; Everett & Parakootathil, 2018; Lev Ari, & Mittelberg, 2008; Rickly-Boyd, 2012a; Steiner & Reisinger, 2006; Vespestad, & Hansen, 2020) and the same is true for constructed authenticity (Berendse & Roessingh, 2007; Breathnach, 2006; Haldeman Davis, 2007; Herbert, 2001; Houston & Meamber, 2011; Månsson, 2010), negative authenticity (Zhou et al., 2018), failing authenticity (Ringgaard, 2010) and brand authenticity (Busser & Shulga, 2018). Kaul (2009, pp. 152–166) talks about authenticity as constructed, but he also argues that some views on authenticity are more credible than others. Existential authenticity is also related to the success of medical tourism (Chambers & McIntosh, 2008; Cook, 2010) and climbing (Vespestad, Lindberg, & Mossberg, 2019) as well as extreme sports (Gyimóthy, 2010). Existential authenticity and authenticity in general are relevant in the interaction between tourists and Indigenous peoples (McIntosh & Johnson, 2004; Walsh & Swain, 2004) and other local populations (Wearing, McDonald, & Ankor, 2016). Approaches based on phenomenology are also highly subjective (Curtin, 2005; Nielsen, 2010). Phenomenology is present in the coding from the NVivo search (Table 17 in the Appendix).

Tourists have been divided into typologies based on their preferences regarding authenticity (Cohen, 1979). Instead of typologies, May (1996) argued that it would be better to understand the construction of authenticity by different people in different situations. Authenticity has also been conceptualised as a moving fixed concept: what is considered authentic will be fixed for a while but will change with the passage of time (Fagence, 2019).

### 5.2.2 Marketing

As previously mentioned, authenticity is also connected to marketing communication and representations. Indigenous populations are often presented stereotypically in tourism marketing (Lane & Waitt, 2001; Yea, 2002). This word is visible in the word cloud for authenticity (Fig. 3). In the NVivo search, there is a node referring to marketing and promotion (*shows*). This node contains words that refer to describing, depicting, representing and promoting. The node, which is closely related to advertising and marketing (*shows*), is also present in the *indigenous* and *labels and certifications* searches (Tables 17, 19 and 21 in the Appendix). Furthermore, in this coding category, pictures and photography are also connected to authenticity. When photographing, tourists look for uniqueness and a distancing from mass tourism. Sometimes visitors choose to not photograph in order to not lose existential authenticity (Cederholm, 2004).

Images from popular media and other channels influence and reproduce tourists' expectations of authenticity (Berendse & Roessingh, 2007; Condevaux, 2009; Denti, 2015; Haldeman Davis, 2007; Nost, 2013); this includes guidebooks (Ogden, 2019). Covers of music albums are among these channels (Connell & Gibson, 2004; Connell & Gibson, 2008). Difference is what is often stressed in tourism advertising (Dann, 2000) and is one of the main components of authenticity, especially related to Othering (Maddox, 2015). One example is the contrast between rural and urban (Mordue, 2009). Authenticity is also seen as something that should be emphasised in marketing (Mura, 2015). Place promotion constructs the image of a place, rendering more objective aspects of authenticity not that relevant (Herbert, 1996). Authenticity is also a very important aspect of brand building (Gran, 2010) and place-branding (Hornskov, 2010; Ooi & Stöber, 2010). Branding is a dimension present in the NVivo coding (Table 17 in the Appendix). Marketing should, instead of concentrating on passing idylls, show contemporary reality (Baum, Hearn, & Devine, 2007) and it has been argued that promotion should focus more on existential authenticity (Zerva, 2015).

Authenticity is generally related to performance (Zhu, 2012), which is present in the coding from NVivo (Tables 17, 19 and 21 in the Appendix). One example is the case of subcultures (Lashua et al., 2014), backpacking (Shaffer, 2004), sex tourism (Padilla, 2008) and visits to a ghost town (Wood, 2020). Performance and authenticity are also related to authentication (MacDonald, 2018; Mkono, 2013b) and to Sámi tourism experiences (Overend, 2012). In particular, Overend (2012) argues that the performance of the guided tour is the most important aspect of the experience, since it affects the interpretation of the site; 'authenticity' or truthfulness of the information is less relevant.

### 5.2.3 Labels and authentication

Authenticity, also connected to labels, is described as something that is in the interest of heritage professionals because of their work with assessing it, making authenticity a common topic of research on heritage (Su, Li, & Kang, 2019), while labels are involved in the authentication of souvenirs (Swanson & Timothy, 2012). Regulation, which is present in the NVivo coding (Table 21 in the Appendix), is a way to protect the authenticity of Indigenous heritage (Zhu & Liu, 2020). On the other hand, greater authenticity does not translate into profits and definitely not 'greater social control over historic representation and interpretation' (Barthel-Bouchier, 2001, p. 238).

The involvement of heritage professionals in story-telling and dominant discourses are involved in the production of e-guides (Bohlin & Brandt, 2014), as well as in conventional face-to-face guides and other heritage-related or museum staff (Coupland & Coupland, 2014; Ferguson, Walby, & Piché, 2016; Gijanto, 2011; Joyce, 2013; King, 2006). Guides are involved in the staging of authenticity (Walby & Piché, 2015) and authenticity is involved in their performance (Williams, 2013). Museums are part of the coding with NVivo (Tables 17 and 19 in the Appendix) and are described as being well-positioned to collect more information on how tourists understand authenticity (Prentice, 2001). In the process of storytelling and heritage tourism, time is considered an important dimension of authenticity (Hannam & Ryan, 2019; Luo & Sun, 2015). Preservation is not only a concern for heritage professionals and museum personnel, but it is described as a preoccupation of the tourists (Chaigassem & Tunming, 2019). In some cases, conservation efforts can turn places into popular heritage attractions (Guttormsen & Fageraas, 2011).

The work of heritage professionals relates to authentication, which is related to objective and subjective dimensions of authenticity and has been discussed in relation to American musical heritage (Chaney, 2017), watchmaking (Jeannerat, 2013), King Arthur's birthplace (Jia, 2009), the Holocaust (Knudsen, 2006) and rural tourism (Foster, 2013). Authentication is discussed in general terms by Cohen and Cohen (2012a) and has been suggested as a solution to the issue of ethnic tourism by Xie (2010). The book maps a wide array of stakeholders involved in ethnic tourism, all of which are included in this literature review. Governments, local populations, tourists and tourism businesses have different perspectives and interests connected to authenticity, commodification, cultural evolution, museification, autonomy, regulation, mass tourism and ecotourism. These different dimensions and views on them overlap and are intertwined with each other (Xie, 2010).

Another category from that NVivo coding that is worth mentioning, is the one related to the environment, which is called *environment* or *environmental* (Tables 18, 20 and 21 in the Appendix). In this case, different words related to the ecosystem, to biology and to sustainability are included. This is also the category that is most influenced by studies of natural science that were included in the analysis

either because I missed them or because the topic was related to the interaction of Indigenous populations with their surroundings. Words related to the environment are prominent in the search on *labels* and *certifications* (Fig. 4).



Figure 4: Word cloud of the labels and certification search (source: Author).

The results regarding *labels and certifications* is not a surprising result, especially considering that many certifications and labels are connected to the environment as shown in Table 21 in the Appendix. Other words that are also not surprising are ‘certification’ and ‘hotel’. On the other hand, the word label does not appear in the word cloud, which is an interesting find. The word ‘system’ and ‘criteria’ appear instead. Other words connected to labels and certifications are ‘responsibility’, ‘factors’ and ‘quality’. The latter is present in the indigenous search. This is related to the category *characteristics* and *quality* (Table 20 in the Appendix).

#### 5.2.4 Power and control

In the NVivo coding, one of the categories is called *control* (Tables 17, 19 and 21 in the Appendix). These have been previously discussed. The words that are included can point at institutions exercising an overreaching power on different aspects of Indigenous tourism, labels and authenticity. In the *control* node, there are positive wordings related to Indigenous people having control of their culture and activities. Connected to the category of *control* is the one of *conflicts*, which is quite small but relevant in the case of Indigenous peoples. In the NVivo coding regarding labels, there are terms related instead to ‘challenges’. This coding also connects to *power* and *ownership* (Tables 17, 19 and 21 in the Appendix) and who decides with regard to



authenticity (Duval, 2004; Shepherd, 2002; Su, 2018; Yang, 2011), especially when it concerns heritage (Yasuda, 2010). For instance, the conceptualisation of the elite regarding heritage can influence authenticity (Gotham, 2007; Silverman, 2002), although authorised versions of authenticity are not always the most successful in being absorbed and re-communicated by the tourists (Giblin, 2017). The reference to elite is coded in the NVivo search (Table 17 in the Appendix).

Furthermore, objects can be verified as authentic with measures, which can be based on certifications. The discussion is then on how such measures are established (Timothy, 2014). From a heritage viewpoint, Watson (2015) argues that authentic experiences can arise from inauthentic objects and even in this case, the question is who is going to assess if something is authentic or not. This is once again related to *control* and to coding on *standards*, which is common for labels. For instance, Indigenous population representatives can ‘regard themselves as the owners of their collective image and presentation’ (Kirtsoglou & Theodossopoulos, 2004).

Poverty is seen as symbolising authenticity in certain contexts (Carpenter, 2015; Cole, 2007; Crossley, 2012; Gupta, 2016; Handayani, 2017), as well as primitivism (Cole, 2007). The perspective of the local populations on heritage are increasingly considered important. This relates to the code ‘memory’, when locals’ narratives integrate official heritage discourses (Dryjanska, 2015). There are also several codes related to ‘place’ (Tables 18, 20 and 22 in the Appendix) in relation to the importance of the local communities’ participation in heritage conservation (González Martínez, 2016; Xu, Wan, & Fan, 2014). Memory is also related to authenticity and self-discovery (Marschall, 2015). The coding for place is present in all of the searches. This included words related to community, except for the case of the indigenous query, which contained words such as ‘nationalism’ and was placed in the *control* node. In the *place* category, there are some interesting codes such as words related to accessibility and disabilities, which could be related to certifications or labels attesting a place’s degree of accessibility. Place is an important dimension connected to the geographical dimension of authenticity in relation to souvenirs and souvenirs’ meaning (Hashimoto & Telfer, 2007; Swanson & Timothy, 2012).

As in the previous coding process, I went back and forth between codes, word synonyms and the coding for the *authenticity* enquiry, which was used as an additional matrix to cluster the first coding efforts. There are several communalities between the coding for *authenticity* and *indigenous population*. On the other hand, the meaning of certain words in the *control* node was also different relating to the *established-institution* node. These two nodes for *authenticity* and for *indigenous peoples* distinguish between institutions that are simply mentioned and have similar synonyms, such as ‘state’ in this case. The same word was included in the *control* node for the authenticity search (Table 17 in the Appendix) because it was associated with synonyms hinting at a power relation, as in the case of the *authenticity* search. In continuation of the discussion on Indigenous populations, authenticity



is an important component of Indigenous tourism (McIntosh, 2004; McIntosh & Johnson, 2004), which is also something that is reflected in the NVivo coding (Table 19 in the Appendix).

Another issue that is present in the NVivo searches is the possibility of exercising *control* and 'ownership' in the context of Indigenous tourism (Table 19 in the Appendix). Adams (1997) argues that tourism development is not always associated with a loss of agency. This is confirmed by another study by Alvarado (2019). Heldt Cassel and Miranda Maureira (2017, p. 9) argue that 'self-definition of authenticity was suggested as most beneficial for the Indigenous groups'. Indigenous enterprises should also be facilitated (Talaat, 2015). Furthermore, as in the case of the Sámi, 'indigenous hosts are confronted with the difficulty of balancing their authentic selves with demands of the service encounter with tourists' (Hsu, 2018, p. 120). To have an Indigenous (McIntosh, 2004; Yang & Wall, 2009b) and local (Su, Wall, & Ma, 2019) involvement in tours is an important aspect. 'Conservation' efforts, also related to *control* (Table 19 in the Appendix), are connected to Indigenous populations (Alvarado, 2019; Bresner, 2014; Rogers, 1996).

### **5.2.5 Identity and heritage**

The appreciation of authenticity related to the production of crafts and souvenirs is common in research. In the coding of NVivo, this is expressed in the 'artefacts', 'handicrafts', and 'souvenirs' codes, the latter two prominent in the search on Indigenous populations (Table 19 in the Appendix). This concern has been identified in terroir products (Chaopreecha, 2019). Authentic souvenirs are appraised through elements such as workmanship, aesthetic, use and historical integrity (Littrell, Anderson, & Brown, 1993) but also through the tourists' own narratives (Notar, 2006). The production of souvenirs locally is a way to protect authenticity and to resist globalisation (Wherry, 2006) and should be supported in order to maintain authenticity (Yang & Wall, 2009a), but not with narrow definitions of authenticity (Seligmann & Guevara, 2013).

In this regard, research on authenticity often refers to cultural aspects (*cultural*) and this node is very similar to the corresponding categories for the *authenticity* coding (Table 17 in the Appendix). Authenticity and culture are important aspects of tourism (Debeş & Alipour, 2011). Food, which is indicated in the codes as 'cuisine', is also an important element of the authenticity of a place (Ellis et al., 2018; Fletchall, 2016; Fusté-Forné, 2016). This is related to specific cooking techniques and ingredients (Keyvanfar et al., 2018; Orden-Mejía & Zambrano-Conforme, 2020; Skinner, Chatzopoulou, & Gorton, 2020), gastronomic or culinary experiences (Kivela & Crofts, 2009; Luchaprasith & Macleod, 2018; Mkono, 2012; Mkono, 2013c; Noor, Nair, & Mura, 2015; Testa et al., 2019; Williams, Yuan, & Williams, 2019) and restaurant workers' experiences (Moufakkir, 2019). Authenticity is involved in the staging of the experiences of tourists at a culinary school in Thailand

(Walter, 2017). Another aspect present in the NVivo coding under culture is ‘architecture’, which is also related to authenticity (Larsen, 2010). Words related to architecture, heritage, ecotourism and tradition are clearly visible in the word cloud related to the indigenous search (Fig. 4). Architecture is also visible in the word cloud for the authenticity search (Fig. 3).

An aspect that is important to consider is the identity of the locals (Bernardo, Almeida, & Martins, 2017; Lichrou, O’Malley, & Patterson, 2017; Rivero, 2019) and how host-guest interactions are at the basis of authentic experience and perceived authenticity (Croes, Lee, & Olson, 2013; Dredge & Gyimóthy, 2015; Gale, Bosak, & Caplins, 2013; Gillen, 2016; Graml, 2004; Mei, Hågensen, & Kristiansen, 2020; Souza et al., 2019). ‘Local’ is present in the NVivo coding, classified as *place* (Table 18 in the Appendix). Reconstructions of the past in the context of festivals and rurality are closely related to the past as well as place (Paniagua, 2016). More meaningful interactions with the locals in the context of existential authenticity are considered positive for promoting sustainability (Canavan, 2018; Cornelisse, 2020). Social sustainability can be achieved in the context of Indigenous tourism if communication between different stakeholders is improved (Zhuang et al., 2017). Authenticity and Indigenous tourism or tourism related to a place’s native population are strongly connected. For instance, cultural sustainability is described as a positive approach to avoid disempowerment and commodification (Chew, 2011), also in relation to ecotourism (Debeş, 2011).



Figure 5: Word cloud of the indigenous and Sámi tourism search (source: Author)

Tourism can, in fact, create an unbalanced relation between exoticism and economic benefits (de la Maza, 2016). Commodification or commoditisation can,

in fact, be negative occurrences (Terzano, 2014), especially when seen as corruption (Oakes, 1992) or a loss of authenticity (Macdonald, 2013). On the positive side, commercialisation can result in empowerment (Cole, 2007; de La Barre, 2013; Du, 2015) for both tourists and producers (Cohen, 1988). In order to achieve a positive outcome, there should be a balance between commercialisation and conservation (Timothy & Prideaux, 2004) and between authenticity and commercialisation (Zhou et al., 2015). Terms related to sustainability and commercialisation are present in the NVivo coding as well (Tables 17–22 in the Appendix).

Authenticity is a component of Indigenous tourism (Butler & Hinch, 2007; Talaat, 2015). Indigenous populations react differently to tourism in relation to authenticity. In some cases, the involvement in tourism results in pride, but sometimes Indigenous populations feel backwards and left out because of the attention from the tourism industry (van Beek, 2003). Authenticity is also a quest for the Other (Ateljevic & Doorne, 2005; Llamas & Belk, 2011; Lorea, 2013; Padilla, 2007; Smith, 2018; Tan, & Mura, 2019). This applies to the authenticity attributed to locals in the case of Switzerland (Duchêne, 2009) and Chinatown in San Francisco (Rast, 2007). The Other is often stuck in time (Crowe-Delaney, 2018; Norum & Mostafanezhad, 2016) and the quest for the Other can be a way to achieve a 'transformative experience' (Noy, 2004, p. 93). Legislations and rights related to authenticity are also very important, especially when tourism is developed by external operators (Lane & Waitt, 2001). Indigenous populations (Guerrón Montero, 2015) and other local populations (Sorokina, Wang, & Cobos, 2018) can display resistance in their encounter with the tourists and the focus is on issues of control over what is authentic. Authenticity is not often treated from a perspective of the supply side (Croes, Lee, & Olson, 2013; Di Domenico & Miller, 2012).

Identity has been coded in the NVivo search related to Indigenous populations, but even related words such as 'memory' and 'emotional' are present in the search related to authenticity (Tables 17, 18 and 20 in the Appendix). Related to sustainability is the environmental aspect connected to authenticity and wildlife conservation (Curtin, 2005), as well as the hospitality involved in organic farming (Deville, Wearing, & McDonald, 2016). Furthermore, 'authenticity plays a significant role in the way sustainable tourism is negotiated' (de la Barre, 2013, p. 829). Authenticity and sustainability are discussed in relation to the development of virtual reality (Dewailly, 1999; Guttentag, 2010). In connection to virtual reality, authenticity is discussed in terms of augmented reality (Sandvik, 2010) and the different aspects involved in online tourism, both virtual and physical (Jensen, 2010).

In order to create a national identity, authenticity can be fabricated (Jones & Smith, 2005) and it can contribute to the creation of a social group identity (Agergaard, 2010) and is connected to colonial history (Sandbye, 2010). An example is the Indigenous population Seminoles, whose group identity is widely constructed in the context of colonialism and then tourism (Mechling, 2018). Identity is also

involved in the achievement of authenticity through genealogy-related travel (Little, 2007), diasporic travel (Tie & Seaton, 2013) and whiskey-related travel (Spracklen, 2011). Authenticity is advertised in the context of post-war tourism in relation to the pain of war (Volcic, Erjavec, & Peak, 2014).

In relation to the locals, an important code from the labels' search is the one referred to as *stakeholders*. This includes the environment and the community. The word frequency query described the word 'stakeholder' as quite straightforward, containing only the words related to stakeholders. Furthermore, the text search query on the word 'stakeholder' shows that this word is present between 76 and 1 time in 114 of the files. However, the words that are included in this node are words that either directly or indirectly relate to somebody or something that is a 'stakeholder'. If a paper describes the rationale behind adopting a standard that protects the environment, the environment is a stakeholder in tourism although this might not be explicitly mentioned. This is a concern in ecotourism and, in this case, authenticity can be a way to conceptualise nature, which does not have anything to do with actual conservation (Nost, 2013). For example, the authenticity of animals' lives is in conflict with the desire of the tourists to interact and see them (Bulbeck, 2012). 'Ecotourism' is also one of the words included in the word cloud for labels and certifications (Fig. 5).

In other cases, the interaction with the tourists becomes a way to authenticate and negotiate heritage in Indigenous contexts (Erb, 1998) and also religious beliefs (Van De Port, 2005). Tourists consider themselves to be entitled to assess authenticity because of their role (Walter, 2016). Furthermore, language and clothing are considered to be very important by conservation agencies (Alvarado, 2019). Such elements are also associated with authenticity in other contexts than Indigenous tourism (Gibbons, 2010). Language is very important in relation to authenticity (Heller, Jaworski, & Thurlow, 2014; Moriarty, 2015) as well as authentication. This is discussed in the context of Sámi in relation to ownership (Pietikäinen & Kelly-Holmes, 2011). Language in the context of tourism, heritage and authenticity is something that can offer opportunities of commodification (Wang et al., 2014). Both language and ownership are part of the coding from the NVivo search (Tables 17 and 19 in the Appendix). The role of different markers also connect to how heritage is used to legitimise certain representations, while other are excluded, such as in the case of the Setomaa population (Annist, 2013) and in the case of the cultural characteristics displayed by the Sherpa (Bott, 2009; Nepal, 2015) as well as the Sherpa's involvement in the construction of mountaineering myths (Kane, 2012).

### **5.2.6 Compromise and hybridity**

The issues identified for the Sámi populations, which are to present an interesting image to the tourists as well as guarding their identity, have been discussed in the context of other Indigenous populations. One is the issue of power, which is prominent in the literature review coding. Messages presented at an information

centre on Indigenous cultures have been deemed authentic because they have a 'majority of control over how their culture, history and identities have been represented' (Bresner, 2014, p. 147). The result of a compromise between different dimensions and control is named a 'hybridity' in relation to authenticity (Bresner, 2014). Hybridity has also been described in the context of a netnography on the meeting with Indigenous populations in Thailand (Walter, 2016). A similar argument is put forward in the case of the Maori, considering that authenticity is not only constructed by the tourists, but that there is a negotiation with the producers as well (Condevaux, 2009). There is also a negotiation of a choice of interpretation between different possible ones (Le Bel, 2017).

Jamal and Hill (2004) elaborate a framework that includes objective, constructed and personal dimensions of authenticity. The main argument put forward in this paper, which is in line with this dissertation, is that a fruitful approach would be to develop a 'living heritage' approach in which both past and modernity are integrated. It is important to address the encounters between the hosts and the visitors as well as the involvement of marketing in the process (Jamal & Hill, 2004). A compromise is connected to the faithfulness of historical reconstructions (Noy, 2009), while authenticity is also linked to sincerity, linking past, present and subjectivity to objectivity in the context of heritage tourism (Chhabra, 2010b; Wang, Huang, & Kim, 2015). These dimensions have been discussed in the context of villages turned into theme parks in China (Oakes, 2005).

It has also been argued that an expectation of both modernity and tradition is something that states expect from Indigenous populations involved in tourism (Taylor, 2014). On the other hand, while the tourists are on a quest for an Indigenous Other, a middle-way between past and present is how authenticity is conceptualised by Indigenous hosts, who often are not in control of the criteria for their authenticity's definition (Theodossopoulos, 2013). There is a compromise in how the tourists conceptualise authenticity in the context of bucket list-related tourism. In this case, characteristics of places such as 'the oldest' are paired with subjective feelings (Thurnell-Read, 2017). The concept of theoplacity has been introduced to connect external objects with the subjective experiences of tourists. This is conceptualised in the context of pilgrimage and to the authenticity of objects and places (Belhassen, Caton, & Stewart, 2008; Moufahim & Lichrou, 2019; Østergaard & Christensen, 2010) as well as to the authenticity conferred to places and religious figures (Chan, 2005; Selberg, 2010).

### **5.2.7 Quantitative studies**

The influence of different dimensions of authenticity, such as object-based authenticity and existential authenticity, are studied quantitatively, finding different relations between object-based and existential authenticities (Curran et al., 2018) as well as the effect of such authenticities on visitor loyalty (Bryce et al., 2014; Fu,



2019), perceived value (Lee et al., 2016) and the relation to cultural motivation (Kolar & Zabkar, 2010). Authenticity is also an important dimension regarding brand equity (Das & Mukherjee, 2016), brand loyalty (Liu et al., 2020), intention to revisit (Park, Choi, & Lee, 2019), destination loyalty (Teng & Chen, 2020) and destination image (Jiang et al., 2017); Lu, Chi, & Liu, 2015). An investigation related to the value of the dimension of place authenticity is also investigated (Spielmann, Babin, & Manthiou, 2018).

Perceived authenticity in relation to nostalgia and satisfaction has been investigated quantitatively (Gao, Lin, & Zhang, 2020; Heydari Fard, Sanayei, & Ansari, 2019) but also qualitatively (Meng et al., 2019). Furthermore, perceived authenticity is related to subjective wellbeing (Wu et al., 2019). People also look for subjective authenticity in relation to dress codes at tourism destinations (Gutberlet, 2016). Tourist experiences have been found to influence authenticity in the context of creative tourism (Wang et al., 2020). Authenticity has also been assessed in terms of economic value (Dagiliute et al., 2017) and learning (Fong et al., 2012). Existential and perceived authenticity together with perceived monetary value influence perceived value in general (Lee & Phau, 2018). Authenticity has a very important role in developing place attachment (Ramkissoon, 2015), particularly in the context of slow tourism (Shang, Qiao, & Chen, 2020). From a quantitative point of view, authenticity has been found to be a concern for older segments of the visitors in China (Wang et al., 2016) and a factor in the motivations related to drug tourism (Wen et al., 2018). Authenticity has also been investigated in relation to landscape morphology (Xi et al., 2015; Zhao, 2018).

### **5.2.8 Other findings**

Tourists may be preoccupied with authenticity, but accessibility and comfort have been shown to be of much relevance (Henderson et al., 2009), sometimes even more important than authenticity (Ferguson, Piché, & Walby, 2015). Facilities, as well as music offerings and other related characteristics, have been identified as important for authenticity in relation to Indigenous festivals (Lee & Chang, 2017). Music is also a component in authenticity of other contexts (Matheson, 2008).

It is noteworthy that the category regarding modernity and contemporaneity (*contemporary*) is big enough to become a code in itself, including words such as ‘change’, ‘development’ and ‘modernisation’ (Table 20 in the Appendix). Authenticity is also related to lifestyle migrants’ access to everyday life (Gustafson, 2002; Mantecón & Huete, 2007) and the search for an authentic self (Benson, 2013). The search for an authentic self is related to the authenticity of heritage (Cohen-Aharoni, 2017; Montgomery Ramírez, 2020). People also seek authenticity when participating in music festivals (McCarthy, 2013).

Other findings from the coding that have not been identified in the literature are, for instance, *entrepreneurship* and *business*, and connected words such as ‘enterprise’,

'company', 'occupation' and 'client' are more prominent than previously. These are present in the word cloud for labels and certifications as well as Indigenous tourism (Figures 4 and 5). This is also connected to the category pertaining *activities*, which is related to different kinds of enterprises such as hunting, fishing and farming. The entrepreneurship connection also explains a category related to encounters and meetings (*interaction*). The words included in the codes of this node are 'participation', 'collaboration', 'assistant' and 'friend'. Since this search is about people and about their status as Indigenous, this search includes a category referring to ethnicity and gender (*people*). There are also categories related to *activities*, in this case 'agriculture' and some nodes that did not have any subcategories. These are related to *technologies*, important, change, critical and value, which is a category present in all of the searches. These categories are all presented in Tables 19 and 20 in the Appendix.

It is also noteworthy that the code *ontology* was a word that was recurring enough to come up in the word frequency query for this search. It was mentioned 263 times in 11 files. When the same word is searched for the other two queries, it is mentioned only a total of 61 times in 26 files for the *indigenous* query and 138 times in 51 files for the *authenticity* query. The word 'ontological' appears instead a few more times: 250 times in 94 files for the *authenticity* query, 81 references in 37 files for the *indigenous* query and finally 118 references in 16 files for the *labels and certifications* query. I have also looked for epistemology (141 references in 58 files for *authenticity*, 69 references in 36 files for *indigenous*, 6 references in 5 files for *labels and certifications*) and epistemological (213 references in 91 files for *authenticity*, 81 references in 35 files for *indigenous*, 11 references in 9 files for *labels and certifications*). As previously argued, paradigms are an important component of research, even in tourism (Munar & Jamal, 2016). The fact that specific terminology related to the approach that the researcher has to reality and to the construction of knowledge is not common does not contribute to the advancement of tourism from a theoretical perspective. On the other hand, the research on authenticity has developed so that the first approaches described by, for instance, MacCannell (1973) were objectivist and onwards from Cohen (1988) to Wang (1999), the discussion became more focused on constructivist (or constructionist) and existential dimensions. Therefore, it is possible that paradigms are simply implicit.

The debate on the use of paradigms in tourism is not straightforward, and as I could not identify any literature specifically describing research paradigms as unnecessary, I searched for paradigm and found 187 references in 91 files for the *labels and certifications* enquiry, 269 references in 136 files for the *indigenous* enquiry and lastly 494 references in 243 files for the *authenticity* search. Just as a reminder, I analysed 961 files for the authenticity search, 712 files for the Indigenous tourism enquiry and finally 398 for the labels and certifications enquiry. In Table 8, I have made a summary of the percentage of files (not of references) in which the searched terms can be found. The term 'paradigm' is included in more sources than the other terms, but this includes



the word paradigm as a developmental term rather than a foundation for research, as shown by the definition of the term (Paradigm in Cambridge Dictionary). This supports the theoretical ‘gap’ in the literature: in tourism research, ontological, as well as epistemological assumptions are discussed rather scarcely.

*Table 8: Summary of the terms’ presence in the files (source: Author).*

Epistemology	
	Authenticity: circa 6%
	Indigenous: circa 5%
	Labels and certifications: circa 1.2%
Epistemological	
	Authenticity: circa 9%
	Indigenous: circa 5%
	Labels and certifications: circa 2,2%
Paradigm	
	Authenticity: circa 25%
	Indigenous: circa 19%
	Labels and certifications: circa 22%
Ontology	
	Authenticity: circa 5%
	Indigenous: circa 3.6%
	Labels and certifications: circa 3%
Ontological	
	Authenticity: circa 10%
	Indigenous: circa 5%
	Labels and certifications: circa 4%

### **5.2.9 More literature external to the review**

There is important literature that did not surface from any of the two searches. While working on the revisions of the dissertation manuscript as well as when working with the publications that are included in the dissertation, more studies surfaced. I could not include this literature in the results of this literature review, because it is based on specific search commands and results. It is nevertheless important to discuss such literature in the text. As a result, I have created this extra section to discuss these studies.

In Article III, I have presented some of the basic literature on authenticity. Authenticity has been seen as a quest for the back regions (MacCannell, 1973, 1976/1999) and this is still the case in some instances (Blapp & Mitas, 2019). The presence of front and back regions is not necessarily negative (Saarinen, 2007).

Authenticity can also be a way for local communities to 'harness their culture and tradition to engage in and shape their developmental direction within broader global processes' (Tiberghien & Xie, 2018, p. 246).

Authenticity is also connected to vitality (Su et al., 2020) as well as 'disorientation', which implies to travel outside of one's comfort zone (Tiberghien, Bremner, & Milne, 2020). Vitality means energy and how active a person is in life (Su et al., 2020). Authenticity, and in particular existential authenticity, allows for tourists to have 'transformative travel' experiences (Cohen & Cohen, 2019), while postmodern authenticity can help explain the more nuanced interaction between different dimensions of authenticity (Vidon, Rickly, & Knudsen, 2018; Yi et al., 2018). Tourists value a realist view on authenticity, and this also depends on the attraction visited (Stepchenkova & Belyaeva, 2020).

Tourism can direct tourists to conservation-oriented behaviour (Rickly, 2018) and is important in general for conservation (Chhabra, 2005). Authenticity is also linked to gentrification (Lovell & Bull, 2018). When experiencing museums, authenticity is important for the receptivity of museum stories (Penrose, 2018) and is important in online reviews (Kim & Kim, 2019). Preferences of authenticity vary across different segments (Rittichainuwat et al., 2018). In religious tourism, authenticity is important (Terzidou, Scarles, & Saunders, 2018) and can be achieved through rituals (Moufahim & Lichrou, 2019).

Authenticity changes over time (Lovell & Bull, 2018) and it influences different aspects of tourism such as intent to return to a place (Chen, R. et al., 2020; Lin & Liu, 2018), satisfaction (Domínguez-Quintero, González-Rodríguez, & Paddison, 2018), as well as decision-making (Nazariadli et al., 2018), behaviour (Jiménez-Barreto, Rubio, & Campo, 2020) and purchase intentions (Baker & Kim, 2018). Authenticity is also important in Airbnb experiences (Shuqair, Pinto, & Mattila, 2019), while hotels and Airbnb have different strategies for customers to develop brand love (Mody & Hanks, 2020). Authenticity is relevant in last-chance tourism (Wu, H. C. et al., 2020), cultural tourism (Seyfi, Hall, & Rasoolimanesh, 2019) as well as for tourists visiting village destinations (Jyotsna & Maurya, 2019). Authenticity can come from performances (Jang, 2020) and from cultural disparity (Gupta & Sajnani, 2019). Authenticity can also be lost, and this can be the case when commercialising music (Mokgachane, Basupi, & Lenao, 2019). Different viewpoints need to be integrated to achieve sustainability (Kim, Whitford, & Arcodia, 2019). In fact, as a social construct, authenticity represents different dimensions of a community, past and present, as well as what is acceptable to the community (George, Mair, & Reid, 2009, p. 132).

Authenticity is related to souvenirs and how souvenirs can affect the tourists' experiences (Dumbrovská & Fialová, 2020; Fu et al., 2018). The authenticity of a souvenir is appreciated based on the tourist's nationality and how familiar they are with local culture (Elomba & Yun, 2018). Regarding authentication, it has been

advocated as a good approach to authenticity (Mkono, 2013d), but it has been criticised because it can lead to orientalism and Othering for Indigenous women (Bott, 2018). In relation to authentication, Chhabra (2008; 2010a,b) conceptualised authenticity as a negotiation between more objective and subjective ways to see authenticity for practical heritage management purposes. Expressive authenticity also includes two dimensions of authenticity: one related to roots and one related to subjective expression (Lindholm, 2013). Rudinow (1994) explains how it is possible to play the blues based on the experience with the musical genre, rather than based on ethnicity. Thomsen & Vester (2016) connected authenticity to semiotics, in which authenticity is connected to a real aspect, a similarity and a convention.

### 5.3 Conclusions

The research question that underlined the discussion of the literature was the following:

- How is authenticity conceptualised in relation to Indigenous tourism, labels and certifications in the analysed literature?

The nodes and codes that were identified when talking of authenticity are closely related to the literature sampled to summarise the findings of the NVivo search. As shown in Fig. 6, the prominent dimensions of authenticity that can be found in the literature tend to be relativistic and subjectivist as well as objectivist in nature.

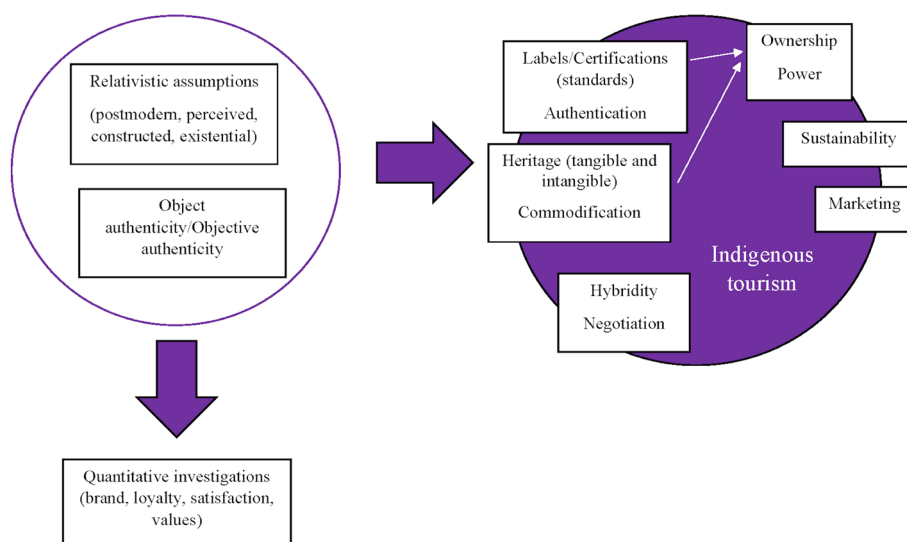


Figure 6: Summary of the searches and the literature.

In Article III, I found that authenticity has been mostly conceptualised as objectivist, constructivist/constructionist, postmodern, negotiation and authentication. In 2000, Riley and Love found that most studies in tourism in general were quantitative, while other assumptions related to postmodernism and social construction were in a minority. The research focussing on authenticity specifically, twenty years later, is still also investigated quantitatively, but existential and socially constructed authenticity are the ones that are most common in the literature. Words that relate to perception, construction and other subjective dimensions that permeate the debate on authenticity are all part of the nodes and codes from the NVivo search (Table 17 in the Appendix). Two relevant findings in this literature review are the discussion of objective or object authenticity. These are still quite common and usually in two contexts: partly object authenticity is criticised and partly it is still relevant in certain contexts (e.g. Abdelfattahn & Eddy-U, 2019; Albera, 2014; Stanley, 2012). Another relevant finding is the fact that phenomenology was identified in the content analysis as a term that was often mentioned in the literature. This is also a subjective approach to authenticity (Curtin, 2005; Nielsen, 2010). However, it seems that it may be a result stemming from the reference list and from the famous article by Cohen from 1979, 'A phenomenology of the tourist experience'. Another dimension of authenticity is perceived authenticity and the ones who perceive are often the tourists (e.g. Hall, 2007a; Rickly-Boyd, 2012b; Åstrøm, 2018).

Regarding labels and certifications, I have found several words related to different kinds of standards and labels. Labels are not only related to the environment and to companies as in the NVivo search (Tables 21 and 22 in the Appendix) but to heritage. In the NVivo search, a large category was the one of stakeholders. The close analysis of the literature shows that several stakeholders such as Indigenous populations, heritage professionals and guides are involved. The focus of certifications with a focus on sustainability is discussed in Book chapter IV. Labels are also related to authentication and how different actors, such as guides, heritage professionals and tourists, can authenticate objects, experiences and places. Compared to the NVivo search, the analysis aimed at summarising the coding, the focus was more on environmental aspects (Tables 21 and 22 in the Appendix). This is certainly due to the second search focusing on social construction, but this is the right focus for the dissertation as the discussion is on a cultural heritage. In Article II authenticity is, in fact, discussed in this context. The summarisation stage helped to find this other conceptualisation that did not emerge strongly in the NVivo coding (Table 17 and 18 in the Appendix).

Authenticity is closely related to power relations, which is not a surprising result. As discussed in Article III, the connection between heritage and authenticity does bring the issue of attribution and the power involved in such a process. In marketing communication, the same issue can be found, since what is marketed is what attracts the tourists and, to some extent, what they are going to expect once they arrive at

the destination. Authenticity is also strongly related to issues of commodification, especially when it comes to selling goods and consumers, while it has also been operationalised as a concept from a business viewpoint as means to offer tourists a rewarding, authentic, experience (e.g. Gilmore & Pine, 2007). Related to marketing communication, authenticity is also often discussed in connection to discourses, which is also something that is done in a paper for this dissertation (Article II). In the NVivo coding, the identified dimensions are the ones of *control*, *conflicts*, *power* and *ownership* (Table 17, 18 and 19 in the Appendix). This is closely connected to authentication and to heritage, and these strong inner connections are highlighted in the summarisation figure (Fig. 6).

As shown in the word cloud in Figure 3, authenticity is linked to several cultural dimensions. This is because authenticity is conceptualised in relation to the host and guest relationship, heritage, as well as marketing communication. Marketing materials and representations of Sámi culture(s) have been the focus of Article II, which is one of the foci in the literature. Culture interests the tourists: it is related to the production of souvenirs and crafts as well as it is related to food. Regarding hosts–guests relationships, the identity of the locals is a very important dimension of authenticity (e.g. Bernardo, Almeida, & Martins, 2017; Rivero, 2019). In the summarisation search, the characterisation of sustainability related to cultural and social dimensions is more prominent than in the initial NVivo search. The coding contained a small culture category, but environmental dimensions are more common (Tables 21 and 22 in the Appendix). Regarding marketing communication, authenticity is connected to stereotypical representations, pictures and the influence of other media on the expectations of the tourists (e.g. Berendse & Roessingh, 2007; Cederholm, 2004; Condevaux, 2009; Denti, 2015; Lane & Waitt, 2001; Yea, 2002). In relation to culture, heritage, label and power, studies often discuss authenticity in relation to UNESCO World Heritage Sites and the consequences of achieving such a status or the consequences of seeking it as well as other related topics (e.g. Coupland & Coupland, 2014; Fife, 2004; Fong et al., 2012; van Beek, 2003).

Authenticity is also often operationalised in quantitative studies. The goal is often to statistically measure the relationships between different dimensions of authenticity as well as how these dimensions relate to other concepts (e.g. Bryce et al., 2014; Curran et al., 2018; Fu, 2019; Kolar & Zabkar, 2010; Lee et al., 2016). Other findings that did not exactly fit in the other categories are related to tourists giving up authenticity for comfort, coding related to entrepreneurship and companies as well as interaction and collaboration (Tables 19 and 20 in the Appendix). In order to investigate the theoretical underpinnings of tourism as recommended in the literature review by Kim et al. (2018), a search for theoretical concepts such as paradigm, ontology and epistemology was completed with NVivo. A table with the results (Table 8) shows that such concepts are not often mentioned in the studies that were analysed with NVivo in the first phase of this literature review.

All of these different dimensions have some connection to Indigenous populations or Indigenous tourism: this is why in Figure 6 Indigenous tourism is shown as the common denominator to all of the discussed topics. This is a significant finding since no term related to Indigeneity was used to find the literature that was analysed more in detail. As discussed in all of the publications, Indigenous populations are almost always involved in power relations with different stakeholders in and outside of tourism. This is why the node *control* is so well-developed (Table 19 in the Appendix). Regarding, the issues that can arise when Indigenous peoples interact with the dominant part of the population, the problems can be related to ownership, rights and colonialism. These are all recurrent terms in the analysed literature. Furthermore, power relations and discourses are also closely related to marketing communication, which is also widely discussed throughout this dissertation and especially in Article II.

The focus of this dissertation is the conceptualisation of authenticity in terms of hybridity and negotiations (e.g. Condevaux, 2009; Le Bel, 2017; Walter, 2016). Jamal and Hill (2004) have elaborated a framework that includes objective, constructed and personal dimensions of authenticity, which is the basis for a 'living heritage' including the integration of both past and modernity. Furthermore, social construction is a prominent topic, encapsulated in a perspective of authenticity as perceived.

There are three perspectives related to hybridity and negotiation that were not the focus of this literature review, but which are mentioned in section §5.2.6 of this chapter and which are very important in this context. One is expressive authenticity (Lindholm, 2013; Rudinow, 1994), which is not common in tourism, since it did not emerge in either of the analyses performed in this literature review. Expressive authenticity is described as comprised of two dimensions. One is related to roots and heritage and the other is related to the achievement of subjective authenticity. Furthermore, authenticity as a social construct is seen as something that a community reach agreement on in relation to both past and present as well as identity (George, Mair, & Reid, 2009, p. 132). The other perspective is the one discussed by Chhabra (2008; 2010a), which advocates for authenticity as a negotiation between constructivist and essentialist views of authenticity in the context of heritage management. This is also close to the literature on authentication, which was prominent in this literature review. Authentication means that authenticity is assessed on the cool dimension of an expert opinion and then hot authentication is about existential emotions (e.g. Cohen & Cohen, 2012). However, all of these approaches do not clearly state if there is a concrete way or criteria to assess authenticity. Discussions on authentication (Cohen & Cohen, 2012; Mkono, 2013d) mention that there are issues with the power of authenticating, expertise and authority. Proposing the adoption of labels does not provide a perfect solution. However, introducing labels can be a way towards establishing some clear boundaries, because it is a way to provide more clear guidance in tourism contexts.



Regarding authenticity as socially constructed, this approach is varied and quite 'confused' in tourism studies, as Pernecky (2012) has pointed out. Much of the analysed literature does not only refer to subjective experiences of authenticity, but often authenticity is constructed. As discussed in Article II, the focus on subjective experiences of authenticity influences the representations of Sámi culture(s) in marketing communication, creating a situation in which some discourses are very powerful and dominant in tourism promotion. Indigenous populations such as the Sámi are then left with finding some balance between enticing representations for the tourist industry and what they would like to represent (e.g. Hurst et al., 2020; Theodosopoulos, 2013). In the analysed literature, the construction of authenticity took place in different experiences, and by different contexts, by different actors and stakeholders.

There are different degrees of social construction; one example is the more realist-laden pragmatic constructivism (e.g. Nørreklit, 2013). The position adopted here is the one outlined by Botterill (2014), which was written in reply to Pernecky's (2012). Botterill (2014) outlines the direction of critical realism in comparison to constructionist directions. Critical realism does not only focus on the physical reality. Critical realism is close and, at the same time, different from this approach. Kaul (2009) argued that in a view of authenticity as constructed, some opinions are more valid than others. The same is argued by Junka-Aikio (2016) in relation to opinions regarding truth. In CR there is also a search for truth and an account of truth as having different validity, such as in the examples described by Smallwood (2015). The consideration of reality as being present outside of people's constructions, which is also this mentioned truth, is what distinguishes relativistic accounts of authenticity. Socially constructed accounts of authenticity are regarded as being relativistic. Although relativism can be seen as legitimising any Sámi claim to authenticity, it also opens the way for any claim to be equally valid. Authenticity supported by culture as concrete universals allows for the concept to be defined according to four criteria, which include context and time. This implies that 'authentic Sámi' is the product of certain structures and contexts, which manifest both in tangible and intangible heritage. From a more practical viewpoint, labels would help with protection and knowledge-conveyance regarding Sámi cultural objects and practices which are authentic in virtue of the context in which production takes place. Objective approaches are also disputed here, since the dichotomy 'authentic' versus 'inauthentic' is also challenging. When I mention 'truth', I do not mean that labels will represent objective authenticity. The view proposed here is more organic, multifaceted and based on dialogue and agreement.

As I have explained in regard to the aim of this dissertation, it is not to fill a research gap, but to propose an alternative conceptualisation of authenticity based on critical realism. There are then several dimensions included in this discussion. The contested Sámi identity and issues of Indigeneity, the authenticity that the



tourists seek when visiting the Sámi for tourism purposes, as well as the subjective authenticity of tourism experience producers, both Sámi and non-Sámi. The conceptualisation of authenticity proposed here is meant to contribute to all of these dimensions, bringing together these other definitions of authenticity that are related to some degree of negotiation and hybridity. The approaches to authenticity compared to the one proposed here are summarised in Table 9.

Through the emancipatory approach of critical realism, the conceptualisation of authenticity as a compromise based on Wilson (2014), implemented with the help of a label or certification, will support clearer management of Indigenous tourism experiences in the Sápmi context, more knowledge will be conveyed to the tourists both on cultural, social as well as environmental sustainability and the authenticity concept will acquire a strong theoretical basis in tourism scholarship. In fact, the novelty of the conceptualisation proposed here is to bring back some degree of objectivity to the discussion of authenticity, without going back to a dichotomic view of the concept. This is an argument also put forward by Junka-Aikio (2016) on how relativistic arguments end up not being an empowering tool for the Sámi.

This kind of authenticity assessment as well as the conceptualisation of culture based on concrete universals (§3.1.1) could be criticised for being essentialist. This view on authenticity in relation to Indigenous populations has been criticised because, although useful for making political arguments, it can be a way to perpetuate colonial relations (Rogers, 1996). As I just mentioned, this approach is considered to have the opposite effect and that the risk of unbalanced power relations is instead brought by relativist views on authenticity and culture.

There are several limitations tied to this literature review. Regarding validity and reliability, the coding process was qualitative and cannot easily be reproduced. I have made sure that all of the passages would be counted and neatly described. All of the tables are included in the Appendix and lists of the literature used for the analysis are available [online](#), even though these lists are unfortunately missing a handful of studies each, and I could not understand the origin of the discrepancy. There is also an issue related to the interpretation and grouping of some terms as the meaning could be different in the analysed literature. The focus of the summarising search on social construction could have skewed the discussion towards certain approaches. Nevertheless, this direction has also proven to be productive in integrating the content analysis phase.

This chapter has presented a summary of the approaches to authenticity that could be identified so far in relation to tourism. Furthermore, some approaches that are close to the one proposed here have been found in the literature, and the meaning of Table 9 has been to provide an overview. In the coming sections, I will discuss how the publications approach the different dimensions presented so far as well as part of the identified conceptualisations of authenticity.

Table 9: Summarisation of authenticity approaches.

Source	Authenticity description	Authenticity as a compromise
Jamal & Hill, 2004	Object-related authenticity, socio-political and personal dimensions.	Inclusion of the same dimensions as recommended – theorisation through the concrete universals and inclusion of labels.
Chhabra, 2008; 2010a,b	Heritage authenticity comprises different dimensions related to the community, museum curators and visitors. Authenticity as negotiation based on the market.	All dimensions included and introduction of labels for heritage protection and promotion. Theorisation supported by CR.
e.g. Bresner, 2014	Power relations, authenticity gained by authority, traditional and modern, identity and temporality.	The authority should be the Sámi. Authenticity supported by CR – the inclusion of labels.
e.g. Lindholm, 2013; Rudinow, 1994	Expressive authenticity includes both a dimension related to roots and one of personal expression.	The two dimensions are theorised with CR rather than through existentialism – the introduction of labels
George, Mair, & Reid, 2009, p. 132	Social and symbolic authenticity based on identity and culture. Negotiate and construct authenticity in the community. Impact on the community.	Authenticity construction implies any view on the concept is equally valid. Support of CR and labels to protect heritage and culture.
e.g. Cohen & Cohen, 2012; Mkono, 2013d	'Cool' authentication through certification/accreditation. Formal criteria are rare, labels exist. 'Hot' dimensions based on performance, individual experiences.	Both dimensions are authenticated with the help of the CR theorisation. Even the identity of the producer is included. A more bottom-up approach to authentication.
Thomsen & Vester, 2016	Authenticity connected to semiotics, which include a real connection to an object, an iconic relationship to other objects and a convention.	Similar interpretations of authenticity but also including subjective dimensions and introducing labels to the convention aspect.
Lau, 2010	Authenticity as a realist concept; object authenticity can be assessed and with more knowledge.	Introduction of CR as realist approach and of labels to convey knowledge.

## 6. The summary of the articles and the book chapters

This section will present the summaries of the results and discussions that are being discussed more thoroughly in the publications themselves. In this section I will also specify my contribution to the one publication that is co-authored and also the discussion will put the articles and the chapter into perspective in relation to the dissertation. A summary of the publications, methods used and contributions is presented in Table 10.

*Table 10 Summary of the publications presented in the dissertation (source: Author)*

<b>Title of the paper</b>	<b>Methods</b>	<b>Data</b>	<b>Related research question</b>	<b>Contribution</b>
Book chapter I: Sámi Indigenous Tourism Empowerment in the Nordic Countries through Labelling Systems: Strengthening Ethnic Enterprises and Activities – de Bernardi, Kugapi, & Lúthje (2017)	Conceptual	Discussion of labels related to the Sámi	What is the role of certifications in Sámi tourism?	Tourism labels in the context of Sámi tourism are related to the possibility of a more rewarding experience, mostly from a social perspective, when working in the tourism business. Furthermore, labels can enhance self-determination and the conservation of a living and evolving culture.
Article II: Authenticity as a compromise: a critical discourse analysis of Sámi tourism websites – de Bernardi (2019)	Critical discourse analysis of internet material	8 Sámi companies' websites	How is authenticity conceptualised by Sámi tourism entrepreneurs and other tourism actors?	The connection between tourism marketing discourse on a global scale and the marketing communication of Sámi tourism companies in Sweden is discussed. An alternative conceptualisation of authenticity as compromise is introduced.
Article III: A critical realist appraisal of authenticity in tourism: the case of the Sámi – de Bernardi (2019)	Conceptual	Theoretical conceptualisation of authenticity according to critical realism	What is the role of certifications in Sámi tourism?	Authenticity is conceptualised through critical realism and with the support of a conceptualisation of culture in terms of concrete universals.

Book chapter IV: The connection between nature and Sámi identity: the role of ecotourism	Semi-structured interviews	16 semi-structured interviews. 8 stakeholders and 8 tourism companies (Sámi and non-Sámi)	How is authenticity conceptualised by Sámi tourism entrepreneurs and other tourism actors?  What is the role of certifications in Sámi tourism?	A strong connection between Sámi culture(s), nature and labels is discussed and framed by the possibilities offered by ecotourism for cultural preservation and nature conservation.
Article V: Authenticity in Sámi tourism: a content analysis of tourism brochures	Content analysis	118 brochures	How is authenticity conceptualised by Sámi tourism entrepreneurs and other tourism actors?	The themes present in the brochures shows an overlap with previously identified themes, but the analysis also shows a strong focus on modernity and more balanced information on Sámi culture(s) in tourism.

## 6.1 Book chapter I

de Bernardi, C., Kugapi, O., & Lühje, M. (2017). Sámi Indigenous Tourism Empowerment in the Nordic countries through Labelling Systems: Strengthening ethnic enterprises and activities. In I. B. de Lima and V. T. King (Eds.) *Tourism and Ethnodevelopment: Inclusion, Empowerment and Self-Determination* (pp. 200–212). Routledge.

*My contribution: I have written the parts regarding ethnodevelopment, tourism labels and Sámi tourism labels (except the one about Sámi Duodji). All of the authors have worked on the introductory and concluding parts of the chapter, but also the other sections have been all co-authored to some degree.*

I wrote this chapter together with my colleague and my supervisor. This chapter outlines the potential importance of tourism labels under the light of an approach to development called ‘ethnodevelopment’, which is a specific approach to growth. The point is that when discussing growth, ethnicity is rarely considered. The two approaches delineated by de Lima et al. (2016) are about economic development, but also about the development of a group’s ethnicity (de Lima et al., 2016). These two are not mutually exclusive and ethnodevelopment also includes several ways for Indigenous populations to avoid having their assets appropriated. In this process there are also different issues of control and how self-financing can be a way to achieve greater independence. Tourism is then described as a positive force, which can help with these processes of empowerment. The book contains different cases in which tourism activities can be a form of ethnodevelopment for many different Indigenous populations.

In this particular chapter, we argue that tourism activities can be a way to achieve more independence for the Sámi, although it was clarified that the situation of the

Sámi is rather different than the one of many other Indigenous populations. In this publication, we problematise the role of labels in Sámi tourism after giving a brief overview of different labelling schemes that are commonly used in tourism, which are usually concerned with environmental protection. The first label that is presented is the Sweden-based label Sápmi Experience and the fact that it aims at achieving an ethical presentation of Sámi culture(s) in tourism. This label had as a main goal to ensure that companies would cooperate with each other as well as make sure that commoditisation would not become too prominent. The label contains three criteria surrounding the protection of Sámi culture(s): support of Sámi culture(s), professional work and preventing environmental impacts that would damage nature. This label is based on another Swedish label called Nature's Best. The second certification that is presented in this chapter is Sámi Duodji, which is a certification for Sámi handicrafts and can be found in all of the three Nordic countries and, as previously explained, to be certified as Sámi Duodji the artist has to follow certain techniques and make use of certain materials. There is also a specific requirement that the object produced should have an everyday use (Samiskt informationscentrum, n.d.-b). The labels have already been presented in a previous section of this dissertation (§2).

The conclusions of the chapter are that, considering that ethnodevelopment is closely connected to empowerment and ethnicity, as well as a self-financing and cultural development, labels can provide support for Sámi tourism entrepreneurs to design tourism activities that ensure ethical treatment of Sámi culture(s). Furthermore, labels support a more sustainable way to develop tourism activities, such as with the Nature's Best label. Labels have also been connected to a potential to create uniqueness and spark the interests of the tourists in visiting the enterprise displaying the label. Labels are also a way to ensure that the tourists will know that they are supporting the Sámi population by visiting that particular company instead of another. This chapter is a conceptual discussion and a suggestion for further research. The main contribution is the discussion of labels' potential role in Sámi tourism concerning the support to the development of Sámi tourism activities. The chapter is framed by theories of ethnodevelopment.

## 6.2 Article II

de Bernardi, C. (2019). Authenticity as a compromise: a critical discourse analysis of Sámi tourism websites. *Journal of Heritage Tourism*, 14(3), 249–262.

This publication is the first empirical investigation that I have undertaken. The study is a critical discourse analysis (CDA) of Swedish Sámi tourism websites. As I consider the potential influence that marketing has on the tourists' images when visiting a place, the theorisation is that it is important to see which kind of images and text is available for tourists to understand what kind of information they gather when planning their

travels. The main aspect behind this study is the fact that tourism representations in the context of tourism marketing communication are often discussed from the point of view of DMO marketing or other dominant institutions that promote tourism. The paper provides an overview of the conceptualisation of heritage in the context of Indigenous tourism. Furthermore, the paper briefly goes through some perspectives on authenticity that have been previously discussed in research such as existentialist, performance and how authenticity, tourism and tourists' perceptions play into each other.

The outline of the discussion on authenticity as a compromise presents an argument to why I am proposing a new conceptualisation of authenticity, but I do not subscribe to the distinction between authenticity and sincerity. Sincerity was suggested as a way to solve the issues connected to authenticity as a dualist concept (authenticity versus inauthenticity). The modernity and different aspects of Indigenous cultures are usually not displayed in the context of tourism when discussing authenticity. Authenticity as a compromise is conceptualised as a middle way between historical accuracy and subjective characterisations. Wilson (2014) discusses how musicians who play Early music struggle between playing music exactly as it was in the past and adding some degree of personal creativity. This conceptualisation, based on critical realism, is used to discuss authenticity in the context of Sámi tourism, comparing the context that of one of the Early music musicians, as explained in §3.1.2. Sámi culture is presented as being constituted by some features that are recurrent, but some of them, especially modernity, are not common in the themes which have been identified in the tourism discourse.

In the paper, critical discourse analysis (CDA) based on retroduction is used. In the article, retroduction is defined as 'a mode of inference, by which we try to arrive at what is basically characteristic and constitutive of [the] structures' (Danermark et al., 2002, p. 96). The main goal of using retroduction is the possibility of moving between the structural level and the level of interactions. This is also the core of Fairclough's (2010) method of critical discourse analysis, which is practically applied in this paper. The investigation is based on eight Sámi tourism enterprises websites. The study is not meant to be representative or generalisable, but it gives an overview of some of the themes that can be found in Sámi tourism marketing that also connect to discourse as well as discourses in countable form. The results are presented as a table comparing the themes surrounding Indigenous tourism marketing that I have found in other studies and the ones identified in this analysis. These were: connection to nature, connection to reindeer, connection to the past, the use of friendly language, authenticity clearly spelled out, the Sámi costume, joining the Sámi and the theme of modernity. Most of the themes have a clear connection to the previous literature on the marketing of Indigenous populations, which is also an indication of a link with more general tourism discourses. All of these themes have a purpose connected to attracting the tourists and this is also what makes them problematic. The theme of modernity is the most interesting one present in the study. Although the Sámi entrepreneurs who are behind these websites would like to make connections to the aspects that interest



the tourists, it is still important to show the modernity and fluidity of Sámi culture. Generally, tourists have been attracted by difference (Müller & Viken, 2017). On the other hand, Sámi entrepreneurs always want to show how Sámi life is currently and, therefore, they all make a display of their modern lifestyle. The compromise allows for a conceptualisation of authenticity that takes into consideration all of the general aspects of Sámi heritage that are constitutive of Sámi culture, as well as all of the subjective perspectives of the individual entrepreneurs. Authenticity as a compromise is also supported by the discussion of labels and certifications, which provides a valuable tool to make sure that Sámi culture(s) is treated ethically in tourism as well as to make sure that the information given when marketing tourism in the areas where the Sámi live and operate is more balanced and more correct. Traditional marketing representations have been focusing on elements such as Othering and exoticism, as highlighted in the article, which are seen as enticing for potential tourists. The main contribution of this article is a novel conceptualisation of authenticity based on compromise, which provides an alternative interpretation of the marketing material produced by Sámi tourism entrepreneurs.

### 6.3 Article III

de Bernardi, C. (2019). A critical realist appraisal of authenticity in tourism: the case of the Sámi. *Journal of Critical Realism*, 18(4), 437–452.

This publication outlines the critical realist conceptualisation of authenticity I advanced. I first provide an overview of the situation of the Sámi and their involvement in tourism. There is also a discussion regarding labels and their potential role in Sámi tourism. In order to build the discussion on authenticity based on critical realism, I have first introduced an overview of authenticity in tourism research. The discussion starts with Boorstin (1962/1992) and the pseudo-events that people look for when travelling around the United States. The discussion continues with other classical writers such as MacCannell (1973) and Cohen (1988) who discussed staged authenticity as well as commodification in tourism. The discussion is aimed at outlining the development of authenticity from the dichotomy between authenticity and inauthenticity, which later developed into existential authenticity in the work of Wang (1999). I discuss this development as going from an objectivist conceptualisation to a more constructivist one to a postmodern approach to authenticity and how none of these theorisations have contributed to the situation of entrepreneurs such as the Sámi entrepreneurs. These approaches have gone gradually from being more objective to more and more subjective until, in the existentialist approach, the only important factor is the subjective experience of the tourists.

Another approach to authenticity is performance, which is related to, for example, how places are constructed through guided tours (e.g. Crang, 1996).

Other conceptualisations of authenticity, in this case of existential authenticity, connect it to the interaction between tourists and the local populations (Steiner & Reisinger, 2006). Furthermore, authenticity is also connected to souvenirs (e.g. Soukhathammavong & Park, 2019). In this context, I discuss the alternative conceptualisation of authenticity as sincerity (Taylor, 2001), which is also considered to be relativistic. The approach that is the nearest to the one I proposed is the one put forward by Chhabra (2008; 2010a,b) in different publications. The work of Chhabra (2008, 2010a,b) is based on a compromise and in this case there are different factors involved such as a renegotiation of identity through dialogue between the locals and the visitors as well as a more religious experience, which can create a bridge between more existentialist as well as essentialist conceptualisations of authenticity. This paper contributes to this view by associating it with two important critical realist notions: authenticity as a compromise and concrete universals (§3.1.1 and §3.1.2). In this article, I also present the role of representations and marketing in how authenticity is discussed. From a critical realist viewpoint, representations are seen as some mediation of something that is 'real'. The fact that something is considered real does not mean that it exists (Cashell, 2009). A unicorn, for instance, is simply represented in virtue of being an imagined creature. Representations are something that spreads, as theorised in the circle of representation (Jenkins, 2003), which means that previous representations of the Sámi and of other Indigenous populations can influence how tourists will imagine the Sámi when planning a visit. The circle of representation is also used as a basis for Article V.

In light of the conceptualisations of authenticity previous to this paper and in relation to representations, I describe authenticity as a compromise based on Wilson's (2014) approach in more detail. Authenticity is then a middle way between historical accuracy and personal creativity. The conceptualisation of authenticity is supported by Smallwood's (2015) discussion on indigenist critical realism. She advocates for a search of the truth and describes theorisations based on concrete universal, which are seen as beneficial to Indigenous populations. These topics are explored in the paper. A concrete universal is a component, that has universal characteristics but also different mediations of it (Bhaskar, 2016). Indigenous Sámi culture is then constituted by a set of characteristics that the Sámi tourism entrepreneurs present to the tourists and this is done in a subjective way. The meaning of the paper is not to present a set of characteristics that are constitutive of Sámi culture, but to highlight the fact that discourse and representations are about something that exists. The Sámi present their culture in many different ways in the context of tourism and all are different instances of Sámi culture in tourism. In the paper I also argue that labels can be a way for the Sámi themselves to protect Sámi culture. Representations of the Sámi only based on discourses, such as the 'Exotic Other' described by Smallwood (2015), can be avoided when certifications are involved and when the Sámi are involved in the production of marketing material.

## 6.4 Book chapter IV

de Bernardi, C. The connection between nature and Sámi identity: the role of ecotourism (book chapter accepted for *The Routledge Handbook of Ecotourism*).

This publication is the one concerned with the viewpoint of stakeholders working with Sámi and local tourism in Sweden and Norway. The aim was to gain valuable knowledge from actors working within tourism on a daily basis and from different positions. A total of 16 semi-structured interviews were conducted. I administered all of the interviews except for one which was carried out by another researcher working for the ARCTISEN project. Half of the interviewees are stakeholders that work in DMOs and other institutions directly and indirectly connected to tourism. The other half are tourism entrepreneurs. Some of them are Sámi and some are not. The interviews are semi-structured, and the interview guide has been elaborated by a team of researchers working with the ARCTISEN project. I have added some questions that were relevant for the investigation of authenticity. The interviews were transcribed and analysed through the themes that were elaborated in Article II. The coding process was open and new themes emerged. The analysis of the interview transcripts was conducted through an abductive process starting from a coding matrix.

This chapter provides an overview of ecotourism and a discussion of labels and Sámi tourism. The strong focus was on elements related to sustainability and nature. This connection has been problematic because, in the context of tourism, Indigenous populations are often associated with wilderness, the ‘untouched’ and the last frontier. Furthermore, Indigenous stewardship is commonly used to discuss the close relation of Indigenous populations with nature. As discussed in Article II, this is a common theme in marketing communication. However, the respondents described nature as a very important aspect of their everyday lives. The connection to nature is something closely related to Sámi culture but also to local culture in general. The fact that the Sámi have inhabited the areas that are part of Sápmi for centuries and have a long tradition of coexistence with nature has been stressed by the respondents when talking about Sámi culture. The reindeer is often mentioned as an important aspect of Sámi tourism, Sámi culture as well as promotional materials (Article II and Article V). The analysis of the interviews resulted in a modification of the themes used to code the brochures in Article V, as shown in Table 13. The interviewees mentioned how the information given to the tourists regarding the lifestyle of the Sámi is an important source of education and an inspiration to live more sustainably, but also a way to convey and value Sámi culture.

Although not a focus in this publication, authenticity was an important aspect. The term was not mentioned to the respondents in the questions, but it was spontaneously mentioned often. The emergence of the theme of ‘fake’ Sámi culture is one of the close connections to authenticity. Respondents also mentioned

authenticity in relation to the way of life of the Sámi and to sustainability. This chapter highlights Sámi culture(s) as concrete universals in the subjective experiences of the entrepreneurs, which, at the same time, display some common elements. The participants highlighted the importance of conveying Sámi culture to the tourists; they also discussed tensions related to the improper use of Sámi culture in tourism and mentioned their concerns regarding nature and sustainability. Ecotourism and other labels can support the protection of Sámi culture(s) as well as nature, and this is the main argument put forward in this chapter.

Although not included in the chapter, some findings from the interviews have several parallels to the national reports for the ARCTISEN project. The company's size was related to authenticity even in the case of Finland (Kugapi et al., 2020) and the small size of the companies is seen as a possibility for locals to engage in tourism (Ren, Chimirri, & Abildgaard, 2020). The interviewees in Finland mentioned practices that are not part of Sámi culture and which represent something created by the tourism industry in Finland as well (Kugapi et al., 2020).

## 6.5 Article V

de Bernardi, C. Authenticity in Sámi tourism: a content analysis of tourism brochures. (A revised version of this publication has been submitted to *Acta Borealia*)

This publication builds on Article II to discuss authenticity and tourism marketing through a different medium. Brochures are also relevant in the study of authenticity. The themes elaborated in Article II and modified in Book chapter IV were the basis for the study of the brochures. This is connected to how information is spread through the circle of representation (Jenkins, 2003). This publication is based on the study of 118 brochures collected in Northern Sweden during a fieldtrip, and it integrates a similar analysis of brochures in Finland (Niskala & Ridanpää, 2016). The main contribution is connected to how Indigenous populations are presented in tourism marketing communication. Furthermore, the analysis of the brochures constitutes new data on the conceptualisation of authenticity as a compromise and is based on Sámi culture in terms of concrete universals. The brochures are produced by many different actors including companies, DMOs and managing institutions. The latter hold power over representations and brochures are one of the media that institutions use to attract tourists and convey information.

The analysis is based on a content analysis of text and pictures. The way in which the brochures have been coded is following a matrix that was elaborated as a result of Article II and partly in Book chapter IV. The coding was open so that new themes could emerge from the data. The results show that most of the brochures are in Swedish although often English versions are available. Other languages were German, Finnish and Sámi. About half of the brochures show Sámi culture and

the other half do not. The instances in which Sámi culture is presented are mostly through both text and picture at the same time. The majority of the brochures are produced by companies and I have made no distinction between companies that are Sámi-owned or not. The next producing actors are certain institutions managing a site, such as a museum or a park. The third actor producing brochures are DMOs and the fourth are tourist offices. The themes that were identified in Article II are almost all present in the study of the brochures except for the one related to friendly language, which was not applied due to the fact that this was a content analysis and not a more thorough discourse analysis involving detailed examination of the language used. The results of the study show that the most presented theme in brochures is an association between Sámi culture and the reindeer, presented in both text and picture. The following most prominent theme is the one showing the Sámi as modern and even here this is presented equally in text as in pictures.

The Sámi are connected to the past and this is shown much more in pictures rather than through text. The connection to nature, which is typically a prominent theme (e.g. de Bernardi, 2019a; Keskitalo & Schilar, 2016; Niskala & Ridanpää, 2016) is not that common in brochures. One of the explanations could be that most of the brochures are in Swedish and nature is treated differently in the Nordic countries than for tourists coming from abroad. For example, the Nordic countries follow a philosophy of outdoor recreation (e.g. Gelter, 2000) and tourists tend to see the Nordic countries as 'wilderness' (e.g. Keskitalo & Schilar, 2016; Olsen et al., 2019; Saarinen, 2005). However, it is not that nature is absent from the brochures, as it is used rather extensively to market the area, but in this case it is not strongly associated with Sámi culture as in the websites analysed in Article II.

Brochures also show different modern aspects of Sámi culture. Members of the Sámi community are included in the marketing material and interviewed about Sámi customs, fashion and other themes showing how Sámi culture is very lively and fluid. The Sámi are shown as modern while conducting normal everyday activities connected to, for instance, their work with reindeer herding. The word 'authenticity' or other synonyms was not very common. These findings support authenticity being conceptualised as a compromise based on a concrete universal, which is discussed in Article II and Article III. There are in fact commonalities between the themes presented in marketing, which bring together different aspects of Sámi culture. This publication provides new perspectives on the study of tourism marketing communication, especially the study of brochures. This includes a comparison of different producers and a focus on the relation between this study, Article II and other studies on brochures, authenticity and marketing of the Sámi and other Indigenous populations. The results show that modernity and everyday life of the Sámi are prominent themes in the analysed brochures.

## 7. Discussion

As previously mentioned in the introductory chapters of this dissertation, the research questions have been answered in different phases in the publications that constitute it, as well as in this text synopsis.

The investigation begins with an overview of the situation of the Sámi as an Indigenous population and as tourism entrepreneurs. The main characteristics that are relevant in this context are the fact that the experiences of the Sámi as an Indigenous population is one in which many different groups live across different countries, under different legislations and speak different languages, to name a few (e.g. Svensk Information et al., n.d.). Even when it comes to the relation to tourism, the Sámi have had different experiences and while some were positive, some have also been negative, especially in regard to marketing communication (e.g. Müller & Kuoljok Huuva, 2009; Niskala & Ridanpää, 2016; Olsen, 2016; Pettersson, 2006 Viken & Müller, 2017; Saarinen, 1999).

I have discussed issues related to the Indigenous status, different rights and conflicts with the main institutions in the Nordic countries (e.g. Sedlacek, Festin Stenlund, & Westerberg, 2014; YLE, 2019, January 24; YLE, 2019, February 1). This leads to the appraisal of issues of self-indigenisation and the question of ‘who is Sámi?’ (e.g. Junka-Aikio, 2016; Leroux, 2019; Nilsson, 2019) as well as of Indigenous tourism and the main challenges and opportunities connected to it. Othering in marketing communication (e.g. Bandyopadhyay & Yuwanond, 2018; Bott, 2018; Koot, 2016; Niskala & Ridanpää, 2016), colonialism (e.g. Shultis & Heffner, 2016) and power relations (Hall, 2007b) are some of the treated issues. Encounters in the context of Indigenous tourism can be very positive. People can meet and learn from each other (e.g. Chen, J. S. et al., 2020; Hollinshead, 2007; Wu T. C. et al., 2020) and value is given to the Indigenous culture (Ryan, Chang, & Huan, 2007). Empowerment can also be achieved (Salole, 2007). More regulation, training and education are recommended to enhance both the tourists’ knowledge as well as the sustainability of the Indigenous tourism enterprises (e.g. Chen, J. S. et al., 2020; Williams & O’Neil, 2007). Furthermore, cooperation, support and control are important (Carmichael & Jones, 2007; Goodwin, 2007; Situmorang, Trilaksono, & Japutra, 2019). Guidelines are also seen as significant (Holmes, Grimwood, & King, 2016).

In relation to both environmental and social as well as cultural sustainability, Book chapter IV focuses on these dimensions. Sustainability has different dimensions with many different aspects involved in its achievement (Hall, Gössling, & Scott, 2015). This dimension was not included in the dissertation from the start but emerged from



the interviews with the tourism entrepreneurs. There is not much certainty over the actual promotion of sustainability that tourism can undertake. It is a highly resource-intensive industry (Hall, Gössling, & Scott, 2015) and many involved aspects of tourism, flying for instance, are all but sustainable. The suggestion of adopting a label is meant to make a contribution to sustainability. Through the dimension of ecotourism, there can be principles related to respecting the environment (see §2.4.1). Tourists participating in these activities could be encouraged to adopt a more sustainable lifestyle. Furthermore, labels can help protect Sámi culture(s) from unethical use, and one of the goals is for the tourists to avoid certain enterprises when there is no assurance over how culture is treated. It is not guaranteed that this will actually take place, but the recommendations made here are a step in that direction.

The results of the literature review show the prominence of certain themes. The main approaches show authenticity moving from an objective conceptualisation (e.g. Boorstin, 1962/1992; MacCannell, 1976/1999) to a socially constructed approach (e.g. Cohen, 1988) and then existential (e.g. Wang, 1999). A niche of research was identified to which this dissertation contributes and these are authentication (e.g. Cohen & Cohen, 2012; Mkono, 2013d), the work of Chhabra (2008; 2010a), the framework of Jamal and Hill (2004) as well as expressive authenticity (Lindholm, 2013; Rudinow, 1994) based on a middle way between authenticity as an essentialist concept and as an existentialist one.

The conceptualisation proposed here contributes to tourism theoretically, but also advocates for more demarcated boundaries through the establishment of labels. I also discuss which role labels and certifications play in tourism. This information is briefly presented in the first publication, Book chapter I, which outlines how labels and certifications could provide better possibilities to work with tourism for Sámi entrepreneurs. The focus of Book chapter I, is two main labelling schemes, Sápmi Experience and Sámi Duodji. One is related to tourism experiences, while the other is a label for Sámi handicraft. The main argument put forward in this publication is that labels are an effective way to protect and promote culture, as often argued throughout the dissertation. For instance, labels can positively influence the future willingness to pay more for Indigenous handicrafts (Liao, Tseng, & Lee, 2014). There are also other labelling schemes (Sametinget, 2010), one of which is related to food (Heldt Cassel, 2019), but the previously mentioned two were the ones chosen for investigation.

As previously explained (§6), 4 out of 5 publications included in this dissertation are based on critical realism. From an ontological point of view, critical realism advocates for a singular ontology, which means that there is only one reality that is the same for everyone (Bhaskar, 2008b). Critical realism is a postpositivist approach to science and society is seen as an open system and reality is stratified (Danermark et al., 2002). The fact that society is an open system implies that it cannot be studied through controlled and closed experiments (Bhaskar, 2008b; Danermark et al.,

2002), which makes study of social phenomena complicated and unpredictable. The fact that reality is stratified means that there are different levels that the researcher has to examine in order to understand how a phenomenon works and comes to be. As shown in Table 10, the levels go from sub-individual to planetary and sometimes, as in this case, it is not possible (or desirable) to go through all of them in one study. Furthermore, critical realism is also based on a constructivist epistemology, which means that several views on reality are accepted and are deemed very important for any topic that is studied. This implies that although critical realism postulates that reality is the same for everyone, it does not mean that reality is seen or experienced by everyone in the same way and nor should it be. The different ways to interpret the world are fundamental to gain an understanding of how a phenomenon is structured and how it works.

The particular framework stemming from critical realism that I have used to structure my research is the DEA approach. DEA (diagnosis, explanation, action) is particularly made to suggest policy change (Price, 2016). The method also used throughout the dissertation and especially in Article II, Book chapter IV and Article V is retrodiction. DEA is based on a process in which the author starts with the diagnosis phase, which means that the problem at hand should be diagnosed and this is done through the description of the already existing theories and with the data collection (Price, 2016). This process was not linear, but as data collection and theorisation went hand in hand throughout the process, the research has otherwise followed this development.

The previous conceptualisations of authenticity have been mapped and analysed in different ways. These are the phases that are contemplated in this dissertation and which are the basis for the proposal of a new way to conceptualise authenticity. The transition between the levels of lamination and the constant dialogue between the theoretical framework and the empirical data is what constituted the phase of retrodiction (Bhaskar, 2010, 9–10; Price, 2016). The next step in the analysis is to eliminate competing theories and this also means to try to achieve a certain degree of certainty.

## **7.1 Discussion of the DEA framework**

The last phase(s) of the DEA framework is action, which means that some kind of change is suggested by the research. Part of data collected in the context of this dissertation is directly connected to the project ARCTISEN and the project's goal is to better the situation of the Sámi tourism entrepreneurs, and the research for this dissertation is conducted specifically in this context. The conceptualisation of authenticity proposed here is supported by the role of labels in tourism for the Sámi and that is the proposed change. The interviews completed for the ARCTISEN

project in the Nordic countries and internationally mapped which guidelines, labels and certifications are active (Olsen et al., 2019). The results have been presented in the transnational and national baseline reports of ARCTISEN and show the necessity, from the viewpoint of the interviewed companies and stakeholders, to educate the tourists through guidelines, as also mentioned by Sámi tourism entrepreneurs in Finland. The suggestion is for such guidelines to be presented in a different way than ‘dos and don’ts’ (Kugapi et al., 2020). The development of guidelines is also something suggested in the case of Greenland (Ren, Chimirri, & Abildgaard, 2020). One reason is the lack of knowledge on the Sámi peoples that is provided in the school system in the Nordic countries (Olsen et al., 2019). Lack of knowledge also leads to stereotypes (Pettersson & Lindahl, 2002).

One of the doubts that was raised by the respondents during the interviews was the fact that the tourists have limited knowledge about the area, the Sámi and labels. At the same time, the respondents expressed their desire to educate people and they stressed that it is one of the purposes of their tourism operations so the same could be done regarding the labels and information could be easily spread through, for instance, social media. This kind of concerns is also the reason why the interviews were framed through the lenses of ecotourism. This is also related to the possibility of informing tourists about sustainability. One of the pillars of ecotourism is, in fact, to educate the tourists, as argued in Book chapter IV. As previously mentioned, labels and certifications have a limited effect due to lack of knowledge from the tourists (Minoli, Goode, & Smith, 2015), but being aware can help with changing the situation.

Furthermore, labels can have positive effects on purchase intentions, such as in the case of Indigenous handicrafts (Liao, Tseng, & Lee, 2014). In Article V, the brochures have been found to convey knowledge about modern Sámi culture(s) and how tourists can visit the areas without disturbing the Sámi. Moreover, if such information is spread through the circle of representation (e.g. Jenkins, 2003), it is possible to make changes to the tourists’ knowledge even before their arrival. It is also interesting to note that the presence of certain themes does not deviate much from the study by Pettersson completed in 1999. At the time the brochures contributed to spreading much disinformation about the Sámi (Pettersson, 1999). Article V shows instead a trend towards spreading information, while Article II shows the willingness of Sámi entrepreneurs to represent the modernity of Sámi culture(s) in marketing communication.

The DEA approach also includes a phase of correction, which is an iterative process in critical realism in which a researcher should always be ready to make correction whenever necessary. Critical realism also advocates for science to be a process that can be corrected whenever a better theory is elaborated (e.g. Danermark et al., 2002; Bhaskar, Danermark, & Price, 2018; Price, 2016). The interpretation of the interviews in Book chapter IV related to ecotourism is an example of this constant process and also the changes described in the meta-reflection of the dissertation (§7.5.1).

Although the respondents did talk about authenticity, as I will show later, the focus on nature, education and sustainability was what directed me to frame the interviews with a discussion on ecotourism rather than writing an article about authenticity.

The different phases of the DEA approach and how the publications are part of the framework are outlined in Table 11:

Table 11: *The DEA framework applied (adapted from Price, 2016, p. 113).*

<b>Transfactual theory available</b>	<b>Diagnosis a)</b> Extensive reading and investigation on the concept of authenticity and on labels. Data collection from interviews, CDA of tourism websites and content analysis of brochures (Book chapter I, Article II, Book chapter IV, Article V and §5).
<b>Diagnosis b)</b>	The analysis and discussion of the data as well as the literature review showed an overlapping of themes between the discourse from tourism marketing communication and the data from the websites, the brochures and the interviews. The different perspectives from the Sámi entrepreneurs lead to a conceptualisation of authenticity as a compromise (Article III).
<b>Explanation</b>	of the problem using <b>retrodition</b> , as detailed in Table 14; the different publications and the literature review correspond to a different analysis of the different lamination levels that were the focus of this particular investigation.
<b>Elimination</b>	– Too subjective and too objective conceptualisations of authenticity do not support the operations of the Sámi tourism entrepreneurs. Approaches based on negotiation are missing practical application as well as a solid theoretical basis.
<b>Action</b>	– Suggested action in Book chapter I is the use of labels and certification to support the operations of the Sámi tourism entrepreneurs and to protect Sámi culture(s) from unethical use, as well as to protect nature (Book chapter IV) and to ensure the involvement of Indigenous peoples in determining the use of their culture in the context of tourism.
<b>Correction</b>	– The process of data collection and information gathering has been very heterogenous and non-linear so the reflection on the process and corrections have been part of the process at all times.

## 7.2 Discussion of the review of the literature

Table 12 *Links between the literature review results and the publications (source: Author)*

Themes						
Objective, constructed, existential, perceived and postmodern authenticities	Marketing	Labels and authentication	Power and control	Identity and heritage	Compromise and hybridity	Quantitative studies
Similar themes are found in Article II, Article III.	Marketing representations are the main topics treated in Article II, Article III and Article V.	This is the focus of Book chapter I and Book chapter IV	Power over representations is also discussed in Article II, Article III and Article V.	This is especially the focus of the discussion of Article II.	This constitutes the niche from which the conceptualisation of authenticity as a compromise is integrated.	I have identified that authenticity is treated quantitatively but it is not a focus of the research presented in this context.

To summarise the conclusions of the literature review drawn in §5, in this short section I have shown in Table 12 how each theme that was identified in the two phases of the analysis of the literature has been associated with the publications that are part of this dissertation. Since this is a phase of the DEA that is aimed at providing a solid mapping of the phenomenon at hand, as much literature as possible, both in detail as well as from a macro perspective, has been analysed. This literature review together with additional studies, as well as the information provided for the dissertation's background, have revealed the specific research niche to which this dissertation is contributing, in addition to other areas that are all related to the topics treated in the publications.

Starting with Book chapter I, the focus is on labels that have been created in the context of Sámi tourism; this is in line with the literature that has been found during the literature review (§5). In the first phase, the literature that was analysed focused more on companies and the adoption of certain standards in relation to the environment. The second phase of the research showed that labels are also frequently related to heritage, especially regarding the UNESCO World Heritage status.

This is also intertwined with issues of authentication, power and who decides on the authenticity of a culture or an object or both. Both Article II and Article III deal with these dimensions. Considering the actors producing the brochures, this is also an issue pertaining to Article V. These issues of power, which are often discussed in terms of hegemony and in the negative domination of certain institutions on the representations that are given to the tourists, are the basis for more hybrid and cooperative views on authenticity. As mentioned in relation to representations, this also becomes an issue of marketing communication and in Article II I analyse material that is produced by Sámi companies, while Article V analyses brochures produced by both companies, but also other institutions such as DMOs.

Culture, heritage and identity are very important dimensions throughout the literature review, but also in this dissertation. Culture is defined in terms of concrete universals and this is discussed in Article III. Article II deals more closely with Indigenous heritage, while Book chapter IV is closely related to the identity of the interviewed stakeholders and entrepreneurs. The fact that tourism enterprises are connected to culture is also something that is related to the sustainability of Indigenous tourism enterprises (Akbar & Hallak, 2019), as well as to negotiations related to authenticity and what should be presented to the tourists (George, Mair, & Reid, 2009, p. 132). Cultural identity is generally a very important aspect of Indigenous tourism (Carr, 2007).

These dimensions consequently relate also to power and control and how people would like to be more in control of their heritage, of marketing communication, and how certain conceptualisations related to exoticism are still shown in marketing material, as discussed in Article II. The issue of control is a very important one in Indigenous tourism (Saarinen, 2007) and the Sámi have advocated for control for

a long time (Pettersson & Lindahl, 2002). Control is also connected to governance (Holmes et al., 2016), communication (Carmichael & Jones, 2007) and regulation (Hillmer-Pegram, 2016). Many of the issues described by the tourism entrepreneurs and other stakeholders interviewed for the ARCTISEN project are related to these dimensions (e.g. Müller & de Bernardi, 2020). Guidelines to inform the tourists are also seen as a positive in these kinds of contexts (Holmes et al., 2016). Many of these issues are connected to the sustainability of Indigenous tourism enterprises, challenges that were introduced in §2 and §5.

The identified niche area of research related to negotiation is also related to these dimensions. As questions of authenticity are connected to identity and to culture, as well as power and marketing communication, perspectives related to authentication and to hybridity discuss how it is problematic to determine who has the power to confer authentication to something (e.g. Cohen & Cohen, 2012, Mkono, 2013d). Meanwhile, issues of Sámi identity are growing in importance in public debate (e.g. Junka-Aikio, 2016; Nilsson, 2019). As all of these topics become intertwined, the recommendations made here for the tourism industry, with the possibility of having a wider application, are to apply labels, regulation and criteria where needed.

The recommendations made here are also meant to follow international legislation regarding how self-determination in relation to the collective and individuals are formulated (Nilsson, 2019). Collaboration and dialogue are very important elements. These two elements are also what differentiates the approach proposed here from more objective and dichotomous views and what is considered to be authentic and inauthentic. The ARCTISEN project is one of the ways in which dialogue on certain issues has been initiated. As I have mentioned earlier, many of the issues identified in the tourism industry in the Sámi context are related to miscommunication, lack of communication, as well as regulation issues (Müller & de Bernardi, 2020). In relation to power, identity and authority, the recent court decision on the Girjas Sameby is connected to the Sámi's relation to the certain areas in which they have been active for a very long time.

This was also discussed in a recent seminar on ethics in Indigenous research and about how members of the Sámi community who are studying in other places in Finland have difficulties in fishing in the areas in which their families have been fishing for generations (Rink, 2020, April 23). Labels are suggested as a possible solution for these issues in this dissertation and control of such labels should be in the hands of the Sámi. In fact, populations can come to an agreement in regard to authenticity (George, Mair, & Reid, 2009, p. 132), but labels will support both protection and information to the tourists. Control will also contribute to greater sustainability; in this case especially social and cultural, but also economic. Labels can also be designed to deal with environmental sustainability, such as in the case of ecotourism (see Book chapter IV).



One aspect that was not detailed in the publications, but which was a relevant finding, is that authenticity is often studied quantitatively. Different dimensions of authenticity are put in relation to each other and to other dimensions such as loyalty and intention to return.

### **7.3 Discussion of the data collected and analysed**

In this step of the diagnosis phase, the data collection is also included. I have analysed websites and the brochures in an effort to discuss the marketing message separated from the producers and then used the interviews to gain more insights in what the text producers and other stakeholders thought about the operations in Sámi tourism, marketing communication and labels. The methods used to complete these steps were critical discourse analysis (CDA), content analysis, and semi-structured interviews. The data collection for Article II revealed a series of themes, or discourses, that are part of an overarching tourism discourse on Indigenous populations in tourism. These themes are presented in Table 13.

Most of these themes are discussed in Book chapter IV, in which the interviews with Sámi entrepreneurs highlight some of the issues connected with these recurrent themes and reveal additional themes connected to nature, 'fake' Sámi culture, sustainability and education. To investigate this aspect, I have asked if the respondents thought that there were certain tendencies or trends in the marketing communication of Sámi culture(s) in tourism. In the interviews, the respondents highlighted the connection that Sámi culture(s) has with nature and how through tourism, the Sámi entrepreneurs can describe their way of life to the tourists and in this way, they also inform them. A connection to the past is also highlighted, as the Sámi entrepreneurs and other stakeholders are keen on telling how old Sámi culture(s) and its tradition are and in the same fashion as the connection to nature; this is an aspect that is cherished and happily described for the tourists. Storytelling is also an important dimension related to souvenir production (Schilar & Keskitalo, 2018b) and for Sámi tourism entrepreneurs in Finland (Kugapi et al., 2020). The Sámi costume was mentioned less frequently, as some of the respondents mentioned that the costume is not something that should be worn for tourists or the fact that wearing the costume is not 'authentic' (Int 030122; Int 050123, author's translation).

Although Book chapter IV was framed by ecotourism and, therefore, did not allow for a thorough discussion of authenticity, the concept was mentioned in 10 out of 16 interviews. As previously mentioned, the respondents also talked about a 'fake' Sámi culture, which was often exemplified by Rovaniemi in Finland, as also shown in the report for ARCTISEN (Olsen et al., 2019). Rovaniemi has also been used much earlier as a negative example of tourism development (Pettersson & Lindahl, 2002). At a first glance, this could appear to refer to an objective view

of authenticity and this is something that Chhabra (2005) also found in the case of Scottish goods producers sold in the tourism context. This is connected to findings of the literature review in regard to object or objective authenticity (§5). On the other hand, even though authenticity is clearly mentioned as well as a 'fake' Sámi culture, it does not mean that a dichotomy can explain authenticity and its connection to elements of Sámi culture(s), although it highlights a demarcation. A dimension of 'local' and 'Sámi' as an attribute of authenticity is also mentioned by Schilar and Keskitalo (2018b) in relation to souvenir production. Further, as previously mentioned, tourism goods producers have considered themselves to be the determinants of authenticity. A dimension of preservation is involved in this view (Chhabra, 2005). The interview respondents indicated several things that they thought would be acceptable in a tourism context, while others not. One example was the inclusion of the reindeer in tourism products: 'Hmmm yep, it is that with the reindeer, I don't want to have the reindeer. I don't want to use the reindeer as a ... a tourism attraction' (Int 050123, author's translation), while for other companies the reindeer is a big part of the operations. Some Sámi entrepreneurs in Finland indicated that the reindeer is a big attraction and sometimes even more important than Sámi culture(s) (Kugapi et al., 2020). Mentioning 'fake' Sámi culture may be a dichotomous demarcation, but these different views on how Sámi culture(s) should be involved in tourism highlights the importance of dialogue and cooperation.

The issues surrounding what is acceptable in the context of Sámi tourism is nothing new (e.g. Lüthje, 1998). As previously discussed, the debate on who is Sámi is not straightforward either (e.g. Junka-Aikio, 2016; Valkonen, Valkonen, & Koivurova, 2017) and, therefore, authenticity cannot be dichotomic. The conceptualisation of Sámi culture(s) based on concrete universals and authenticity as a compromise allows for Sámi culture(s) to include both subjective and objective components. The objective component can be acknowledged, while at the same time leaving an opening for the different opinions on how Sámi culture(s) should be a part of tourism operations. The mention of a 'fake' Sámi culture supports the use of labels in tourism, considering that the respondents described this phenomenon in negative terms, especially in relation to its effect on Sámi culture(s). One interviewee described it as a 'hijacking' of Sámi culture(s) (Int 030123, author's translation).

For when it concerns the focus on nature, it is often presented in relation to Indigenous populations and the Sámi in a stereotypical way (for example Afifi et al., 2017; Carr, Ruhanen, & Whitford, 2016; Fonneland, 2013; Olsen, 2006; Silver, 1993). However, the interviews summarised in Book chapter IV show that nature is an important dimension of Sámi culture(s), as also discussed by Valkonen and Valkonen (2014). Sustainability, which is one of the main reasons for the discussion of ecotourism, is also often mentioned in the interviews, sometimes also in relation to authenticity. Some examples are: 'Taking care of that in genuine and good way, sustainable' (Int 050209) and '[...] it is sustainability. And ... all of the aspects. So

social, economic and environmental. And there the Sámi culture(s) fits well [...] it has to be authentic from the source' (Int 040124, author's translation). This is one of the cases in which the word used in Swedish was 'äkta', which translates closely to 'real', but is considered to also refer to 'authentic' (Svenska Akademiens Ordböcker, n.d.).

The connection to the reindeer was explicitly mentioned in the questions and some companies had tourism products based, in one way or another, on the reindeer, while, as previously mentioned, some did not. In Finland the reindeer is seen as a very important part of Sámi tourism, maybe even bigger than Sámi culture(s) (Kugapi et al., 2020). The reindeer was also the most prominent theme both in text and in pictures in the brochures analysed for Article V. Finally, the most interesting theme that was identified in Article II, and which was also often taken into consideration by the respondents, is the one of modernity. The reindeer was also prominent on brochures in 1999 (Pettersson, 1999). It is important for the entrepreneurs and for other stakeholders, to show how the life of the Sámi is right now and not two hundred years ago. This theme was found to be prominent not only in marketing material produced by Sámi companies, but also in brochures produced by different actors together with meaningful information about Sámi culture(s) and the participation of Sámi actors in the brochures giving stories, information and recommendations, as shown in Article V. As previously mentioned, this information can enhance tourists' perceived authenticity (Chang, Wang, & Lin, 2017) and promote tourists' engagement (Chhabra, 2008) in a particular site.

In Table 13 the different themes that have been elaborated in Article II are used to interpret the interview data from Book chapter IV and the brochures from Article V. The interviews revealed some new themes that indicated that a conceptualisation based on ecotourism would be a proper framework to interpret the themes. The theme relating to friendly language was not analysed in detail for Article V as the data was very heterogeneous and, as postulated in the framework for CDA, the analysis of the language should be thorough. In this case the analysis of the language focused solely on manifest content. Themes related to handicrafts and food were added from the interview data used for Book chapter IV and were also present in the brochures analysed in Article V.

Table 13 The themes used for the coding – summary (source: Author)

Article II	Book chapter IV	Article V
<b>Theme 1:</b> Connection to nature/harmony with nature/peacefulness. Connection to untouched nature	<b>Theme 1:</b> Connection to nature/harmony with nature/peacefulness. Connection to untouched nature	<b>Theme 1:</b> Connection to nature/harmony with nature/peacefulness. Connection to untouched nature
<b>Theme 2:</b> Connection to reindeer	<b>Theme 2:</b> Connection to reindeer	<b>Theme 2:</b> Connection to reindeer
<b>Theme 3:</b> Connection to the past	<b>Theme 3:</b> Connection to the past	<b>Theme 3:</b> Connection to the past
<b>Theme 4:</b> The use of friendly language	<b>Theme 4:</b> The use of friendly language	
<b>Theme 5:</b> 'Authenticity' as a noun or adjective	<b>Theme 5:</b> 'Authenticity' as a noun or adjective	<b>Theme 5:</b> 'Authenticity' as a noun or adjective
<b>Theme 6:</b> <ul style="list-style-type: none"> <li>• The Sámi costume</li> <li>• Sámi huts or tents</li> <li>• Traditional singing connected to indigenous populations or the traditional Sámi <i>yoik</i> chant</li> </ul>	<b>Theme 6:</b> <ul style="list-style-type: none"> <li>• The Sámi costume</li> <li>• Sámi huts or tents</li> <li>• Traditional singing connected to indigenous populations or the traditional Sámi <i>yoik</i> chant</li> <li>• <i>Handicrafts</i></li> <li>• <i>Food</i></li> </ul>	<b>Theme 6:</b> <ul style="list-style-type: none"> <li>• The Sámi costume</li> <li>• Sámi huts or tents</li> <li>• Traditional singing connected to indigenous populations or the traditional Sámi <i>yoik</i> chant</li> <li>• <i>Handicrafts</i></li> <li>• <i>Food</i></li> </ul>
<b>Theme 7:</b> Joining the Sámi	<b>Theme 7:</b> Joining the Sámi	<b>Theme 7:</b> Joining the Sámi
<b>Theme 8:</b> Modernity and useful information for tourists	<b>Theme 8:</b> Modernity and useful information for tourists	<b>Theme 8:</b> Modernity and useful information for tourists
	<b>Theme 9:</b> 'Fake' Sámi culture	
	<b>Theme 10:</b> Sustainability	
	<b>Theme 11:</b> The size of the company	
	<b>Theme 12:</b> Education	

## 7.4 The investigated levels of reality

The explanation phase of the process of DEA is characterised by the move through retrodution and retrodiction, which means that existing theories, as well as creative solutions, are applied in this context. In this dissertation, it was not possible for me to go through that many layers of reality, but the studies completed here are meant to be an interplay between the macro and individual level, as shown in Table 14:

*Table 14 Laminated system analysed (from Bhaskar, Danermark, & Price, 2018, p. 98)*

The micro-level	Actions or phenomena specific to a group	The individual situation of the interviewed Sámi entrepreneurs (Book chapter IV).
The meso level	The group's interaction with other groups in the close proximity	The different situations of the Sámi tourism entrepreneurs in different areas in Sweden with different degrees of tourism development (Book chapter IV).
The macro level	Issues concerning the whole population	Common regulations and policies as well as common issues in the Sápmi area and the consequences for the tourism operations of the entrepreneurs. Discourses in the academic literature (Book chapter I, Article II, Article V and §5).

This study takes into account the different legal frameworks involving the Sámi in the Nordic countries and the study on discourse in Article II and Article V show how global marketing trends influence the small Sámi companies in the rural north of Sweden and, equally, it shows how these companies resist the dominant marketing discourse. The discussion regarding the labels is more general and involves the use of Sámi culture(s) in tourism at the macro level and this is discussed in Book chapter I. Furthermore, the study also shows how the Sámi challenge said discourses with their tourism operations. At a smaller scale, the meso level analyses different situations in a single context; in this case, different towns and municipalities in Sweden that have different contexts and different levels of tourism development. I would also apply part of the discussion of sustainability related to sustainability at this level. In Book chapter IV, the entrepreneurs and the stakeholders describe their own situations through the interview process and the respondents come from different parts of Sweden and Norway, so the situations they describe reflect the areas in which they live and operate. At the individual level, the entrepreneurs describe their specific situation working with tourism and how it affects them personally. Sustainability is also engrained in these levels of discussion.

In the methodological chapter (§4) of the dissertation, I have described my positioning as a researcher and the fact that I am not the member of an Indigenous population and how I thought this would be partly positive due to my external positioning; at the same time, the conceptualisation of Indigenist critical realism by Smallwood (2015) was very helpful. The reason is that Smallwood's (2015) book provided me with an Indigenous perspective on critical realism, which is important when adopting a postpositivist approach, which has been criticised for its way of looking for objective explanations (for example, Mura & Khoo-Lattimore, 2018).

The reflections that I have made on my position as a researcher are related to the investigations that I have undertaken and how I have dealt with the different phases of my research intersecting with each other. Although I undertook a preliminary conceptual elaboration at the beginning of my research, I have kept my options open

for certain anomalies or differences between the different conceptualisations but there have not been any big deviations. During the process of interviewing I have also made sure to not steer the respondents in any direction. I have further conferred with my supervisor to have a second opinion on the questions asked.

## 7.5 Limitations

This study has several limitations – some of them will be discussed in the meta-analysis of the dissertation process (§7.5.1) and the specific limitations of the literature review are presented at the end of Chapter 5 (§5.4). To summarise the issues with the literature review, problems were related to a discrepancy between the reference list with the studies and the studies that were analysed. Furthermore, the second phase of the literature review was performed using keywords that could have direct the analysis in a certain direction. Lastly, the coding could have misinterpreted some of the words with respect to their meaning in the research publication that I analysed.

This analysis is based on two conceptual papers and three empirical. More empirical data based on a higher number of entrepreneurs and also from other countries would support the discussion even further. Furthermore, there are no respondents, neither Sámi nor simply local, who are not involved in tourism. This implies that there are no outside views on tourism enterprises. It is one of the recommendations made for future research (§7.6) to also collect the opinions of members of the Sámi community from outside the Sápmi area. The inclusion of people operating outside of tourism should also be explored to gain a well-rounded idea of the opinions on Sámi culture(s) used for tourism purposes.

This study also talks several times about Sámi culture(s), but it does not include a thorough discussion of culture. The reason is that the term is extremely multifaceted, and it is in the domain of many disciplines, which makes it a complicated term to just mention, without going into depth. The topic of culture is a very wide and it was originally included in Article III, but it was determined during the review process that culture and authenticity were too broad to be discussed together in one article. This means that the discussion of authenticity referred to culture is missing an ingredient that would have been a good addition to the dissertation's topic. Finally, the discussion on authenticity and Sámi culture(s) is, of course, related to Sámi culture(s) and how culture should be defined. In the publications, the focus has mostly been on Sámi culture(s), heritage and history and to some extent, the focus is on the intangible aspects of culture.

Other limitations are related to the number of actors that have been interviewed, as more interviewees would have provided the dissertation with a wider outlook on the phenomenon that is under study. The study of authenticity is a very vast area



of tourism research, which implies that finding all of the literature related to the study of authenticity should have been started at the beginning of the dissertation, iteratively collecting research as it was being published. This dissertation proposes solutions to issues of authenticity and Sámi identity which do not involve any member of the Sámi population, and this is problematic. A participatory approach would have been a much better way to conduct this research. The fact that I am not Sámi and there was no member of the Sámi community in the supervisory team has also affected strongly my possibility to fully grasp the understanding of Sámi culture(s) and authenticity from a community member perspective.

The respondents interviewed in Book chapter IV are kept anonymous and the same is done with the websites analysed in Article II. Although the anonymity protects the interviewees and the authors of the websites, it relates to problems of research ethics, transparency and reliability. In retrospect, even the analysis of the websites should have been more participatory in nature.

Issues of sustainability are not easy to assess. In this dissertation labels are proposed as a way to ensure more cultural and social sustainability for Sámi companies, but also a way to assess environmental sustainability. In order for this to be possible, there are many other mechanisms that come into play and in this dissertation, it is not possible to address them. If the interviews were completed at the beginning of the dissertation process, sustainability could have been given more space and attention. On the other hand, considering the Fridays for Future movement, maybe the entrepreneurs would not have been so focused on discussing sustainability. Cultural and social sustainability are also not easy to assess, and labels as well as regulations cannot be just straightforwardly connected to such dimensions. Furthermore, the labels that existed in Sweden lost financial support and the guidelines created in Finland are receiving criticism for the top-down approach that has been adopted (Kugapi et al., 2020).

Another limitation is that some of my statements can be criticised as being normative and also ideologically loaded. I have made various efforts to look at several aspects of the same phenomenon from different angles to provide a multifaceted picture of what lies behind the studied concepts, but some aspects could have been more thoroughly analysed. Critical realism is an emancipatory approach so there is a meaning to making recommendations, but all of the previously mentioned issues make my recommendations another kind of top-down approach. The hope is for the results of this dissertation to be incorporated into a prospective project since there are discussions in the ARCTISEN project in regard to the potential of creating a label in the future.

This research also recommends for the Sámi to agree on the creation of a label and this has been defined as ‘wishful thinking’, a more participatory approach would have mitigated this issue. Even in this case, I hope that ARCTISEN will pave the way for such a solution.

### **7.5.1 *Meta-reflection on the dissertation process***

This short subchapter contains the reflections on my work that I thought were worth discussing, but which would not fit in any of the other sections of the dissertation because they are related to how my research went back and forth, and which decisions I had to take and why I took them. This is also part of the self-reflexivity process I discussed in the methodology section (§4.3).

As with many doctoral dissertation processes, the development was not linear, but was rather a sequel of ups and downs. To reflect on how the process has developed is part of the self-reflexivity on my research process, but it is also related to the axiological approach to research. As previously mentioned, critical realism is an emancipatory approach, and therefore, more value-laden (Jennings, 2012). On the other hand, I have attempted to create a dialogue between theory and data.

My interest in Sámi tourism sparked during my second bachelor's degree in tourism. The original research idea was not to study authenticity and labels, but it was to study how tourists learn from their visits to Sámi companies. As previously mentioned, the research conducted for this dissertation has also been developing parallel with the project ARCTISEN, to which I have contributed as an external voluntary collaborator by collecting data for both the dissertation and the project as well as co-authoring one of the reports from Sweden. I have also participated in drafting the first and second project applications. It was my cooperation with the project and the interest of the tourism companies in the Arctic as well as my interest in labels that purported the change of topic. While the project was being developed, it was our understanding that to contact Sámi entrepreneurs at that time to interview them would have been a risk, so I resorted to collect the data that could be collected while working on the project application. There were two main reasons why the interviews were conducted so late in the study. Firstly, the Sámi operating in tourism are not many, they are very busy, and many researchers want to talk with them. The willingness to participate could then be quite low, so the project was deemed a good way to be able to combine the dissertation with the project and gain as much interview data as possible. Secondly, it would have been unwise to interview the stakeholders without having sufficient theoretical knowledge: this could potentially result in the risk of interviewing respondents that are difficult to reach and ending up collecting data that is not useful to answer the research questions (Davies, 2008, p. 119; Hines, 2000; McGrath, Palmgren, & Liljedahl, 2019). The irritation over the lack of knowledge of researchers approaching them is also something that the Sámi have described (Rink, 2020, April 23).

I am aware that conducting the interviews this late in the research process could also mean that I could be tempted to direct the respondents towards what I thought the answers should be. Alternatively, the interpretation of the interview data could be steered by the knowledge that I have gathered previously by transcribing and analysing the interviews. When a researcher presents him- or herself as a realist, this

is what people think realist researchers do. We create boxes and make everything fit in them. I have made all efforts to remain distanced from the interview data and to ensure that data provided by the respondents reflects what the respondents were trying to share about their experiences and their operations and not how their information would fit in the conceptualisation of authenticity I elaborated.

This dissertation includes a literature review that adopts an unusual approach. It is a qualitative literature review, but it deals with a large amount of data, which is not analysed in significant detail. This may result in a certain criticism of the whole process. The point of working on a doctoral dissertation is to introduce some novel approaches and this is what I have intended to do here. Traditional literature reviews are often based on a standardised approach analysing papers that are structured in a similar way, and this is usually performed over the course of a long period by several researchers. I have made two decisions related to this literature review. One was to complete it at the end rather than at the beginning, which is what is usually done to find the research gap. This was the result of my cooperation with the ARCTISEN project. I decided to complete it later in the dissertation because I wanted to include the most recent research and to ensure that I had accounted for all of the latest studies. Equally, I also decided to analyse a large quantity of literature more superficially rather than analysing only a few articles in detail. Every time I write a new article, I need to go through the latest research on the topic so the literature review for the whole dissertation would have been in a similar vein, while I wanted to do something different. Rather than digging very deep on a handful of papers, I decided I would instead try to gain an understanding of the general discourse circulating in the academic literature.

The coding process was influenced by my previous knowledge on the topic. Nevertheless, several terms that are recurrent across the literature can be clearly seen. Of course, when software only searches for terms and related synonyms, there are a lot of nuances that are lost in the process, especially related to meaning and how the information is meant to contribute to the argument. Nevertheless, the terms identified by NVivo are clearly being repeated over and over through the thousands of analysed articles so there is some meaning to this recurring terminology. I also had to exclude languages other than English which of course skews the analysis towards an Anglo-Saxon context. On the other hand, several languages would have made the analysis fragmentary and it would have also made the results quite difficult to present. However, it is a recommendation for future research to repeat the same process to analyse papers in several languages.

Furthermore, the second round of analysis completed with the help of 368 articles analysed in more detail could have steered the discussion in a certain direction, although most of the findings seem to have integrated the first and second analysis well. There is also the issue related to continuously finding new literature regarding authenticity that was not included in the thesis and where this should be placed. I

have had to reflect and re-elaborate many times before I decided how to structure the text and where to put the information.

There is also a reflection to be made on the publications and the information included in them compared to the whole dissertation text. The first publication was advertised through the Trinet forum, which is a platform for tourism academics to communicate and be in contact with each other via email. Shortly after I decided to change my topic. My colleague Outi Kugapi and I saw it as an opportunity to publish something, and on my part, it could be the first publication for the dissertation. The labelling systems that are presented in the chapter are related to the two foci of two of the authors' theses. Outi's dissertation concerns handicraft and mine is related to Sámi tourism experiences in general. The topic of the book was the theory of ethnodevelopment, which was not a framework I was considering for my dissertation. At this point, I did not know that critical realism even existed, as my studies in philosophy of science had just started. During the process of collecting more information for my dissertation, I learned that maybe ethnodevelopment was not the best framework to adopt to discuss the situation of the Sámi, as their situation often differs from that of one of the other Indigenous populations. However, the main point argued in the chapter is that labels and certifications can be a way to support the tourism enterprises of the Sámi as well as a way to protect Sámi culture(s) from unethical use and this is the underlying argument that is still advanced throughout the publications and this dissertation.

Another side of this discussion that I would like to bring up relates to Article II, where the terminology between 'themes', 'discourse' and 'discourses' is not exemplified as effectively as it could have been. I have struggled with the terminology and I have tried to exemplify the difference by using the term 'themes' in the article, while in other parts of the paper the term 'discourses' is used in a way that can be confusing to the reader. Therefore, I have provided an explanation of what is meant by each term in the introductory chapter of the dissertation. Furthermore, another point of discussion for Article II is the fact that the main idea behind the conceptualisation in this publication is the framework presented in the circle of representation (e.g. Jenkins, 2003), which was not included in Article II, but I have discussed it in the synopsis and in Article V. The reason why the hermeneutic circle or circle of representation is not part of this publication, is that there was not enough room to give it the appropriate space to be explained. I recognise that it might have been better to at least mention it, since it supports my discussion considerably, but I still decided that the argument deserved more space than it could be given in such a short article.

I have also struggled with the definition of authenticity and the several conceptualisations that are related to mine. Dealing with a philosophical concept implies that it is not easy to propose new and alternative perspectives, and the examination of critical realism has been one of the most challenging parts of the

dissertation, which resulted in less focus given to the theorisation of authenticity from a tourism viewpoint. In conclusion, several aspects have been brought together to give the proper depth to the discussion. After struggling with the literature review and with the conceptualisations that did not result from it, I finally managed to elaborate a discussion that includes all of the elements that have arisen during the process of bringing together the synopsis and the publications.

## **7.6 Future research**

Future research on this topic should concentrate on applying the conceptualisation of authenticity elaborated here to a number of contexts, not only Indigenous, in order to test its viability. Furthermore, additional research is needed on the applicability of labels and certifications in different Indigenous and local contexts in order to expand on how to better use these kinds of tools to promote companies to tourists and to inform tourists so that they can make a more conscious choice when purchasing different tourism-related products. Several certifications and labels are being launched at the moment, such as Västerbotten Experience, for example (VisitVästerbotten, n.d.). Future practical research on labels' implementation would provide valuable information on the implementation process and on the potential effects of the implementation of such schemes.

Regarding authenticity, future research should abandon relativistic conceptualisations that make it difficult to argue for an ontologically existing Sámi culture(s), which is worth protecting and conveying through tourism operations. Another aspect that should be studied is to understand what is important to convey to the tourists in the context of Sámi tourism for different members of the Sámi population. In particular, for example, the ones identifying as Sámi, but who live in bigger cities such as Helsinki or Stockholm, as well as the ones who do not operate in tourism. To investigate how Sámi culture(s) is conceptualised as a concrete universal, it is important to gather as many subjective conceptualisations as possible to understand the communalities better.

This dissertation was already complete when the Covid-19 crisis broke out. Now that this pandemic has started to affect the tourism industry in unprecedented ways, future research should investigate how this crisis has specifically affected Indigenous populations as the Sámi.

## 8. Conclusions

As shown in Table 10, this dissertation is comprised of five publications that have answered to one main research question and three sub-questions. The aim was to discuss how authenticity is conceptualised in tourism research and to contribute to the academic discussion with an alternative conceptualisation of the term based on critical realism. Furthermore, this dissertation also analyses how tourism entrepreneurs and other stakeholders conceptualise authenticity, including the role of labels. The reason why a new conceptualisation is proposed is that critical realism advocates for change when necessary. The current conceptualisations of authenticity are not seen as being too relativistic to be of benefit to the stakeholders involved in tourism. In this case the focus is on Sámi tourism. This is also why labels have been included in the discussion. The main research question and sub-questions of this dissertation were:

- How can authenticity be conceptualised to potentially support the operations of Sámi tourism entrepreneurs through the use of labels?
  - How is authenticity conceptualised in tourism research? (Article II and Article III and literature review §5)
  - How is authenticity conceptualised by Sámi tourism entrepreneurs and other tourism actors? (Article II, Book chapter IV and Article V)
  - What is the role of labels and certifications in Sámi tourism? (Book chapter I, Article III and Book chapter IV)

As shown in Table 10, while the first publication (Book chapter I) presents an overview of the potential role for labels to benefit Sámi tourism entrepreneurs through a conceptual discussion, in Article II I present the themes related to tourism discourse that Sámi entrepreneurs use to market their enterprises. These themes have been identified in a number of publications related to marketing communication and to Indigenous populations, showing that there are certain commonalities between the discourse in tourism marketing communication and the way in which the entrepreneurs promote themselves. However, according to the analysis of the websites in Article II, the brochures analysed in Article V and the interviews collected for Book chapter IV, it is clear that the entrepreneurs are keen to show their modernity to the tourists and to tell about their everyday life as it is in the present. This is also what the tourists are interested in experiencing when they visit



(Olsen et al., 2019). This shows resistance and challenge of the previously mentioned discourse.

I have collected data through critical discourse analysis (CDA,) content analysis and semi-structured interviews and the results are presented in three publications. The dissertation also includes two conceptual publications that help frame the empirical data through the lenses of critical realism and introduce the perspective on the role of labels. The proposed conceptualisation of authenticity is based on culture seen as concrete universals (e.g. Bhaskar, 2016), which I will explain more in detail later in this section. This conceptualisation is based on critical realism and on the fact that reality is independent of our understanding of it. The reason why such a conceptualisation is important in the context of Indigenous populations is the possibility to argue from a standpoint of a single reality such as the argument for universal human rights made by Smallwood (2015) and the ‘universal solidarity’ proposed by Bhaskar (2016). A similar argument is also advanced by Junka-Aikio (2016) in general about research on issues pertaining to the Sámi. To use critical realism as a basis for the discussion also allows for Sámi entrepreneurs to not just be ‘passive victims’ of discourse, but to take part in shaping it. As previously mentioned, the risk with focusing too much on constructivist, postmodern and relativistic conceptualisations of authenticity is that everything gets reduced to discourse, making it impossible for Sámi entrepreneurs to be active actors in shaping, changing and resisting certain dominant discourses. This also relates to relativistic ways of conceptualising Sámi culture(s) and identity.

Recently published articles on this topic mention how certifications create certain dichotomies in how Indigenous versus non-indigenous is conceptualised as well as how the situation is actually more multifaceted (Keskitalo et al., 2019). This can be related to the ‘fake’ Sámi culture mentioned by the respondents during the interviews summarised in Book chapter IV. Further, it had been argued that labelling actually results in a reinforcement of stereotypes and colonial relations (Heldt Cassel, 2019). It is important to promote collaboration and a good environment for different companies to operate. Nevertheless, for the Sámi to be able to have control and protect Sámi culture(s), which is an important theme that was stressed in the interviews, labels, regulation and control (e.g. Pettersson & Lindahl, 2002) are necessary.

Therefore, to stress overly relativistic approaches to Sámi culture(s) and to authenticity are a way to open the door to an uncontrolled use of Sámi culture(s) in tourism, which bears the risk of repeating the development that has taken place in Finland (e.g. Lüthje, 1998; Olsen et al., 2019; Saarinen, 1999). Even in cases in which the community reached an agreement on authenticity and representation (George, Mair, & Reid, 2009, p. 132). This is also argued more generally in the context of deconstructive research approaches and how these could be more negative than positive (Junka-Aikio, 2016). As previously mentioned, conceptualising Sámi

culture(s) as concrete universals, also allows for a more heterogeneous approach to Sámi culture(s), rather than as one single culture, as it is often represented in tourism (Hägglund, Schilar, & Keskitalo, 2019; Olsen et al., 2019). This is also a way to contribute to the 'fake' Sámi culture issue that the respondents mentioned.

## 8.1 Concrete universals and Sámi culture(s)

The previously mentioned factors are the reason why it is suggested to conceptualise authenticity as a compromise is considered an effective way to define the context in which the Sámi tourism entrepreneurs operate. This ensures a balance between a general conceptualisation of authenticity, which is necessary in order to protect Sámi culture(s) and advocate for the protection from unethical use, but also to be able to incorporate all of the individual perspectives on the entrepreneurs. This is also positive in terms of sustainability: labels in the context of ecotourism play a role in this process so that the protection of culture and conservation of nature can be more easily achieved. When I talk about cultural preservation, I do not mean that Indigenous cultures such as Sámi culture(s) should be frozen in time and never change. The point is to preserve Sámi culture as an entity, in order to enhance self-determination. As previously mentioned, relativistic approaches to culture can have negative effects rather than positive (e.g. Junka-Aikio, 2016). From a broader perspective, this can also be negative for several dimensions of sustainability. Moreover, it is not certain that the introduction of labels will help the protection of nature, but ecotourism can be a step in the right direction.

Authenticity as a compromise in the studied case is a middle way between Sámi culture(s) and heritage as a whole and the way in which the individual entrepreneurs use Sámi culture(s) in their tourism operations. This conceptualisation of Sámi culture(s) related to authenticity is based on the critical realist concept of 'concrete universals', which, together with the view of a stratified ontology is the main differentiation between expressive authenticity (e.g. Lindholm, 2013) and authenticity as a compromise. The two concepts are very similar but have different philosophical origins. The conceptualisation of labels as a bottom-up approach is also meant to contribute to the debate on authentication (Cohen & Cohen, 2012) and to prevent situations in tourism of 'fake' Sámi culture, as mentioned by the respondents. Labels are also added as a way to establish boundaries, as argued by Junka-Aikio (2016). These kinds of boundaries are also the ones discussed in definitions of self-determination and in connection to individuals and group identities (Nilsson, 2019). As previously mentioned, there are four main components to a concrete universal (Table 15):

Table 15: *The Sámi and the concrete universals (adapted from Bhaskar, 2016, p. 130).*

Components of a concrete universal	Application to Sámi culture(s)
A universal component	All Sámi share some universal characteristics related to Sámi culture(s) and heritage.
Particular mediations of this universal component	Although all Sámi are part of this group, this does not mean there is homogeneity. Every single instance of Sámi culture(s) represented by an individual is part of and constitutes the whole. This also means that it is possible to talk of several Sámi cultures.
A specific spatial and historical context	As previously mentioned, all members of the Sámi community have different contexts in which they live. One very good example is the difference between being Sámi in Russia or in Norway.
Irreducible uniqueness	No instance of Sámi culture(s) can be reduced to the whole group. Every individual is a concrete instance of the universal category of Sámi so even if all of the components are the same for two individuals, they cannot be reduced to an abstract representation of what it means to be 'Sámi'.

To summarise the explanation that I gave in §3.1.1, the concept of concrete universal elaborated by Bhaskar (2016) postulates that reality cannot be explained in terms of abstract universality, which means that all members of a group are reducible to a set of characteristics that apply to the whole group. The conceptualisation elaborated in Article III connects a conceptualisation of Sámi culture(s) in terms of concrete universals, which is supported by conceptualising authenticity as a compromise.

In the particular case studied here it is not possible to talk in terms of 'All Sámi are ...' or, in the case of authenticity, that there would be something that can identify something as universally authentic Sámi. Bhaskar (2016) then elaborated the concept of concrete universal and attributed four criteria to it. As previously mentioned, in this dissertation it is not possible to deeply investigate the issue of culture, how to define culture or how to define Sámi culture(s). This is not what I am doing in Table 15 either. However, in order to explain how authenticity as a compromise relates to Sámi culture(s) and its use in tourism, I need to explain a little bit how the process works, and I have to do so by presenting examples related to the Sámi. Smallwood (2015) also argues for the use of concrete universals in the context of Indigenous culture so this concept is also endorsed by members of the wider Indigenous community. This discussion also holds that in order to protect Sámi culture(s), even in the wider meaning, more unity and control are desirable. As previously mentioned, I also speak generally of Sámi culture(s) in order to underline that there is a universal component, but the conceptualisation of concrete universals includes the importance of highlighting that there are several Sámi cultures (Hägglund, Schilar, & Keskitalo, 2019, Olsen et al., 2019), although this does not imply relativism.

In Table 15 I show the different characteristics that are part of the conceptualisation of concrete universals. First of all, there is a component that is universal. All of the Sámi entrepreneurs are associated by some characteristic that they share with other members of the Sámi populations. Even this universal characteristic is of course not conflict-free: in the introduction I mentioned how the Sámi Parliament in Finland entered in a dispute with the Finnish court over about one hundred people who asked to be identified as Sámi under law, which would give them voting rights (OHCHR, n.d.). This also relates to how Indigenous peoples are defined under law and international law (e.g. Nilsson, 2019). This conflict regarding the belonging to the Indigenous community, has brought some local people in Finland to challenge ‘the foundations of the contemporary Sámi group and to form new ethnic categories that they claim are actual ethnic groups’ (Valkonen, Valkonen, & Koivurova, 2017, p. 541). Despite the presence of this kind of conflict, it is still believed to be necessary to be able to identify as a Sámi community from a concrete universal viewpoint, in order to distinguish and protect Sámi culture(s). The connection to nature and sustainability presented in Book chapter IV is part of this process. As previously mentioned, the approach based on concrete universals is also embraced by Smallwood (2015), who is a member of the Indigenous community herself. How this identification should be carried out is in the hands of the members of the Sámi community themselves, although the process will be undoubtedly challenging.

The second characteristic of a concrete universal is that there are very many mediations of this universal component. All of the Sámi companies that have been part of this study, either as marketing communication and website producer and/or as interviewees, have their own individual way to communicate and manifest Sámi culture(s), in this context, to the tourists. One example was the involvement of reindeer in tourism that I previously mentioned (§2.3.1). The third characteristic relates to the different contexts, both historical and special, in which the individuals find themselves. In the introductory chapter (§2.1), I have explained how the Sámi have very different situations depending on the areas in which they live. The language can be different, the main occupation, such as fishing instead of reindeer herding, can be different, the connection to nature and so on. There are also Sámi that do not participate in tourism. I have exemplified in Table 15 with the case of Russian Sámi and Norwegian Sámi, just to name a situation in which the geospatial trajectories are very different. The different contexts in which Sámi companies operate will also inevitably shape the companies’ operations from an institutional point of view, but also legislative and in terms of power relations. This also connects to my previous discussion of several Sámi cultures.

The first and last characteristic is irreducibility. No Sámi tourism entrepreneur or Sámi person can be reduced to the category ‘Sámi’ and be described in terms of abstract universality. Every single member of a Sámi group and every single

Sámi entrepreneur is a concrete manifestation of what it means to be a Sámi, and this approach allows for a mediation between the individual manifestations and the universal component that does not reduce all of the instances to a universal abstraction.

## 8.2 Authenticity as a compromise and concrete universals

Next, a connection is established between how this conceptualisation of Sámi culture(s) and heritage relates to the previously discussed conceptualisation of authenticity as a compromise following Wilson's (2014) argument. In Table 16 I merge the two concepts in order to explain:

Table 16: *Authenticity as a compromise and concrete universals.*

<b>Components of a concrete universal (Bhaskar, 2016, p. 130)</b>	<b>Application to Sámi culture(s)</b>	<b>Authenticity as a compromise (based on Wilson, 2014)</b>
A universal component	All Sámi share some universal characteristics related to Sámi culture(s) and heritage.	As there is a universal component to Sámi culture(s), there is a universal component of authenticity connected to shared history and traditions.
Particular mediations of this universal component	Even though all Sámi are part of this group, this does not mean there is homogeneity. Every single instance of Sámi culture(s) represented by an individual is part of and constitutes the whole.	This universal component is manifested in many different ways by the Sámi tourism entrepreneurs, which are all uniquely authentic.
A specific spatial and historical context	As previously mentioned, all members of the Sámi community have different contexts in which they live. One very good example is the difference between being Sámi in Russia or in Norway.	Different Sámi entrepreneurs live and operate in different contexts so what is authentic in a place can be different in another place.
Irreducible uniqueness	No instance of Sámi culture(s) can be reduced to the whole group. Every individual is a concrete instance of the universal category of Sámi, so even if all of the components are the same for two individuals, they cannot be reduced to an abstract representation of what it means to be 'Sámi'.	There is no abstract concept defining that all Sámi that are like that are authentic because every single instance is individual and authentic in its own merit.

The conceptualisation of authenticity advanced by Wilson (2014) is, as previously mentioned, very much related to authenticity as a personal achievement and the case Wilson (2014) discusses is the one of the inner conflicts experienced by Early music musicians. When Early music is played, it needs to follow some canons, but the ones playing it professionally also want to put a personal touch in the performance. On the other hand, Wilson (2014) does explain that there is available knowledge on how Early music was played, and this is the basis for a more objective conceptualisation of authenticity as following the historical canon. This is why labels and certifications are brought into the picture. The conceptualisation of authenticity supported by critical realism is also what differentiates this kind of authenticity from expressive authenticity (Rudinow, 1994). Labels also support this differentiation.

In Table 16 I talk about the universal component in relation to some kind of shared history and shared traditions, which is a very important point to be made. In Article II and in Article V, I showed how the presentation of Sámi culture(s) in marketing communication is very much related to general discourse in tourism regarding Indigenous populations. However, the critical realist conceptualisation of authenticity does not adopt the postmodern view that everything is and can be reduced to discourse (e.g. Cashell, 2009). Therefore, behind the presented themes there is some common ground regarding Sámi culture(s). This is expressed concretely in, for example, the traditional costume, which is very individual and very different from place to place, but yet has some uniting characteristics. The connection to nature and sustainability presented in Book chapter IV is part of this process. Nature has been identified as an important aspect related to Sámi culture(s) (Sametinget, 2010), but also cultural and social sustainability are involved in this discussion. The respondents also connected it to authenticity, so the compromise incorporates a connection to nature, both as a narrative and as a practical aspect, as argued by Valkonen and Valkonen (2014).

On the other hand, labels can help avoid stereotypical conceptualisations such as the ones relating the Sámi to an untouched wilderness (Saarinen, 2019; Schilar & Keskitalo, 2018a; Olsen et al., 2019). A label or certification can also help with conflicts related to how the Sámi understand nature and other actors (Ween & Riseth, 2017), as described in the conflict over the Sámi using mobile phones in Lapponia (Green, 2009). Labels can support the purchase decisions of the tourists, as in the case of Indigenous handicrafts (Liao, Tseng, & Lee, 2014) and are also another way in which this conceptualisation of authenticity is different from expressive authenticity (e.g. Lindholm, 2013) or authenticity as a negotiated social construct (George, Mair, & Reid, 2009, p. 132). Different conceptualisations of authenticity as negotiation lift issues of authority and who decides over authenticity (Cohen & Cohen, 2012; Mkono, 2013d), or do not lift this issue at all (Lindholm, 2013). This is the reason why labels are included in the discussion: to establish some clear boundaries. Authenticity conceptualised as a compromise based on concrete



universals allows for a balance between the use of culture, as well as nature for tourism marketing communication and tourism activities as well as in other contexts.

Some of the characteristics that I have previously mentioned are also what makes Sámi culture(s) attractive to tourists visiting the place (Pettersson, 2006). At the same time, the Sámi entrepreneurs introduce modernity as a way to show how Sámi culture(s) is practised nowadays; how the Sámi live and operate. This is what the compromise is based on. There are some components that are inevitably part of Sámi culture(s) and make it different, but also the modernity and the everyday life are authentic and this is what has to be communicated to the tourists in order to modify the information spread through the circle of representation (e.g. Jenkins, 2003) and make people more aware and knowledgeable. Furthermore, as previously mentioned, information communicated through marketing communication can affect the tourists' perceived authenticity (Chang, Wang, & Lin, 2017) and enhance engagement (Chhabra, 2008).

Certifications and labels have the potential to create uniqueness and spark the interest of the tourists as well as guide them to companies that treat Sámi culture(s) ethically: this is especially true in the current times with the sustainability and environmentally-friendly movements, as well other dimensions of sustainability. The former is also something that was mentioned in the interviews with the entrepreneurs. The interviewed Sámi and the other local tourism entrepreneurs are aware of the different trends that drive people to travel to certain places and they harness such potential in order to attract more customers. Labels and certifications would be an additional tool to be able to do this.

To conclude, labels and certifications can be used to ensure that Sámi culture(s) is protected from unethical use, while at the same time informing tourists and marketing the companies and/or the products, positioning them differently to the ones that are not certified. The Sámi, if that is what is determined to be a good solution, can agree on a label that would protect and promote Sámi culture(s). The compromise is a middle way between some degree of tradition and historical accuracy as well as the fluidity and modernity that are the property of any living and evolving culture. The hope is that the project ARCTISEN and this dissertation will support a process in which Sámi tourism entrepreneurs can operate in better conditions and can thrive at the same time as more accurate information is spread through tourism, hopefully, sparking additional, wider change in society.

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## Appendix

Table 17 Codebook for Authenticity (source: Author)

Authenticity	Commodification	Tourism	Control	Cultural	Showing-Attracting	Indigenous	Discourse	Knowledge
Actual	Commodification2	Adventure	Attribution	Heritage	Advertising	Costumes	Critical	Education
Construction	Consumer	Destination	Authorisation	Artefacts	Aesthetic	Ethnic	Ideology	Learning
Existential	Goods	Ecotourism	Colonial	Cuisine	Attractions	Maori	Narrative	
Objective	Product	Hospitality	Meaning	Dance	Description	Other	Semiotic	
Original	Retail	Hotel	Order	Folklore	Describe			
Perceived	Shopping	Leisure	Power	Handicraft	Guide			
Phenomenology	Industry	Tourists	State	Music	Marketing			
Postmodern		Tours		Performance	Branding			
Similar		Travel		Ritual	Image			
		Visit		Souvenirs	Promotion			
				History	Public			
				Ancient	Photograph			
				Archaeological	Picture			
				Historical	Representation			
				Traditional	Present			
				Intangible				
				Language				
				Memory				
				Museum				
				Traditional				

Table 18 Codebook for Authenticity – (continued) (source: Author)

Conflict	Established-Institution	Personal	Place	Making	Environment	Concept	Special	List of nodes without subcategories
Difference	Government Criteria National Political	Emotional Experience Interaction Motivation Perception Perspective Theme	Area Collaboration Community District Entrepreneur Living Local Region Rural Village	Interpretation	Environmental Nature	Construct Notion	Particular	Modern Real Resources Value

Table 19 Codebook for Indigenous (source: Author)

Authenticity	Activities	Business	Tourism	Control	Culture	Shows	Indigenous	Discourse	Knowledge	People
Original	Explore	Capital	Accommodation	Access	Heritage	Guide	Aboriginal	Critical	Education	Female
Similar	Herding	Commercial	Hotel	Author	Festival	Images	Indian	Ideology		Gender
	Hunting	Company	Destination	Colonial	Handicraft	Market	Maori			Women
	Reindeer	Income	Ecotourism	Conservation	Music	Media	Maasai			Human
	Farmers	Management	Hospitality	<i>Protected</i>	Performance	Present	Maori2			Racial
	Lifestyle	Opportunities	Leisure	Government	Ritual	Promote	Mayas			<i>Ethnic</i>
		Planning	Recreation	Influence	Souvenirs	Public	Native			
		Positive	Tourists	Legal	History	Represent	Tribal			
		Poverty	Travel	Means	<i>Archaeological</i>	<i>Representation</i>				
		Production	Visitors	National	<i>Historical</i>	Description				
		Working		Ownership	<i>Traditional</i>	<i>Describe</i>				
		Entrepreneurs		Owner	Material	Shown				
		<i>Enterprises</i>		Power	Cultural					
		<i>Entrepreneurship</i>		<i>Elite</i>	Museum					
				Problems	Practices					
				Rights	Sites					
				Several-serious	Social					
				Society						
				Source						
				Community						



Table 20 Codebook for Indigenous (continued) (source: Author)

Characteristics	Established-Institution	Interaction	Place	Conflict	Contemporary	Making-construction	Environmental	Perspective	List of nodes without subcategories
Quality	Official Political Neoliberal Policy State Western	Received-encounter Relationship Cooperation Understanding Support Participation Partnership	Guatemala Alaska Arctic Sweden Russia Malaysia Mexico Mexico2 New Zealand Indonesia Hawaii China Caribbean Australia Brazil Canada Kenya Region Landscape Island Global Forest Areas Beach Territory Village World Parks Forestry Migration Resources Local Rural	Challenges Different	Change Development-Modernisation	Interpretation	Biodiversity Climate Ecological Ecosystem Environment Natural Sustainable Wildlife Biological	Experience Identity Sense	Alternative Ethics Particular Value

Table 21 Codebook for Labels and Certifications (source: Author)

Business	Tourism	Control	Culture	Shows	Stakeholder	Standards	Activities	Knowledge	Ontology
Capital Companies	Accommodation	Authors	Architecture	Image	Conference	Assessment	Agriculture	Education	Structure
Cost	Hotel	Corporate-body	Continuous-preservation	Picture	Different-conflict	Conduct		Learning	
Economic	Destination	Dependent-colonial	Festival	Information	Discussion-	Commission			
Economy	Ecotourism	Government	Heritage	Marketing	discourse	Capacity			
Employees	Hospitality	Implementation	Historical	Promotion	Efforts-campaign	Commitment			
Enterprises	Leisure	International	Performance	Present	Environment	Conditions			
Industry	Recreation	National		Represent	Beach	Content			
Management	Tourists	Order		Making	Biodiversity	Design			
Partners	Travel	Power			Climate	Evidence			
Partnership	Visitors	Regulations			Ecosystem	Ecological			
Process-					Environment	Elements			
operations					Nature	Emissions			
Products-					Wildlife	Ethical			
intersection					Group-radical	Evaluation			
Project					Guest	Halal			
Working					Initiatives	Impact			
Consumer					Operators	Improve			
Consumption					People	Indicators			
Customer-					Planning	Label			
tradition					Population	Ecolabel			
					Positive	Certification			
						Certification-Authenticity			
						Certified			
						Program			
						Point-indicator			
						Quality			
						Recycling			
						Report			
						Requirements			
						Responsibility			
						Sustainable			
						System			



## List of brochures and type

	Brochure title	Type of brochure
1	Arvidsjur - Árviesjávirre	Book
2	The map of Swedish Lapland - Sweden's most northernmost destination	Map
3	Lule älv - En resa längs en av Sveriges storslagna älvar	Book
4	The old power station in Porjus	Leaflet
5	Sevärdigheter I Porjus	Leaflet
6	Kvikkjokks fjällstation	A4 document
7	Reklamjournalen	Book
8	Gold of Lapland - your adventure starts here. In Lapland, Sweden.	Book
9	Laponia - ett levande världsarv	Book
10	Naturum Laponia	Leaflet
11	Naturresevat Sjávnja/Sjaunja	Leaflet
12	Naturresevat Serri	Leaflet
13	Naturresevat Rappomyran	Leaflet
14	Naturresevat Kronogård	Leaflet
15	Säkerhet I fjällen - 6 tips för en trygg fjällvandring	Leaflet
16	Säkerhet I fjällen - 6 tips för en trygg vinterfjälltur	Leaflet
17	Säkerhet I fjällen - 6 tips för en trygg snökotertur I fjällen	Leaflet
18	Allemansrätten - en unik möjlighet	Leaflet
19	Vandringsupplevelser med helikopter - ta chansen till en upplevelse utöver det vanliga	Leaflet
20	Upplev fjällvärlden med helikopter - ta chansen till en upplevelse utöver det vanliga	Leaflet
21	Fiskeäventyr med helikopter - ta chansen till en upplevelse utöver det vanliga	Leaflet
22	Upptäck Sverige - Bo hos STF 2018 - Accomodations in Sweden 2018	Leaflet
23	#inlandsbanan resebroschyr 2019 - resor för alla sinnen	Book
24	Svensk camping - Sveriges största utbud av camping & stugor årgång 36/2019	Book
25	Piteå	Book
26	Enter the real Lapland - World Heritage Laponia Sweden	Map
27	World Heritage Gammelstad Church Town - Information - Map	Leaflet
28	Haparanda Tornio Map	Map
29	Kiruna	Book
30	Arvidsjurkartan 2018	Map
31	Silvremuseet I Arjeplog	Leaflet
32	Kvikkjokks - Lapplands Paradis	Leaflet
33	Padjelantaleden	Leaflet
34	Saltoluotka - the pearl of the Mountain area	Leaflet

35	Muddus/Muttos national park	Leaflet
36	Padjelanta - Badjelánnda i världsarvet Laponia	Leaflet
37	Sarek & stora sjöfallet Sarek & Stuor Muorkke i världsarvet Laponia	Leaflet
38	Muddus/Muttos nationalpark i världsarvet Laponia - djupa gammelskogar och myrar vida som hav	Leaflet
39	Visitumea besöksguide 2018	Book
40	Älvsbykartan gratiskarta free map	Map
41	Swedish Lapland	Book
42	Árjepluovve - Arjeplog	Book
43	Jáhkámáhke Márnána - Jokkmokks marknad	Book
44	Sevärdigheter & aktiviteter Jokkmokks kommun vinter 2019	Book
45	Logi Jokkmokk vinter 2019	Book
46	Avstånd	Map
47	Skelleftea	Book
48	Piteåkartan 2018	Map
49	Älvsbyn	Book
50	Skelleftea	Map
51	Ta inte bilen till flyget. Ta Flygbilen	Leaflet
52	Experience Icehotel 2018	Book
53	Väg 97 längs Lule älvdal	Leaflet
54	Luleå stadskarta - city map	Map
55	Kiruna STF Hotell & Vandrarhem Malmfältens Folkhögskola	Leaflet
56	Riksgränsen skidåkning boende restauranger	Book
57	Gällivare gratiskarta free map	Map
58	The red mountain fort - fortress of Boden	Leaflet
59	Havremagasinet	Leaflet
60	Luleå	Book
61	Haparanda Tornio	Book
62	Boden	Book
63	Jokkmokk - Jáhkámáhkke	Map
64	Destination Jokkmokk	Book
65	Svensk lantmatkatalog	Book
66	Samiska skulpturparken	Leaflet
67	Fjälljournal Nummer 5 vinter 2019	Book
68	Sápmi landet folket	Leaflet
69	Camping in Swedish Lapland	Book
70	Solberget wildnisdorf	Leaflet
71	Lapland Vuollerim.se	Leaflet
72	Välkommen till alla årstider! Säsongen 2018	Book
73	Jokkmokks Fjällträdgård	Leaflet

74	Svensk fjäll- och samemuseum - duottar- ja samemusea jokkmokk	Leaflet
75	Jokkmokkstenn	Leaflet
76	Jokkmokkstenn	Leaflet
77	Granuddens saltkvarn	Book
78	"Mr-obelisker" - ett konstnärligt gestaltningsprojekt i Jokkmokks kommun	Leaflet
79	Hälsoguide Jokkmokk/Jáhkámáhkke	Leaflet
80	Köt gokart på världens nordligaste & norrbottens längsta tävlingsbana	Leaflet
81	Laponia Adventures guided activities - rental equipment & outdoor support	Leaflet
82	Kjells hemslöjd & hantverk	Leaflet
83	Lycksele djurpark	Leaflet
84	Magasin västerbotten	Book
85	Discover Abisko	Book
86	Kallax flyg - see the world from a different view	Leaflet
87	Rostujávri wilderness camp	Leaflet
88	Nutti Sámi Siida	Leaflet
89	Väg & campingkartan 2018 västerbotten norrbotten	Map
90	Kiruna in Swedish Lapland gratiskarta - free map 2019	Map
91	Älvsbyn	Book
92	Museiguide arbetslivsmuseer 2019	Book
93	Jokkmokk Arctic Dream	Leaflet
94	Hotell E10 Kiruna	1 page/1 side
95	Sámi eco adventures	1 page/1 side
96	Astrid & Mine ship	1 page/1 side
97	Ateljénord	1 page/1 side
98	Yellow house vandrarhem/hostel	1 page/1 side
99	Delicacies from Lapland - delikatesser från Lappland	1 page/1 side
100	LKAB:s visitor centre - världens största underjordiska järnmalmsgruva!	1 page/1 side
101	North Sweden Tourism	1 page/1 side
102	A city on the move - the guided tour	1 page/1 side
103	K&Min bageri lanthandel	1 page/1 side
104	Sápmi ren & vilt jokkmokk	1 page/1 side
105	Jokkmokksbär	1 page/1 side
106	Essence of Lapland	1 page/1 side
107	Skabram turism och gårdsmejeri	1 page/1 side
108	Jokkmokk Arctic Dream	1 page/1 side
109	Mini-Suohpan Warp Lasso	1 page/1 side
110	LSJ Ateljé	1 page/1 side
111	Sápmi ren & vilt AB	1 page/1 side
112	Hotell Rallarrosen Porjus	1 page/1 side



<b>113</b>	Jokkmokks vitermarknad	1 page/1 side
<b>114</b>	Documentary - samefolk	1 page/1 side
<b>115</b>	Tjaktjen tjåanghcoe sörsamisk höstfestival 2019	1 page/1 side
<b>116</b>	Arctic indigenous design archives - samefolk	1 page/1 side
<b>117</b>	Museum and Science Centre Luuppi	Leaflet
<b>118</b>	Travel guide 2019 Northern Norway and Svalbard	Book

*Interview guide for one respondent external to Arctisen*

1. What do you consider important when promoting Sámi culture?
2. What do you consider important when displaying Sámi culture?
3. What do you think it is important for the (potential) visitors for them to come and experience Sámi culture?
4. What do you think (or know) the entrepreneurs consider important when promoting Sámi culture?
5. What do you think (or know) the entrepreneurs consider important when presenting/displaying Sámi culture?
6. Which trends/tendencies influence Sámi culture promotion and display, if you think there are any?
7. There are a few labels surrounding Sámi culture: the duodji, Sámi Experience, now the Finnish ethical guidelines, Slow Food Sápmi... what do you think is their role regarding Sámi culture and tourism?
8. What do you think are the biggest challenges for Sámi entrepreneurs regarding the promotion of their culture for tourism?
9. What do you think are the biggest challenges for Sámi entrepreneurs regarding the display/presentation of their culture for tourism?
10. What do you think is the role of tourism for Sámi culture (in general)?
11. Are there any other thoughts on Sámi culture in relation to tourism that you think are important but did not come up during the interview?

*Interview guide for companies and stakeholders for the Arctisen project*

The questions in italic were added for the purpose of this dissertation. Even when the language of the interview was English, I translated on the spot

## **Intervjuguide för företag**

### **Företaget**

1. Vad heter företaget och vilken typ av produkter eller tjänster erbjuder ni?
  - a. Vem äger företaget?
  - b. Vem är de anställda?
  
2. Var kommer majoriteten av era gäster från?
  - a. Individuella grupper-kryssning osv.?
  - b. Vem är gästerna?
  
3. När och varför etablerades företaget?
  - a. Av vem, motivation och utlösare?
  - b. Hur började du arbeta med turismen?
  
4. Är företagets produkter baserade på lokal- eller samisk kultur?
  - a. På vilka sätt?
  - b. Är renar en del av dina produkter / historier?
  
5. Vem är företagets närmaste samarbetspartners? Andra?
  
6. Vilka är de viktigaste marknadsföringskanalerna?
  - a. Varför använder du dessa?
  - b. *Vilka trender / tendenser påverkar marknadsföring av samisk kultur och utställning, om du tror att det finns några?*
  - c. *Vad tycker du är det viktigt för (potentiella) besökare att de ska komma och uppleva samisk kultur?*
  
7. Hur vill du utveckla företagets produkter, tjänster eller företaget som sådant?
  - a. Deltar du för närvarande i andra projekt?
  - b. Vilka typer av erfarenheter har du från tidigare projekt?

## Kulturell kunskap och spridning

8. Vilken typ av kunskap behövs för att ett företag ska kunna erbjuda högkvalitativa produkter och tjänster?
  - a. Har du deltagit i utbildning, kurser osv. för att få de nödvändiga färdigheterna?
  - b. Vad vill du lära dig mer om?
  
9. Vem diskuterar du med för att utveckla dina turistprodukter och tjänster? (släktingar, vänner, forskare, myndigheter, lokala och / eller inhemska / minoritetsgrupper)
  - a. Vad är syftet med dessa diskussioner?
  - b. Vem pratar du med om du behöver mer kunskap om lokal / samisk kultur?
  
10. Vilka delar av lokal eller samisk kultur betonar du i dina presentationer?
  - a. Varför dessa?
  
11. Vilka språk du använder i dina produkter och tjänster?
  - a. I marknadsföring, produktnamn, logotyper osv?
  
12. Vad tycker dina gäster om de upplevelser som ni ger dem?
  - a. Ge exempel på situationer där gästerna har sagt till dig eller du har märkt att upplevelserna har haft en stark inverkan.
  - b. Exempel där gästerna inte gillade upplevelsen och vet du varför?

## Det lokala samhället

13. Hur viktigt är det lokala samhället för ditt företag?
  - a. Skulle du kunna ha gjort samma sak som du gör nu på andra ställen?
  - b. På vilka sätt kommunicerar du med lokalsamhället?
  - c. Hur bidrar ditt företag till det lokala samhällets välbefinnande?
  
14. Vad tycker du att andra i det lokala samhället tycker om ditt företag och din presentation av lokal / samisk kultur och lokal natur?
  - a. Hur använder du den lokala miljön för de upplevelser ni erbjuder? (Jakt, fiske m.fl.)?
  - b. Vilka typer av tjänster eller produkter ditt företag inte erbjuder? Varför inte?
  
15. Finns det några konflikter mellan turism och lokalbefolkning?
  - a. Om så är fallet, hur ska sådana konflikter lösas enligt dig?
  - b. Har du några exempel på turismprodukter / upplevelser där lokal natur och lokal eller samisk kultur används på ett felaktigt / dåligt sätt?

## Cultural sensitivity

16. Kan du ge några exempel på turistprodukter eller tjänster som använder samiska / lokala kultur eller natur på problematiska sätt?
  - a. Varför är dessa produkter eller tjänster problematiska?
17. Exempel på bra turistprodukter och tjänster som säljs lokalt / i regionen?
  - a. Varför är de bra?
18. Känner du till några riktlinjer eller certifieringssystem i turistbranschen?
  - a. Använder du någon av dem?
  - b. *Hur ser du rollen som riktlinjer och certifieringar?*
  - c. Vet du om de samiska riktlinjer från Finland?
19. Hur ser du på möjligheterna / utmaningarna för turistnäringen i din region?
  - a. Dina förväntningar från ARCTISEN-projektet?
20. Vad tycker du är turismens roll för samisk kultur (i allmänhet)?
21. Slutligen: Vill du lägga till något?
22. Vem tror du vi ska prata med som fortsättning av projektet?

## Intervjuguide för intressenter, DMO och offentliga myndigheter

### Intressent och strukturella ramar

1. Kan du berätta om X [namn på organisationen] som aktör och vad är din roll i regional / lokal turismutveckling?
2. Den nuvarande situationen för turismutveckling i regionen?
  - a. Hur viktig är turism här?
  - b. Hur har turismens roll förändrats?
  - c. Vilken roll har du haft i denna förändring?
  - d. Vilka slags ändringar skulle du vilja se i framtiden?
  - e. *Vilka trender / tendenser påverkar marknadsföring av samisk kultur och utställning, om du tror att det finns några?*
3. Hur ser du turismens möjligheter och utmaningar i området / regionen?
  3. Deltar din organisation i projekt för turismutveckling?  
Vilka typer av erfarenheter har du från turismsprojekt?

### Cultural sensitivity

4. Hur mycket av det totala antalet företag i X [namnet på destinationen / området / regionen] består av företag som säljer upplevelser baserade på samisk och / eller lokal kultur (och natur)?
  - a. Levereras dessa upplevelser av lokala / samiskt ägda företag?
  - b. Några exempel på bra eller dåliga produkter eller tjänster?
  - c. Finns det några utmaningar mellan samiska och svenska kulturer i turismutveckling?
    - i. Om ja, hur kunde dessa utmaningar lösas
    - ii. *Vad tycker du är de största utmaningarna för samiska entreprenörer när det gäller att marknadsföra sin kultur för turism?*
5. *Vad anser du vara viktigt när man marknadsför och presenterar samisk kultur för besökarna?*
6. *Vad tycker du är det viktigt för (potentiella) besökare när de ska komma och uppleva samisk kultur?*
7. *Vad tycker du (eller vet) entreprenörerna anser vara viktigt när man marknadsför och presenterar samisk kultur till besökarna?*
8. *Vad tycker du är turismens roll för samisk kultur (i allmänhet)?*
9. Vilka typer av turistprodukter och tjänster som du skulle vilja se i framtiden?

### Existerande riktlinjer och certifieringar

10. Har du tidigare erfarenhet av turismriktlinjer eller certifieringar?
  - a. Om inte, vet du om några befintliga riktlinjer och certifieringar?
  - b. Om ja, kan du berätta vad är dessa riktlinjer och certifieringar baserade på? Lagar eller förordningar?
  - c. *Om ja, vad tycker du är deras roll när det gäller samisk kultur och turism?*
11. Vem ansvarar för rådgivning om användning av dessa riktlinjer och utfärdande av certifieringar? (Är dessa riktlinjer och certifieringar anpassade till internationella riktlinjer?)
12. Tror du att dessa riktlinjer och certifieringar genomförs av företagen?
  - a. Varför och varför inte?



13. Finns det behov av nya riktlinjer eller certifieringar?
14. Slutligen: Vill du lägga till något?
15. Vem tror du vi ska prata med som fortsättning av projektet?

Letter of consent in Swedish

## SAMTYCKESBREV

Kära intervjuperson,

Du är inbjuden att delta i intervju för kulturellt respektfull turism i Arktis - ARCTISEN-projektet. Syftet med projektet är att utveckla ett stödsystem för nystartade företag och befintliga små och medelstora företag som erbjuder innovativa turistprodukter och -tjänster. Syftet med denna intervju är att samla in information om turismutveckling i Finland, Sverige och Norge. Informationen som samlas in genom dessa intervjuer kommer också att användas inom ramen för ett doktorandprojekt relaterat till användandet av certifiering och begreppet autenticitet inom ramen för samisk turism.

Intervjun kommer att spelas in om du ger tillstånd för det. Intervjuuppgifterna används för forskningsändamål och planerar ARCTISEN-projektaktiviteterna. Uppgifterna behandlas anonymt och din anknytning kommer att identifieras med en etikett som "DMO from Sweden" eller "NGO from Norway."

Både ARCTISEN-projektet och doktorandprojektet följer principerna för ansvarsfull forskningsverksamhet som dikterats av Finlands Rådgivande Forskningsråd. Ditt deltagande är helt frivilligt. Du kan när som helst dra tillbaka ditt tillstånd att använda din intervju i projekten genom att underrätta den nedan nämnda personen.

Ytterligare information om ARCTISEN-projektet och användningen av intervjuuppgifterna kan erhållas från projektledare Outi Kugapi, outi.kugapi@ulapland.fi, +358404844050. För mer information om doktorandprojektet, vänligen kontakta Cecilia de Bernardi (kontaktuppgifter nedan)

Vänliga hälsningar,

Cecilia de Bernardi  
Ph.D. Candidate/Doktorand  
School of Technology and Business Studies  
Akademin Industri och samhälle  
Dalarna University/Högskolan Dalarna  
Phone number/Telefonnummer: +46(0)23-778737  
Mobil/e: +46(0)72 454 16 36  
Visiting address/Besöksadress: Rödavägen 3, Borlänge

Jag ger samtycke till att använda intervjuuppgifterna för forskningsändamål och planera ARCTISEN-projektaktiviteterna.

Markera kryssrutan om du vill få en kopia av publikationen där dessa uppgifter ska användas (specifikt relaterad till doktorandprojektet)

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Signatur

Datum

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Namnförtydligande

## LETTER OF CONSENT

Dear interviewee,

You are invited to participate in interview for Culturally Sensitive Tourism in the Arctic – ARCTISEN project. The aim of the project is to develop a support system for start-ups and existing small and medium-sized enterprises offering innovative tourism products and services. The purpose of this interview is to collect information about tourism development in Finland, Sweden and Norway. The information collected through these interviews will also be used in the context of a Doctoral research project related to the use of certification and the concept of authenticity in the context of Sámi tourism.

The interview will be recorded if you give permission for that. The interview data is used for research purposes and planning the ARCTISEN project activities. The data will be treated anonymously, and your affiliation will be identified with a label such as “DMO from Sweden” or “NGO from Norway.”

Both the ARCTISEN project and the Doctoral research project follow the principles for responsible conduct of research dictated by the Finnish Advisory Board on Research. Your participation is completely voluntary. You can at any time withdraw your permission to use your interview in the projects, by informing below mentioned person.

Further information regarding the ARCTISEN project and the use of the interview data can be obtained from Project manager Outi Kugapi, outi.kugapi@ulapland.fi, +358404844050. For more information regarding the Doctoral research project please contact Cecilia de Bernardi (contact details below)

Sincerely,

Cecilia de Bernardi  
Ph.D. Candidate/Doktorand  
School of Technology and Business Studies  
Akademin Industri och samhälle  
Phone number/Telefonnummer: +46(0)23-778737  
Mobil/e: +46(0)72 454 16 36

I give consent to use the interview data for research purposes and planning the ARC-TISEN project activities.

Please tick this box if you wish to receive a copy of the publication in which this data will be used (specifically related to the PhD project)

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Signature

Date

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Print Name