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EXPERIENCING HOSPITALITY –
PHENOMENOLOGICAL STUDY OF PEER-TO-PEER HOSTING IN FINNISH
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Abstract

Living like a local -experiences refer to activities where the local life is harnessed as tourism experience. The breakthrough of *sharing economy* and the development of technology have created opportunities to easily share various services and goods through the online platforms. The Finnish start-up company Doerz offers a technology-utilizing platform through which locals can share their daily lives as tourism experiences with tourists. The general goal of this research is to find out how the service providers experience hospitality in *peer-to-peer experiences*. Therefore, I chose to explore the phenomenon empirically with the example of Doerz service platform.

Theoretical framework of the research is based on *hospitality* and *the host-guest relationship* as well as *ethics in hospitality*. The research looks at living like a local -experiences from a host perspective and uses a *phenomenological research* strategy to form an understanding of hosting in peer-to-peer experiences through the host's lens.

The research topic is the hosts' experience of hosting in peer-to-peer experiences and the main research question is: *How hosts are experiencing hospitality in peer-to-peer experiences?* The sub-questions of this research are: *What does the hospitality experience consist of? Which dimensions of sharing become evident in the hosting experience? How are ethics reflected in the hosting experience?*

The research was conducted qualitatively. The material of the research consisted of six (6) thematic interviews with the experience providers in Rovaniemi area as well as mapping of Doerz platform. The analysis of the data took place with the data-driven content analysis in which was utilized the theory of the hermeneutic phenomenology.

The results of the study showed that the hosts recognize hospitality as a continuum which is present throughout the peer-to-peer experience. Experiencing hospitality in hosting, and the ethical issues associated with it, are interpreted under three themes: a hospitable environment, an authentic experience, and being with a guest. The research results can be used in the development of sustainable local experiences in tourism.

Keywords: sharing economy, peer-to-peer experiences, hospitality, hosting, guest-host relationship, ethics, moral economy, phenomenology

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1 INTRODUCTION

1.1 Sharing the everyday life

When you travel, you encounter the local people – but have you thought about them more closely? It is likely that the place you are visiting is someone's home and the life you see is someone's everyday life, although for you it can be once in a life-time experience. Furthermore, have you noticed those who reveal their lifestyles and allow you to be temporarily a part of their lives? Tourism is about the encounters and relationships where hospitality is strongly present. In this study I reflect how hospitality is expressed in tourism encounters and how the ethics of hospitality is reflected in hosting in the framework of the sharing economy.

Philosopher Daniel Innerarity examines meaning of good life, happiness and temporality of being human in his book *Ethics of Hospitality* (2017) and emphasizes reflecting on the ethics of hospitality in our time when technology and globalization are shaping our identity. Tourism encounters are reshaped as the world changes hence it is timely to look at the encounter of host and guest in tourism from an ethical perspective. The purpose of this study is to find out how hospitality appears in the peer-to-peer (private-to-private) experiences from the host perspective. The aim is to create an understanding of how the host understands the meaning of hospitality and what dimensions of ethics exist in peer-to-peer experiences. The study focuses on the sharing economy as a phenomenon, especially from the perspective of peer-to-peer experiences.

Sharing has growth its significance. However, as a phenomenon it is prehistoric and nowadays people share constantly advices, opinions, facts, photos and videos online and offline each day (Belk & Llamas, 2012, p. 619). Sharing in tourism is particularly focused on accommodation (Couchsurfing, Airbnb, Home Exchange), even though there are variety of sharing economy platforms, such as Uber and TaskRabbit, taking the advantage of online social network technology (see Wirtz, So, Mody, Liu & Chun, 2019). According to the WTM 2017 report (2017, p. 52) almost one third (31%) of the travellers said that they would consider non-registered accommodation such as Airbnb

as an option. Sharing economy challenges the traditional economic thinking and the understanding of the fundamentals of economic formation (Hakkarainen & Jutila, 2017, p. 184) and today's concept of sharing economy includes a range of technological, economic and social factors (Dredge & Gyimóthy, 2015, p. 286). According to Hakkarainen and Jutila (2017, p. 183) sharing economy in tourism is based on communality and the will to share is often voluntary based even though nowadays sharing obtains commercial features. Previously, the focus of sharing in tourism has been on accommodation, especially on Airbnb and Couchsurfing (see e.g., Guttentag, 2019; Kocher, Morhart, Zisiadis & Hellwig, 2014; Oskam & Boswijk, 2016; Quattrone, Proserpio, Quercia, Capra & Musolesi, 2016). The sharing economy as a phenomenon has been studied in different fields and from an economic, sociological and environmental perspective. However, especially in tourism research the sharing economy platforms, other than Airbnb, have not received a lot of attention and it is presented that the supplier-side has been ignored in the research (Kuhzady, Olya, Farmaki, & Ertaş, 2021, p. 14). In addition, the new perspectives are needed to explore the phenomenon of sharing economy which is constantly evolving (Nuottila, Jutila & Hakkarainen, 2017, p. 63).

Experiences are the heart of tourism and experiencing the culture has become important while travelling. More often the tourist wants to feel the local atmosphere such as the smells and tastes of the culture. The locality has become a trend where the authenticity is a label of images and place identities (Keskitalo, 2017, p. 34). As Hakkarainen and Jutila (2017, p. 184) present the sharing in tourism can focus on the local knowledge whereby optional experiences, such as the ordinary everyday life experiences e.g., traditional cooking and Finnish sauna, can be offered to the tourist. In other words, even an ordinary everyday life can be a tourism experience. For example, would you take a tourist on a casual shopping trip to supermarket or emphasize the Finnish way of life and get drunk on the home couch in underwear– with no intention of going out (Suur-Jyväskylän lehti, 2019)? Experiencing the culture and being part of it have been a growing trend in recent years as the intangible heritage has raised its importance (see e.g., Richards, 2018). Sharing the everyday life is a response to the current consumer trend of sharing economy and secondly the living like a local -experiences are the

answer to the demand of authenticity (see e.g., Paulauskaite, Powell, Coca-Stefaniak & Morrison, 2017). Tussyadiah and Sigala (2018, p. 1) discuss how all tourism resources at destinations become shareable and draw attention to the importance of understanding the transformational effects of the collaborative economy in tourism ecosystems.

In shareable tourism the services and products, which are provided by individuals, transform the local knowledge and know-how into a commercial format (Hakkarainen & Jutila, 2017, p. 185). One of the manifestations of this phenomenon is Finnish start-up company Doerz. Doerz was established in 2016 and offers a web-based platform for locals and tourism entrepreneurs to distribute local experiences to travellers. Its aim is to build a bridge between travellers and locals. Today's advanced technology and the use of web-based platforms mediate fast transactions between the producers and consumers. According to Hakkarainen and Jutila (2017, p. 184) different platforms enable the direct host-guest relationship which contributes to a higher level of perceived authenticity of tourism experiences. However, also a higher level of risk-taking occurs as the trust rises in importance between the producers and consumers in the direct host-guest relationship (Hakkarainen & Jutila, 2017, p. 184). Moreover, Germann Molz (2007, p. 66) states that websites, which are based on the social networking, can also reflect the ethics of hospitality in a global community.

In their study of Airbnb hospitality experiences, Sthapit and Jiménez-Barreto (2018, p. 284) highlight the low cost and convenience of the shareable experiences. In addition, the host-guest relationship is seen as a part of the sharing dimension in sharing economy and in the future the research should draw more attention especially in the host-guest relationship (Sthapit & Jiménez-Barreto, 2018, p. 284). Accordingly, in tourism the connection with the other is highlighted as motivation for sharing since the desire for intimacy with others defines human behaviour (Belk & Llamas, 2012, p. 635). Sharing the tourism experiences can be comparable to sharing your know-how and knowledge with the other (Hakkarainen & Jutila, 2017, p. 185). Accordingly, it is timely to look at how the sharing is implemented in experiences through a host's lens. The encounters are a part of the tourism experiences and hospitality has its own role in it. In

understanding the concept of hospitality, Höckert (2017, p. 252) has presented that hospitality is an attitude of life and a concept of being and knowing with the other.

Tourism can be described as a consumer product that has become a manifestation of social inequality (Holden, 2005, pp. 51-53). Thus, it is very important to look from the ethical point of view at tourism, not only in terms of consumption, but also in terms of production. The roles of ethics and hospitality can be questioned when the heritage, know-how and knowledge become shareable and commercial. Tourism supports the survival of local services since it increases the demand for services even though the socio-cultural impact of growing tourism can lead to conflicts in local communities (Lapland tourism strategy, 2020-2023). The sharing economy enables a new kind of hosting when anyone can provide services to travellers for example via different web-based platforms. This study focuses on how the hosts are experiencing hospitality in peer-to-peer experiences. Since the demand for authentic experiences is recognized, it is timely to turn the gaze to those who provide experiences and discover how they experience the hospitality in hosting. The research on shareable tourism, the experience of hosting and the ethics of hospitality in peer-to-peer experiences can also provide valuable insights for tourism industry in Lapland concerning sustainable tourism development.

1.2 Sharing economy in Rovaniemi

This study is done within one empirical setting: Rovaniemi, the capital of Finnish Lapland. In autumn 2020 Lonely Planet, one of the most popular travel sites in the world, listed Rovaniemi as a number one winter destination in Europe (Top 10 winter destinations in Europe, 2020). Moreover, the present study is based on co-operation with Finnish start-up company, Doerz. Doerz offers a web-based platform for anyone to share the everyday life experiences to travellers. The platform aims to build a bridge between locals and travellers. In the winter 2020, the platform had a total of 17 experience providers who had marked Rovaniemi as their location. Doerz reflects the manifestation of the sharing economy in tourism, and this section focuses in particular on how the sharing economy is reflected in Rovaniemi's tourism.

Rovaniemi is a city in Finnish Lapland located near the Arctic Circle at the confluence of the Kemijoki and Ounasjoki rivers. Rovaniemi has 63 000 inhabitants and approximately 4 000 enterprises operate in Rovaniemi region (House of Lapland, 2021). Rovaniemi is specialized in the tourism industry, metal and timber processing as well as in the experience and well-being industry (Business Rovaniemi, 2021). A key factor for Rovaniemi is an easy accessibility both by plane and by rail (House of Lapland, 2021). The experience industry lives strongly in Rovaniemi together with other industries such as exports, trade and public services, creating an easily accessible diverse business environment (Business Rovaniemi, 2021).

In addition, Rantala and Salmela (2020, p. 27) emphasize the Arctic know-how and the participation of locals in the development of the city of Rovaniemi, which enables the utilization of the environment and human diversity in the internationalization of tourism. Rovaniemi's city strategy for the year 2025 highlights the importance of tourism for the city since the development of the city would serve both locals and tourists. The city goal is to develop a vibrant and safe Arctic capital in the middle of pure nature, where a good life is made possible by a smooth everyday life (Rovaniemen kaupunki, 2020). From a tourism point of view, Rovaniemi is known as the official hometown of Santa Claus and Visit Rovaniemi, the local tourist board (2020), strives to maintain and strengthen the Rovaniemi Christmas brand as well as promote Rovaniemi as an international destination.

Rovaniemi is an international destination since more than half of the tourists visiting in Rovaniemi throughout the year are foreigners (Rovaniemi accommodation and travel stats, 2019). In the year 2019 the total number of visitors in Rovaniemi was 373 000 of which 60 percent (224 000) were foreign visitors (Rovaniemi accommodation and travel stats). In January – December 2019 the total number of overnight stays was 738 000 of which 259 000 were spent by domestic visitors and 479 000 (65 percent) were spent by foreign visitors. Visitors arriving from China had the highest number of recorded overnight stays, total of 56 200 nights (Rovaniemi accommodation and travel stats, 2019).

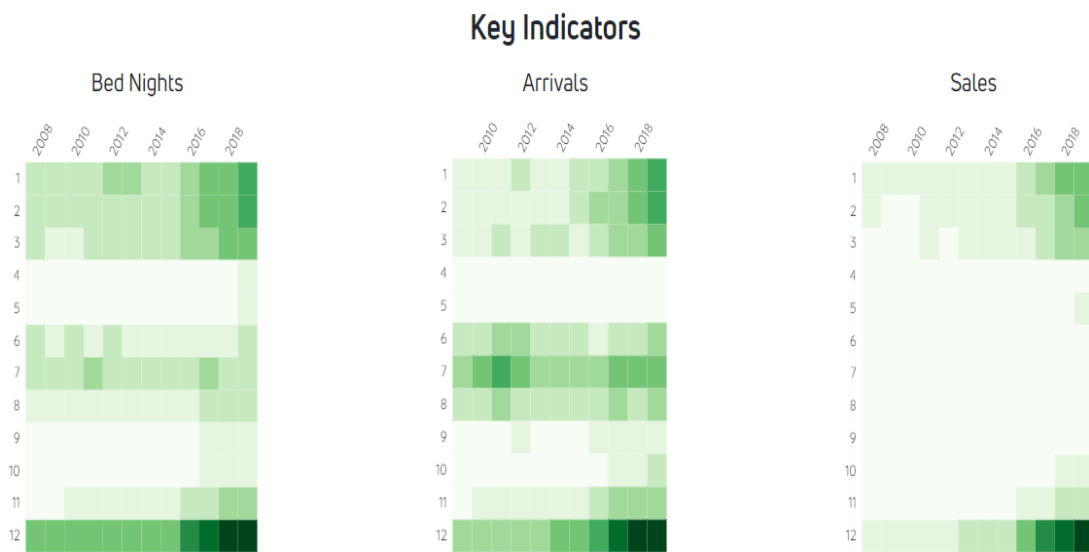


Figure 1. Travel Key Indicators 2008 – 2019 in Rovaniemi (Rovaniemi Accommodation and Travel Stats, 2019).

In the figure above (Figure 1) are presented the travel key indicators between the years 2009 and 2019 in Rovaniemi (Rovaniemi Accommodation and Travel Stats, 2019). The green colour symbolizes the value and as the colour gets darker the value is higher. When looking at the months (upright on the left) it can be noticed that December (12) has clearly higher values than the other months. However, the values of January (1) and February (2) have increased in the last four years. The darkening of the squares, from left to right, represents the signify growth in all areas over the past years specially in December. It can be seen that the highest values are found in the winter months (December, January, February, March). Therefore, it can be said that tourism in Rovaniemi is strongly winter-focused based on the numbers. The most lucrative month in the terms of sales is December. In conclusion, based on the presented statistics, it can be said that tourism in Rovaniemi has been a growth derivative in recent years. Moreover, tourism in Rovaniemi is international and focused on the winter season.

The importance of tourism businesses in the development of the city of Rovaniemi has been identified (see Rovaniemen kaupunki, 2020). Accordingly, the business perspective of tourism is strongly present in the shareable tourism research in Lapland.

The on-going JAAVA-project (2020-2022) is examining how responsibility, especially social responsibility, is reflected and furthermore, could be promoted in Lapland's tourism businesses. Sharing economy in Lapland is researched also in the light of Lappish lifestyle (see e.g., Jutila, Paloniemi & Hakkarainen, 2017) and the possibilities and challenges of using the lifestyle practices in shareable tourism (see e.g., Paloniemi, Jutila & Hakkarainen, 2018). In the ERDF (European Regional Development Fund) project "Shareable Tourism" (Jakamistalous matkailussa 2016-2017) the target was to identify the present situation and the future scenario of sharing economy in Lapland focusing on the tourism businesses.

Nonetheless, the home sharing is one of the most researched topics related to sharing economy in Rovaniemi. During the years 2018-2019 a research project called Peer-accommodation: Challenges and Opportunities in Accommodation was established, which highlighted the home sharing phenomenon in Rovaniemi. Based on the Vrbo and Airbnb data the short-term rental analytics show that by the end of the year 2019 there were 1 080 active rentals in Rovaniemi area (AirDNA). The registered accommodation sales in 2019 were 55.3 million euro. However, this statistic number does not include short-term accommodation, i.e., non-registered accommodation, such as Airbnb and Vrbo. In 2019 the non-registered accommodation sales were 11.8 million euro, corresponding to 17.4 % of the total accommodation sales in Rovaniemi (Rovaniemi Accommodation and Travel Stats, 2019). The presented statistics suggest that the sharing economy has a place in Rovaniemi's tourism. However, peer-to-peer experiences have not been strongly featured in the academic debate in Rovaniemi tourism. Accordingly, it can be said that there is a need to study those who produce especially shareable tourism experiences to gain more information of the phenomenon of sharing economy in Rovaniemi.

1.3 Purpose of the study

The idea of this study came from my own background. I have worked in the travel industry for several years in various customer service positions such as a receptionist, safari guide and backstage host. I feel that I have a natural background in hosting as I have always wanted to exceed customer's expectations. In addition, I love to host parties for my friends and family. In my opinion, hospitality is central to a successful experience in which customer service plays an important role. Memorable experiences belong to the heart of tourism industry and with this study I want to understand those who are behind the implementation of the hospitable experiences.

Rovaniemi demonstrates an ideal setting for the present study as the nature and culture related experiences are highly present in tourism (see e.g., Nousiainen, 2015). The present study focuses on winter activities in particular since the tourism in Rovaniemi is focused mainly on the winter season as presented earlier. In the present study the phenomenon of sharing economy is viewed through the lens of the ones who provide the travel experiences, hereinafter referred to as the hosts. The phenomenon is viewed from the perspective of hosts since in the previous shareable tourism research the supplier-side has not received as much attention as the demand perspective (Kuhzady et. al. 2021, p. 14). This study will also deepen the knowledge of how the hosts experience hospitality in the shareable tourism experiences and what kind of ethical dimensions are associated with peer-to-peer experiences.

The aim of the study is to identify the ethics of hospitality which are attached to hosting experience in the context of shareable tourism in Rovaniemi, Lapland. The main research question of this study is *how hosts are experiencing hospitality in peer-to-peer experiences?* The sub-questions related to the main research question that guide this study are: (1) *What does the hospitality experience consist of?* (2) *Which dimensions of sharing become evident in the hosting experience?* (3) *How are ethics reflected in the hosting experience?*

The purpose of this study is to take part in the scientific discussion on hospitality, ethics of hospitality and shareable tourism by examining the hosting experience. Innerarity (2017) interprets the world through receiving and encounters, where hospitality is the foundation of a social life. Similarly, hospitality is central in tourism encounter when the hosts are sharing their lifestyle with the travellers. Secondly, the importance and meaning of sharing on a personal level can be explained as follows “if we are what we have, and we share what we have, then we feel an expanded aggregate sense of self” (Belk & Llamas, 2012, p. 637). The study aims to explore shareable tourism phenomenon and how hospitality is experienced in peer-to-peer experiences. Moreover, the study is focusing on a timely and important perspective: hosts’ viewpoint on experiencing hospitality. Based on the empirical data, this study seeks to form an understand of the hosting experience and further identify the indications of ethics of hospitality as a viewpoint using the hermeneutic-phenomenological approach.

In this study, sharing is a key concept, and the internet offers new ways of sharing and facilitates different forms of sharing (see e.g., Belk 2014; Belk & Llamas, 2012). Doerz is an example of combining the web-based platform and shareable tourism. However, the rapid growth of sharing economy has created additional impacts such as the digital discrimination (Cheng & Foley, 2018) and the question of moral economy as an alternative form of tourism or economy (Germann Molz, 2013). In the changed world, it is timely to look at the encounters and relationships from an ethical perspective and highlight the voices of those who provide experiences.

1.4 Methodology and data

The empirical setting of this study examines the experiences within shareable tourism. The research concentrates specifically on a single destination, Rovaniemi, the capital of Lapland, where tourism is especially focused on winter (Rovaniemi Accommodation and Travel Stats, 2019). Rovaniemi has been chosen as the destination of the research since it is a versatile combination of the urban city, culture and nature (see Rantala & Salmela, 2020). Furthermore, this study is conducted through the lens of the local guides, i.e., the hosts. The methodological choices are coherent with the relativistic

ontology where multiple realities can exist and subjectivist epistemology since the focus is on individual's experience (Jennings, 2011, p. 40). I apply the hermeneutic phenomenology as a methodological approach to reach the aims of this study. The main purpose of hermeneutic phenomenology is to bring forth the world as an individual has experienced it (Pernecky & Jamal, 2010).

Phenomenology and hermeneutics can be used together when it comes to understanding the experience and meanings (see e.g., Pernecky & Jamal, 2010). In the phenomenological study the conception of the human being and the concepts of experience, meanings and community are central to the conduct of research (Laine, 2015, p. 29). Hence, it includes an understanding and interpretation of the researcher's own assumptions (Laine, 2015, p. 29). Although the phenomenological approach emphasizes the study of the subjective experience of the individual, in some cases the phenomenological research is considered to reveal more general about the community or society (Laine, 2015, p. 32). The research methods of phenomenology that are based on Husserl, the first developer of current phenomenology, generally emphasize the individuality and consciousness of the experience (Tökkäri, 2018, p. 65).

In addition, the hermeneutic method is used in this study which apply Heidegger's hermeneutical phenomenology by defining the experience as conscious. However, emphasizing the meanings do not merely manifest themselves in consciousness and this requires interpretation (Tökkäri, 2018, p. 64-65). In his research, Pernecky (2010) discusses theoretically and philosophically of being in tourism in which Martin Heidegger's concept of being-in-the-world gives meaning to the perception of everyday life as part of the formation of tourism phenomenon. Although tourism is seen as a business, it can also play a role in helping to understand the world, and how we are in it, how we act and what motivates us to act (Pernecky, 2010, p. 11). In turn, Höckert (2015, p. 167) draws inspiration from Heidegger's hermeneutic phenomenological approach in her study of ethics of hospitality. The approach differs from Husserl's phenomenology by not claiming to develop the descriptions, but instead focusing on the "situated, dialogic and interpretive qualities of being" (Höckert, 2015, p. 167). I find it

useful in this study to combine phenomenology and hermeneutics to achieve fruitful results on the meaning of experience.

The empirical material of the study consists of interviews with peer-to-peer experience providers. The focus is on understanding the lived experience and exploring how hospitality is performed in hosting experience in the context of shareable tourism. The data collection method that is used in the study is interview with the host. The thematic interview, which is used in this study, proceeds from the themes and theme-related specific questions (Tuomi & Sarajärvi, 2018, p. 66). The interview questions are chosen based on the research framework which views an already known phenomenon (Tuomi & Sarajärvi, 2018, p. 66). In this research the phenomenon is sharing economy, precisely shareable tourism and the theoretical framework consists discussion on hospitality, host-guest relationship and ethics of hospitality.

1.5 Structure of the study

The study consists of six chapters and is organized as follows. Firstly, in the introduction the key terms and concepts are presented. Secondly, the chapter two discuss the studied phenomenon and chapter three forms the theoretical framework of the study. In chapter two the focus is on hosting experience within shareable tourism and particularly on peer-to-peer experiences. The third chapter defines the roles of hospitality and the host-guest relationship in tourism and moves on by introducing the ethics of hospitality. Thirdly, in the chapter four is introduced the methodology of the study: the empirical setting and methods of data collection and analysis. Finally, the fifth chapter presents and discusses the findings from the data and the chapter six summarizes and evaluates the study, as well as looks at the future perspectives on the studied topic.

2 DISCUSSION ON SHARING

2.1 Sharing as a phenomenon in modern society

Sharing is not a new phenomenon since through the ages people have been sharing, for example stories, tools and shelter (Harmaala, Toivola, Faehnle, Manninen, Mäenpää & Nylund, 2017, p. 9). However, sharing as economic mindset is a relatively new phenomenon and it is presented that sharing has now obtained a prominent status in the society (Harmaala et. al., 2017, p. 9). The concept of sharing economy has been highlighted as an aspect of developing sustainability since the global financial crisis in 2008 has sparked a debate on capitalism and consumption in modern society (Heinrichs, 2013, p. 229). Moreover, Thiele (2016, p. 145) argues that one of the greatest challenges of all time is to obtain a sustainable economy where equal and environmentally friendly production, distribution and consumption of goods and services are achieved. Furthermore, Thiele (2016, p. 145) continues that the capitalism of today's economic society does not support the ideology of sustainable development. Nonetheless, over the past decade the whole economic system, the sharing economy or collaborative consumption, has formed around the ideology of sharing which is a contrary to the traditional economic thinking (see e.g., Belk, 2010; John, 2017).

Originally, the sharing economy originated in the United States, California's Silicon Valley, and developed rapidly with the global financial crisis in 2008 when the sharing economy emerged especially in car-sharing (Harmaala et. al., 2017, p. 42). Further the hustle of sharing economy in society was influenced by Botsman's and Rogers' (2010) book *What's Mine is Yours: How Collaborative Consumption Is Changing the Way We Live*. Accordingly, the core of sharing economy has developed when the idea of ownership and the meaning of sharing were rethought in the society (Botsman, 2013).

What is sharing economy all about? Anthropologists, sociologists, economists and environmental scholar each have their own way of approaching and examining the sharing economy. The sharing economy has different definitions; a collaborative economy, a collaborative consumption and a peer-to-peer consumption. In their

research Dredge and Gyimóthy (2015) revealed 17 terms related to sharing economy, such as human ecology, collaborative consumption, access economy, moral economy and social sharing. All of the terms are explaining the shift of sharing.

In turn, according to Toivola (2017, p. 44) the new forms of sharing economy as a business can be divided into three groups: (1) product as a service, (2) recycling market and (3) communal lifestyle. The concepts of sharing economy can be classified according to the purpose and object of sharing (Toivola, 2017, p. 44). In addition, the terms of sharing economy in tourism can reflect the social aspect of the sharing from both moral (see e.g., Arnold, 2001, Carrier, 2018; Palomera & Vetta, 2016) and collaborative perspectives (see e.g., Barnes & Mattsson, 2017; Ertz, Durif, & Arcand, 2018; Hartl, Hofmann & Kirchler, 2016; Perren & Grauerholz, 2015).

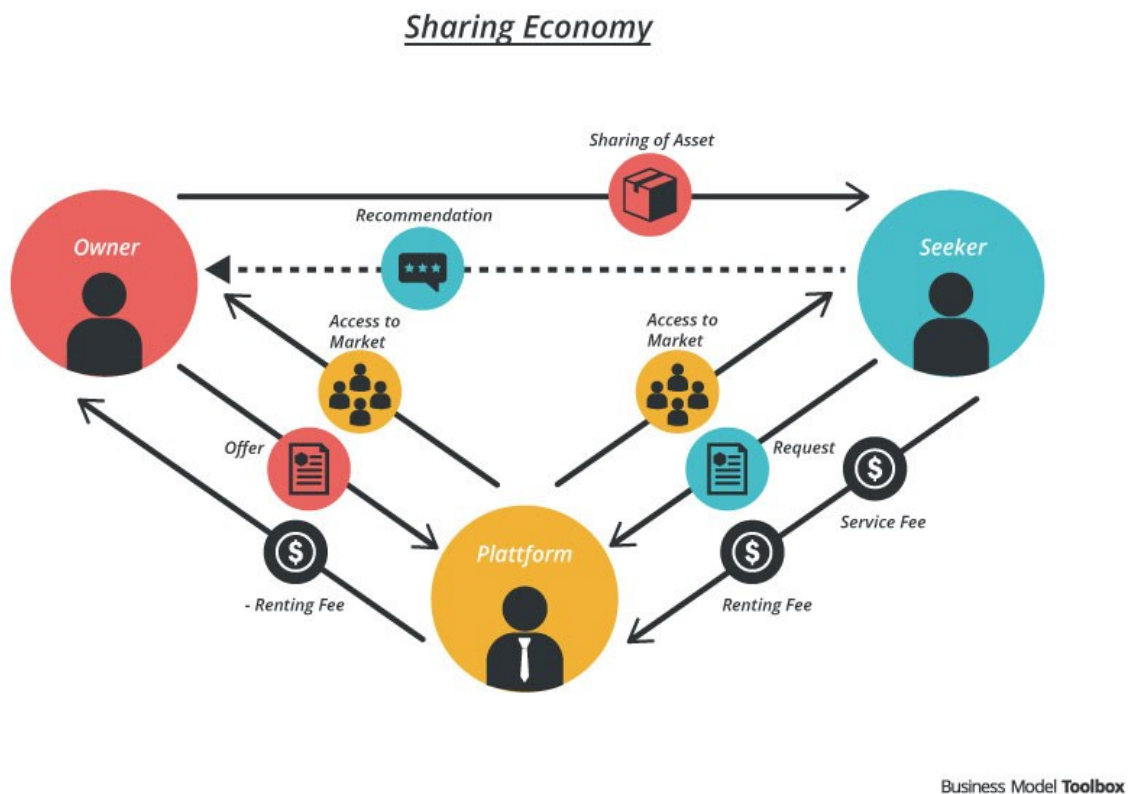


Figure 2. Sharing economy (A European agenda for the collaborative economy, 2016).

How the sharing economy concept works (see Figure 2)? The dictionary of Cambridge determines sharing economy as follows: "an economic system that is based on people sharing possessions and services, either for free or for payment, usually using the internet to organize this" (Sharing economy 2020). The core idea of the sharing economy is a more efficient utilization of resources and the change of ownership which will occur on the peer-activities and peer-production (Mäenpää & Faehnle, 2017, p. 24). Thus, not everyone has to buy by themselves what they need since it can be borrowed or recycled.

Harmaala (2017, p. 59-60) presents the five basic factors of value creation in the sharing economy which are: (1) the experience of value, (2) the resource of underutilization, (3) online availability, (4) community spirit and (5) the reduced need for ownership. Advanced technological solutions enable easy and fast sharing of knowledge, skills and assets and therefore it can be stated that the current development of the sharing economy is based on information technology and technological innovations (Hakkarainen & Jutila, 2017, p. 184). Online based service and community platforms enable interaction, allowing sharing to generate also economic value (Mäenpää & Faehnle, 2017, p. 24). The platform is seen as the enabler of interaction between the consumer and the provider by allowing the access to market.

In the sharing economy the citizens can be seen as active producers of tangible and intangible services and products, as well as consumers in the markets which emphasis on the phenomenon of borrowing, exchanging and sharing (Mäenpää & Faehnle, 2017, p. 24). Accordingly, Belk (2014, p. 1597) defines that the communal consumption is an activity in which people coordinate distribution for a fee or other non-monetary consideration whereby the giving and receiving are central. On the contrary, this definition excludes forms of sharing that do not involve any compensation in return for the service, such as the policy of CouchSurfing.org (Belk 2014, p. 1597). In tourism the sharing economy is reflecting the phenomenon of authenticity and appears in an operation such as Airbnb, where the core idea is to rent someone's private home. However, it is stated that nowadays sharing has turned more into a business-like activity causing the authenticity of sharing economy activities to disappear (Coca-Stefaniak,

Powell, Morrison, & Paulauskaite, 2017, p. 19). Sharing has become a part of the economic thinking and the sharing economy is seen as one solution to sustainable development in different clusters (Heinrichs, 2013, p. 229). Sustainable development challenges to explore the world and its networks from various perspectives since the sustainable development aims to improve the well-being and the resilience in ecological, social and economic clusters (Thiele, 2016, p. 3).

Accordingly, motivations and values are recognized as a key part of sharing in the transformative power of collaborative tourism experiences (see e.g., Decrop, Del Chiappa, Mallargé & Zidda, 2018; Paulauskaite, Powell, Coca-Stefaniak & Morrison, 2017; Sthapit & Jiménez-Barreto, 2018). Similarly, Tussyadiah (2015, p. 829) has studied the drivers in communal consumption of accommodation services and the study highlights the sustainability, community, and economic benefits of the sharing economy. The rapid growth of sharing is reflected in the collaborative consumption as it modifies the traditional structures of sales and ownerships (see e.g., Belk, 2014; Dredge & Gyimóthy, 2015). Since the sharing economy enables a wide access to services, thus the focus is no more on ownership, but rather on the use of and the access on services and goods (Barbu, Florea, Ogarcă, & Barbu, 2018, p. 382).

The concept of ownership is highlighted by Belk (2014, p. 1596) as he emphasizes the formation of relationships between the actors in sharing economy. Belk (2014, p. 1596) presents that borrowing is an extreme form of sharing since in borrowing the ownership changes and the assumption of future service occurs. In everyday life it is common to borrow from another and if necessary, it can be accurate to borrow from another as a barter. Often the relationship with the other is strengthened when the change of services becomes a continuum (Belk, 2014, p. 1596). Accordingly, the concept of sharing highlights the relationships which is formed between the borrower and receiver. In borrowing, the value of sharing is difficult to determine since it cannot be measured in monetary terms. According to Mikolajewska-Zajac (2018) the importance of reputation is emphasized on digital platforms since the reputation is equated as the new currency of the sharing economy. Similarly, reciprocity in sharing is evident when the comments

create a reputation for both the host and the guest (Germann Molz, 2007, p. 71) which emphasize even more the importance of relationships in sharing.

With globalization, the world has become closer, yet with economic globalization, power is gaining in a smaller part of the population, and the inequality is affecting in the entire planet and its people (Thiele, 2016, p. 51). Koskiahho (2016) presents that the market economy seems to have an effect on the current state of the sharing economy. However, the original idea of the sharing economy as a social economy has been preserved through revitalizing and developing means of sharing (Koskiahho, 2016). Thus, it is important to look at the actions of society from the aspect of sustainability since the ecological, social and economic well-being is a dynamic entity in which sustainable development drives the ever-changing activities (Thiele, 2016, p. 9). Likewise, Heinrichs (2013, p. 229) states that the sharing economy is a way to create a vision for sustainable development (see e.g., Nuottila, Jutila & Hakkarainen, 2017). There are many forms of sharing as discussed earlier and the object of sharing can be services, goods or even know-how. The next section presents tourism experiences in the light of authenticity and discusses how those experiences integrate into the idea of sharing.

2.2 Sharing the authentic experience

Why do we travel? According to Smith (1994, p. 589) tourism is all about experiences and he states that “tourism products are fundamentally experiences” (Smith, 1994, p. 582). The English word ‘experience’ is ambiguous since the term has three definitions in the Paperback Oxford English Dictionary: “practical contact with and observation of facts or events”, “knowledge or skill acquired over time” and “an event or occurrence which leaves an impression on one”. However, Wang (1999, p. 366) suggests that what tourists are really looking for is an authentic experience of themselves, in which it is precisely the tourist experience that has an activating meaning. Tourism, with its emotions and naturalness, counterbalances the rational modern life in which the experience activates the authentic self (Wang, 1999, p. 360). Overall, the formation of

authenticity in tourism experiences is a sum of many factors and depends on the time and the actors in the operating environment (Steiner & Reisinger, 2006, p. 303).

Often the tourist's need to travel is a recreation, and the economic status of developed world enables the opportunity to discover how others live (Smith, 1989, p. 36). One of the classic books in tourism research is John Urry's *The Tourist Gaze* (1990), in which Urry describes tourism as a socially constructed phenomenon and introduces the 'tourist gaze' of how the tourist observes aspects of the tourist destination which differ from their own living environment. Moreover, it is presented that tourism turns into "touristy" the same authentic comfortabilities that guest have in their homes (Pyyhtinen, 2014, p. 47-48).

The discussion on authenticity in tourism has been on display in the book *The Image: A guide to pseudo-events in America* (1961) by American political historian Daniel J. Boorstin where he states that the illusions fill the world and 'the false images' are highlighted in contrast to authenticity (Lüthje, 2017, p. 219). According to Boorstin (1961) tourism has created the artificial products for enabling tourists to experience imaginary scenes. American anthropologist Dean MacCannell continues Boorstin's ideology of 'false images' as part of tourism (Lüthje, 2017, p. 219) and his article *Staged Authenticity: Arrangements of Social Space in Tourist Settings* (1973) is one of the most referred literatures in tourism research drawing the attention to the staged authenticity. MacCannell (1973) observes the authenticity of tourism as a socially constructed staging (Lüthje, 2017, p. 219). Further, the sociologist Erik Cohen (1979) continues MacCannell's ideology of the staged authenticity and draws the attention to the different types of tourist experiences where diversity and transformation determine the experience in relation to the surrounding society in which the tourist lives (Cohen, 1979, p. 180).

In addition to the staged authenticity, Chinese sociologist Ning Wang (1999) brings a perspective on the existential authenticity — the authenticity of a tourist's experiences to the discussion of authenticity. The authenticity of tourism can be divided into two different perspectives: tourist experiences and toured objects (Wang 1999, p. 351).

According to Wang (1999, p. 351) the tourist experience and toured objects are two aspects of authenticity in tourism that should be distinguished and compartmentalized as two issues. Wang (1999) suggests that existential authenticity is characterized by experience and being, whereby authenticity is activated in making. Unlike in object-related authenticity the core of authenticity is seen through the qualities or the assumed qualities of an object (Wang, 1999, p. 352). Further, Wang (1999, p. 360) presents that tourism enables the search for an authentic self through the activities, thus the toured objects are rather tools to find the authenticity than the centre of the authentic experience. Moreover, the authenticity of the objects can rather serve as a means of seeking authenticity (Wang, 1999, p. 360). In addition to Wang's concept of tourism authenticity, Taylor (2001, p. 240) presents that existential experience is achieved through three different elements: authentic place, embodied presence and social authenticity. Furthermore, Steiner and Reisinger (2006, p. 300) emphasize that authenticity is not a product of tourism but a part of a long-standing philosophical reflection on humanity, happiness and a genuine sense of self. The meaning of self is also highlighted by Cohen (2010, p. 38) since the value of experience is defined as an opportunity to experience a temporary escape and a rethinking of identity.

In addition to the discussion of perceived authenticity, Steiner and Reisinger (2006, p. 303) state that the time and place define the authentic self and thereby continuous authenticity does not exist. However, the conversion to authenticity or inauthenticity can occur at any time (Steiner & Reisinger, 2006, p. 303). The meaning of time is also emphasized by Gilmore and Pine (2007, p. 45) since it is important to recognise the meaning of past in understanding the concept of authenticity. Gilmore and Pine (2007, p. 45) present that the intricate formation of authenticity is intertwined with the past, present and future. Time is an important aspect of experiencing authenticity since a person's experience of authenticity can vary according to situations. Steiner and Reisinger (2006, p. 303) present that everyone has the capacity to experience authenticity, but at the same time the situation may appear unauthentic to one and authentic to another or even the whole experience of authenticity may change in the midst of the experience.

Alternatively, Wang has (1999) suggested that existential authenticity can be divided into intrapersonal and interpersonal dimensions. Accordingly, Kim and Jamal (2007) have explored the experience of festival guests through bodily emotions, expression and the desired self-image within the concept of authenticity where intrapersonal and interpersonal authenticity plays a central role. Likewise, Taylor (2001) has explored the concept of authenticity in Maori communities in New Zealand and emphasize otherness and interaction between different actors. Wang (1999, p. 360) states that perceived authenticity of the tourism experience is influenced by a sense of self which is driven by romance and nostalgia where tourism can be seen as a way to experience the feelings from childhood or former life. Producing an authentic experience can be a complex process of personal history, knowledge, social encounters, embodiment and place (Taylor, 2001, p. 246). However, the complexity does not make the experience any less authentic (Taylor, 2001, p. 246). In turn, Wang (1999, p. 356) encompasses different perceptions and stereotypes of authenticity which highlights that symbolic authenticity is often far from the reality behind authenticity. Nevertheless, in tourism the society modifies presumed authenticity in which the media and marketing activities of Western culture are strongly involved (Wang 1999, p. 356).

Gilmore and Pine (2007, p. 46) present the Theory of Everything (TOE) as the basis for rendering authenticity and brought the concept of authenticity into the discussion of economic value. The level of authenticity is depending on the type of consumer product where authenticity can thus be seen on the progression of economic value at five different levels: (1) materials (naturalness), (2) design (originality), (3) workmanship (exceptionalness), (4) setting (referential) and (5) spirit (influential) (Gilmore & Pine, 2007, p. 50). Hence, the commodities, goods and services complemented by experiences are identified as the progression of economic value. However, Pine and Gilmore (2011, p. 244-245) argue that experiences are not the final product and set transformation at the highest level of economic value since experiences are referential authenticity and transformation reflects influential authenticity (Gilmore & Pine, 2007, p. 46). Then again, Timothy (2011, p. 109-110) defines the eight characteristics of authenticity: (1) aesthetics, (2) uniqueness, (3) cultural and historical coherence, (4) workmanship, (5) heritage, (6) interaction, (7) performance and (8) certifications.

However, an existentially authentic experience is achieved when the place, sensual encounter and social environment aspects are considered as part of the formation (Buchmann, Moore & Fisher, 2010, p. 240).

As Pine and Gilmore (2008, p. 36) present it is essential to know your heritage to produce genuine experiences. Likewise, the community has its own role in the production of experiences and according to Steiner and Reising (2006, p. 310-311) the local community creates an authenticity that can be harnessed into tourism. However, the authenticity is modified and constantly adapted to the surrounding changes (Steiner & Reising, 2006, p. 310-311). In addition, tourism provides an opportunity to highlight the community's heritage in a way that the image of authenticity is formed according to the community itself (Steiner & Reisinger, 2006, p. 310-311). On the contrary, Smith (1989, p. 10) argues that the constructed destinations can draw the attention away from the everyday life of ordinary people towards the desired way of seeing the culture. However, the created model of the culture gives advantages to the society as long as the model keeps accurate (Smith, 1989, p. 11). Accordingly, Wang (1999, p. 356) emphasizes symbolic authenticity, which has been created to protect the built image of communities in Western countries.

As the experience economy flourishes and consumers demand more exclusive experiences, the management of presumed authenticity emerges as a competitive advantage (Gilmore & Pine, 2007, p. 2). In the book *The Experience Economy* Pine and Gilmore (2011) emphasize the importance of experiences in society, and this raises a question that needs to be considered in the future in terms of morality: what kind of experiences we want to produce and how are they staged. As it is presented authenticity is an essential part of the tourism experience. The way how authenticity is formed is an intertwining of tangible and intangible assets. The perceived authenticity is a subjective experience, which is the reason why determining authenticity can be challenging. It has also been suggested that genuine authenticity does not exist at all and therefore the complex role of an authentic experience in tourism is crucial to understand. Sharing the everyday life, as a form of tourism experience, reflects sharing your own authentic self. In this light, it is important to understand how the authenticity is linked to the peer-to-

peer experiences. The next chapter looks deeper into the phenomenon of tourism and discusses hospitality, the host-guest relationship and the ethics of hospitality in the context of tourism experiences.

3 WELCOMING THE GUEST

3.1 In the search of hospitality

The search for hospitality needs to start by looking at what hospitality really means: is hospitality a part of tourism or is tourism part of hospitality. Hospitality as a term is already ambiguous in itself. Hospitality as a term can refer either to the welcoming behaviour towards the guest as it is defined in the Paperback Oxford English Dictionary “the friendly and generous treatment of guests or strangers” (“Hospitality”, 2002) or to an industry which includes businesses such as hotels and restaurants. It cannot be denied that hospitality is a part of tourism, however the way how it appears can be questioned. If hospitality, in tourism, is viewed from a purely economic perspective, tourism is seen as a destination or an area in which hospitality is a component of tourism, such as the restaurants and hotels (Causevic & Lynch, 2009, p. 123). Furthermore, Hemmington (2007) states that hospitality as an industry is evolved from service to experience and should therefore focus on how to add value to guests’ lives through the experiences. Nevertheless, hospitality can be seen more broadly than from a commercial perspective since hospitality is consisted of relationships and as a social phenomenon it is more than a tool for tourism (Causevic & Lynch, 2009, p. 123).

Nousiainen (2014, p. 20) describes hospitality in its simplest sense of providing protection and presents that hospitality is an unsolicited desire to serve a guest. In her dissertation, Höckert (2015) describes hospitality as “being-for-the-other” (Höckert, 2015, p. 39), where the core idea is based on the philosophers Derrida and Levinas philosophy of the way of being and welcoming the other. On the other hand, it is presented that the service culture of eating and drinking is combined performance of “hospitalities and socialities” (Cuthill, 2007, p. 87). Moreover, Causevic and Lynch (2009, p. 123) present hospitality as a broader social phenomenon and highlight the non-commercial aspect of the host-guest relationships revealing the stratification and transformation of relationships in hospitality. The meaning of relationships is also presented by Germann Molz and Gibson (2007, p. 11) since achieving hospitality requires an understanding of both actors: the one who receives and the one who offers.

The concept of hospitality includes terms that describe the positive and warm intervals, however when hospitality becomes commercial the authenticity of hospitality can be questioned (Veijola, 2002, p. 94). Tefler (2000, p. 40) highlights the paradox of hospitality when it comes to the differences between the commercial and private hospitality. In commercial hospitality the hospitality is bought rather than given when again in private hospitality the key is to let the guest to visit someone’s home (Tefler, 2000, p. 40). However, the elements of private hospitality are also evident in the commercial hospitality where “the virtue of hospitableness” (Tefler, 2000, p. 40) is manifested. Veijola (2002, p. 94) questioned what happens to the authenticity of hospitality when the business with its defined goals and means is included in the discussion of hospitality.

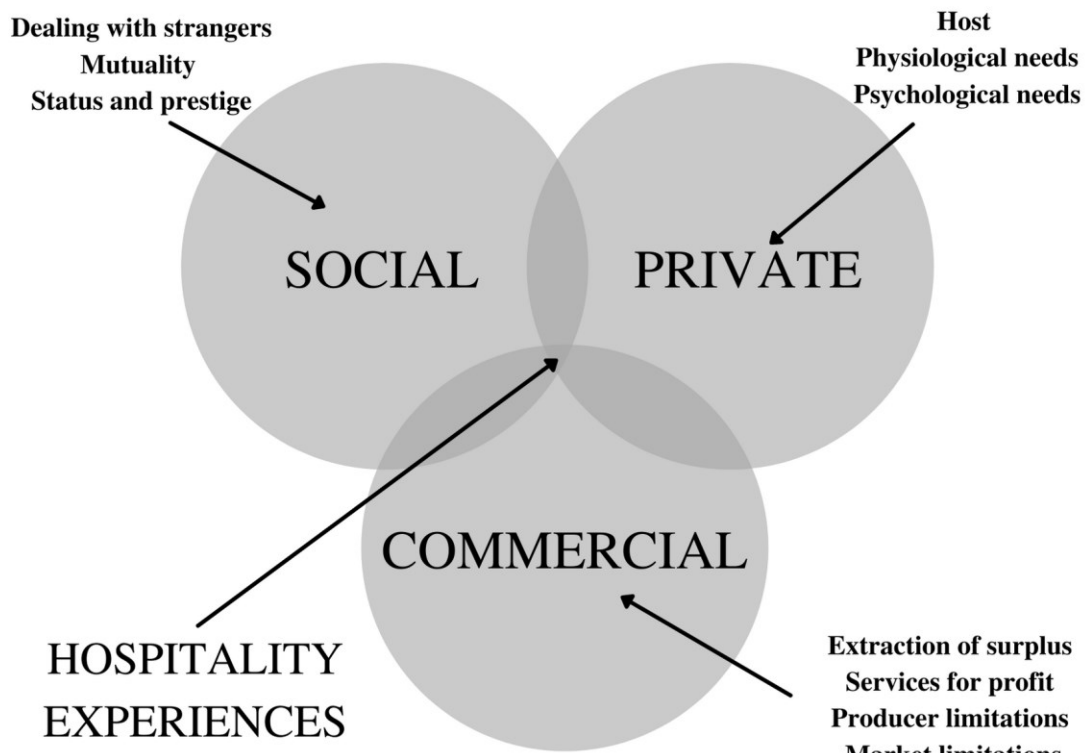


Figure 3. The three dimensions of hospitality (Lashley, 2015, p. 4).

Lashley's (2015, p. 4) model (see Figure 3) combines the multidimensionality of hospitality experiences and distinguishes the social, private and commercial dimensions as overlapping elements. According to Lashley (2000) the hospitality experiences are consisted of 'domains': cultural, domestic and commercial, and by using the domains together it is possible to achieve a broad analysis of hospitality. However, the domains can also be explored alone as separate dimensions of hospitality (Lashley, 2000).

The forms of hospitality are shaped by the time, place and people (German Molz & Gibson, 2007, p. 11). Moreover, as a diverse and transformative phenomenon, the manifestation of hospitality is explained by the characteristics of the area and those characteristics should be utilized in defining the natural hospitality (Nousiainen, 2014, p. 20). In addition, Blain and Lashley (2014) have created an instrument including 13 questions that approaches to study the hospitality as a social phenomenon in attempt to identify the hospitableness of the individual. Questions are clustered into three different themes which consider (1) the desire to put guest first, (2) to make guest happy or (3) feel special (Blain & Lashley, 2014). In other words, the strong role of the guest emerges in understanding the concept of hospitality.

The word hospitality is double-sided and can refer to a form of being and receiving as well as the industry which includes the hotels, restaurants, and bars. There is no universal comprehensive theoretical framework for determining what hospitality means. Hospitality manifests itself in various encounters as changing conception where time has its own meaning. Therefore, hospitality can be studied from the perspective of both history and everyday life. The next section explores the relationship between host and guest in more detail and in that relationship, hospitality plays an essential role.

3.2 Host-guest relationship

Globalization enables a new kind of encounters and tourism is facing the question of how to be hospitable in the changing situations (German Molz & Gibson, 2007, p. 2). It is presented that hospitality means letting go of the ownership and welcoming the guest (Veijola, Germann Molz, Pyyhtinen, Höckert, & Grit, 2014, p. 1). Moreover, hospitality

relies on giving and taking (Pyyhtinen, 2014, p. 63). Therefore, in the host-guest relationship the social significance is emphasized and since the time goes the roles of host and guest may change and the meaning of the host-guest relationship should be re-examined (Causevic & Lynch, 2009, p. 122). Likewise, the host interaction is a central part of the tourism experience since the community, information and assets are reflected as objects of shareable tourism (Sthapit & Jiménez-Barreto, 2018, p. 284).

In the Paperback Oxford English Dictionary's definition of 'host' is as follows "a person who receives or entertains people as guest" ("Host", 2002). According to Smith (1989, p. 45) work and fun are the factors that divide the roles of guest and host. In the Paperback Oxford English Dictionary 'guest' is defined as "a person who is invited to visit someone's home or take a part in a function" ("Guest", 2002). Veijola (2002, p. 92-93) divides the concept of guest into two categories: (1) acquaintances such as neighbours and relatives (guest) and (2) foreign visitors such as soldier (enemy) and tourist (stranger). The duality of the concept of guest is reflected in hospitality since hospitality is seen as a self-evident among familiar neighbours and relatives (Veijola, 2002, p. 93). In turn, a stranger can be rejected from the social community in the sense of hospitable act (Veijola, 2002, p. 93).

Although hospitality towards unfamiliar visitors is based on non-personal interests, the gestures are still the same as among relatives (Veijola, 2002, p. 93). According to Smith (1989, p. 45) the host's relationship with the guest is ideologically based on work and the guest's role is to explore the host's world and play there. Smith (1989, p. 5) presents that in cultural tourism the situation where the hosts become objects can cause stress in host-guest relation. In addition, the alternative tourism ontologies introduce the untidy guest as a reflection of the new understanding for the interactions and assumptions in host-guest relationship since the guest can disturb the tourism environment (Veijola, et al., 2014, p. 3-4).

In the encounter between a guest and a host the spirit of hospitality is formed through the social and material perspective which are described as amenities, such as comforts, manners and compliments (Veijola, 2002, p. 94). Accordingly, it is presented important

to understand the hosts' articulation, self-presentation and host branding in the relation to shareable tourism (see e.g., Camilleri & Neuhofer, 2017; Tussyadiah, 2016; Tussyadiah & Park, 2018) and the hosts' reputation is associated with economic value (see e.g., Teubner, Hawlitschek & Dann, 2017). Furthermore, as a motivation of hosting, the financial benefits are factor that "strengthens motivation and even act as a gateway to further social exchange and interpersonal interaction" (Lampinen & Cheshire, 2016, p. 1669) rather than be a motivator itself.

Hospitality is obviously the heart of tourism and the ultimate idea of tourism. Lashley (2015, p. 6-7) highlights how hospitality has already been defined as the best human behaviour in religions through the ages and emphasizes the importance of research, especially among those who are genuinely hospitable. While determining the host's hospitality, it is accurate to consider how much the host is willing to tolerate to please the guest and which actions are acceptable in the name of hospitality. In principle, it is perhaps a question of what kind of action is right and what is wrong. In other words, it is relevant to define how ethics and morality relate to the discussion of experiencing hospitality in hosting. The next section examines the ethics in hospitality and introduces the term 'moral economy' and how it relates in the production of experiences based on the sharing economy.

3.3 Ethics of hospitality

Tourism is a part of an economic system that focuses on maximizing revenue where at the core is profitability (Pesonen, 2017). However, it will be increasingly important to look at the ecological and social impacts of the tourism business as well. Elkington's (1994) triple bottom line framework highlights the meaning of people and planet alongside the profit since it looks at the corporate performance from a social and environmental perspective along with the revenue. Tourism is a combination of economic and social perspectives, especially when it comes to hospitality which can be understood as a commercial environment – the global industry (Hemmington, 2007) or a way of being – the willingness to make room for the other (Höckert, 2017). Ethics in tourism is a complex phenomenon that can be explained by utilizing ethical theories

(Nykänen & Höckert, 2017, p. 241). Moreover, ethics in tourism can be examined by consequentialism where the focus is on the consequences of action, deontological ethics which balances between the right and wrong principles, or utilitarianism by looking at the benefits of actions (Nykänen & Höckert, 2017, p.241). Ethical questions arise in the discussions on what kind of services are produced, who produces the service and how the service is implemented (see e.g., Nykänen & Höckert, 2017). Likewise, through the moral economy, the economy is viewed using the indicators of goodness, justice and fairness (Bolton & Laaser, 2013, p. 521). The concept of moral economy provides an opportunity to reflect and analyse the economy through the social justice while allowing the economy to be humanized (Bolton & Laaser, 2013, p. 521).

Palomera and Vetta (2016, p. 6) present that the discussion of morality in the economy started when Polanyi (1944) highlighted, in his book *The Great Transformation*, the political and social upheavals that took place during the English market economy and considered economics to be a discipline in which economic and social problems are intertwined and embedded (see e.g., Arnold, 2001; Booth, 1994). However, according to Palomera and Vetta (2016, p. 4) the concept of moral economy was established by Thompson (1971) in his essay *The Moral Economy of the English Crowd in the Eighteenth Century* in which Thompson presents the social aspect of an economy (see e.g., Arnold, 2001; Booth, 1994). According to Thompson (1971) the term ‘moral economy’ refers to the perceptions of a particular group about the relationship between the morality, social practices and economy. Booth (1994) and Arnold (2001) have studied the moral economy as a concept and present that Polanyi (1944) interprets capitalism as meaning of the separation of economy and morality. In turn, Sayer (2000) questions Polanyi’s thinking by showing that moral norms are also present in the capital society.

Sayer (2015) describes the moral economy as a way of studying the world according to rights – what is required to be done or what is allowed to be done. The moral economy is a network of human relationships and the key to understand the concept is to determine whether it is right to do actions which are legitimate by looking at the implications from a relationship perspective (Sayer, 2015). The moral economy can be

combined with existing economic approaches, thus achieving added value and a deeper understanding of actions that are reflected in the society (Bolton & Laaser, 2013, p. 517). Accordingly, Bolton and Laaser (2013, p. 521) have studied employment in a framework of moral economy and the study emphasizes the manifestation and importance of relationships between the organizational policies and the individual's life. Moreover, the importance of the moral economy is determined by the relationships between the economic actors and the previous history of business (Carrier, 2018, p. 32). According to Palomera and Vetta (2016) the moral economy examines the internal functioning of capitalism while concerning the social structures in historical times. Above all, the moral economy is an anthropological way of studying the political economy (Palomera & Vettel, 2016, p. 414).

In the discussion of the moral economy, Carrier (2018, p. 24) highlights the importance of interaction, in which people interact within the economic activities to form obligations that will enable them to function in a certain way in the future. In a moral economy, an obligation arises from the past relationship, in which an economic transaction has occurred, but on the other hand, this relationship is formed by an obligation which motivates the transaction in the future (Carrier, 2018, p. 30). The moral economy humanizes the economic thinking and brings out the elements of interactivity among the human beings. Likewise, the importance of interaction is also emphasized in hospitality. Hospitality manifests itself in the social encounter of a guest and host, for it is the desire to serve a guest. Thus, hospitality is a part of tourism business and therefore it is also occasionally commercial. In tourism business, the concept of moral economy can be utilized when looking at the ethics of tourism, such as how the justice and fairness are realized in action. Thiele (2016, p.145) argues that the challenge is to achieve a sustainable economy in the light of equal and environmentally friendly production, distribution, and consumption, for which a sharing economy can be a solution. The concept of moral economy merges with the ideology of the sharing economy since it includes actions towards a more sustainable society.

The following chapter presents how I have conducted a study on the peer-to-peer experiences and hosting in the light of hospitality and ethics. In the study, I look at what

meanings' hosts give to hospitality in the peer-to-peer experiences. In addition, using the data, I examine how ethics relates to the hosts 'experiences of hosting. Also, the individuality and ethical principles of the experience have been considered in the implementation of the research.

4 RESEARCH DATA AND METHODS

4.1 Hermeneutic phenomenology as an approach

In this study the focus is on understanding the lived experience. The aim is to explore how hospitality is experienced and moreover, how ethics of hospitality occurs in tourism encounters. The purpose is to interpret how hospitality is experienced in peer-to-peer experiences through the host lens. Pernecky and Jamal (2010) have presented guidelines for the study of lived experience in tourism. Pernecky and Jamal (2010) emphasize the study of lived experience as an instrument to obtain valuable information which can be utilized by stakeholders in the field of tourism and used to explain the view of being in the world in general (Pernecky & Jamal, 2010, p. 1067). From a philosophical point of view, the phenomenological-hermeneutic approach is applied in this study and the research paradigm is interpretivist paradigm. The interpretive social science paradigm often uses qualitative methodology (Jennings, 2011, p. 40). In this study, the research material has been collected qualitatively by conducting interviews.

The phenomenological study seeks to form a conception of a human being and explains the experience through meanings and dialogue (Laine, 2015, p. 29). Although phenomenological approach emphasizes the subjective experience of an individual, it can reveal general perceptions of the community and society (Laine, 2015, p. 32). Accordingly, the hermeneutic phenomenology directs the research to interpret by comparing the data and theory, and thus find meanings for lived experience (Pernecky & Jamal, 2010, p. 1067). In the phenomenological study the hermeneutic dimension is included because of the need for interpretation. For example, in the case of qualitative interviews, the pattern of the research is as follows: the interviewee has to put in words the experience and the researcher tries to find the most accurate interpretation of the interviewee's expressions (Laine, 2015, p. 33). Höckert (2015, p. 167) draws inspiration from Heidegger's hermeneutic phenomenological approach in her study of ethics of hospitality since it differs from Husserl's phenomenology by focusing on the process of interpretation and the role of an interpreter instead of the structures of consciousness

(Pernecky & Jamal, 2010, p. 1068). Thus, a hermeneutic phenomenological approach has been used in the implementation of this study.

4.2 Empirical context of the study

In this study, I wanted to delve deeper into the experience of hosting, particularly in Lapland. Living like a local -phenomenon has brought up a new kind of hosting in Lapland which is implemented through the web-based platform, Doerz. Doerz is a distribution channel for locals as well as the entrepreneurs to share their everyday life as a tourism experience. Via the web-based platform the traveller can contact the guides and book the experiences easily. Even though I am not a local in Lapland, I chose the specific empirical setting because Lapland is fragile for the changes due to its unique nature and indigenous culture.

Firstly, I started getting acquainted with the topic by analysing the descriptions of the experiences on Doerz platform. I scanned through Doerz online platform and scrolled the pages to distinguish what kind of winter experiences there are offered in the Rovaniemi area. The descriptions that I found were about the reviews of local guides, the local guides' descriptions of themselves and the product cards of the offered experiences such as snowmobiling, husky safaris and snowshoeing. I specifically wanted to reflect on the private experience providers, that is why at the scanning phase I excluded the local companies which are offering experiences on Doerz. I did not want to bring up the perspective of businesses, as I thought that they might have different resources and motivation to produce the experiences compared to the private entrepreneurs. However, based on the information available at the platform, it proved difficult to distinguish who had a business-like activity and who acted as a local guide without a business in the background.

With the collected descriptions, I ended up focusing on understanding the living like a local -experiences as a phenomenon. However, at this stage the examination of the experience of hosting was lacking in the text analysis. With the gathered data, I tried to interpret how local guides highlight the live like a local -phenomenon and what kind of

winter experiences are offered in Rovaniemi. I also examined how the local guides describes themselves and do they have similarities. To analyse the data, I used the methods of content analysis by dividing the data into themes to get the core idea of winter experiences in Rovaniemi. I was able to get a surface scratch of the available winter experiences in the chosen destination. Based on the data, the experiences in Lapland are linked to the nature and local culture. Overall, in Lapland the authenticity is highlighted in tourism since the nature and everyday life itself offers a framework for authentic experience (Paloniemi, Jutila & Hakkarainen, 2018, p. 62).



Figure 4. A word cloud of the most used words to describe the experiences in the Rovaniemi area on the Doerz platform.

The product card is the way to sell the experiences on the Doerz platform since it describes the experience by answering the questions what, where and when an experience is offered and who is offering it. I conducted a word cloud (see Figure 4) to present the most used terms found from the texts to describe the products. The differences in the text were found in descriptiveness and in storytelling. Some of the product cards had a very personal story in the background while others were straightforward and more commercial. Based on the gathered data, I formulated the

structure of theme interview questions since I had pre-understanding of the phenomenon.

I did an initial research to find out whether Rovaniemi is a suitable destination for the research, is there enough service providers in the area and what kind of experiences there are on the platform. Getting to know the experiences also made it easier to delineate the interviewees as I specifically wanted to focus on the winter experiences. My aim was to get deep into the experiences of the local guides, and I felt that the research required thorough groundwork of the phenomenon in the empirical area. A preliminary survey of the Doerz website helped to outline the scope of activities and what kind of services are available, as well as discover the content and dimensions of the winter experiences offered in Rovaniemi. Overall, the initial research formed the basis for the actual data collection and gave me understanding of the phenomenon.

4.3 Data collection

The data collection method that was used in this study was interviews with the local guides. The data was collected during the winter season 2020 and because of the COVID-19 pandemic the interviews had to be organized by telephone. For the study, total of six persons were interviewed and contacted through the Doerz platform. In this study I selected those who offered winter experiences in Rovaniemi region or close to Rovaniemi. Before the interviews, I had analysed their Doerz profiles as described earlier. Thus, at the starting point I had an idea of who I was interviewing and what is the living like a local phenomenon about in Rovaniemi area. The data collection started when Doerz-team sent an e-mail to the local guides as a request to participate in my research. I got a few contacts, however after a while I decided to directly approach the local guides using the messaging feature from the Doerz platform. After that, we agreed on the interviews in more detail via email with the local guides. The thematic interviews were conducted as telephone interviews, which were recorded using recording application and all of the interviewees were aware of it and consented to it. The length of the telephone interviews ranged from 40 minutes to 1 hour 10 minutes.

The thematic interview proceeds from the themes and the related specific questions. The questions are based on the research framework, which focus on the already known phenomenon (Tuomi & Sarajärvi, 2018, p. 66). I started working on the interview frame in January 2020. I thematized the frame of the questions into three themes: being a local guide, Rovaniemi as an operating environment and encountering a guest. I did not want the questions to steer the conversation accurately since my aim was to have an in-depth discussion on the themes. I did my first interview in March 2020 which was a pre-interview to get the confidence to conduct the interviews. It is presented that a successful interview is influenced by the interviewer's ability to act in the interview situation which requires the competencies that can be practiced in interview situations, in practice interviews or in interview training (Flick, 2009, p. 154). In the pilot interview, I noticed how my own role is meaningful to generate an in-depth discussion since it requires interviewer skills that are develop in practice (Kvale & Brinkmann, 2009, p. 17).

The thematic interview, semi-structured interview, methodologically emphasizes people's interpretations and the meanings they have and how meanings are created in interaction (Tuomi & Sarajärvi, 2018, p 65). The semi-structured interviewing as a research method is appropriate when examining subjective perspectives and the research questions relates with one's own activities (Flick, 2009, p. 153). The thematic interview can be used to deepen and refine questions based on the interviewee's answers (Tuomi & Sarajärvi, 2018, p. 65). Moreover, in a semi-structured interview, the open-ended questions produce information directly on the basis of the current knowledge of the interviewee (Flick, 2009, p. 156). The interviewees did not get the questions in advance therefore they were not prepared for the interview based on the research questions. However, at the beginning of the interview I told them the themes of the interview. The order of the questions changed slightly depending on the interview situation since the discussion progressed each time in a different way. The interviewees did not know me before, however the interview situations were open and relaxed, even though the interviews were conducted via phone and not in face-to-face. All of the interviews were conducted in Finnish as well as the analyzation of transcribed data occurred in Finnish. The interviews were transcribed into text format in May-June 2020.

All of the six interviewees of the study offer tourism experiences in the Rovaniemi area and some of them elsewhere in the Lapland area also. The interviewees were chosen because all of them produce winter experiences. It has been agreed with the interviewees that they will not be named in the study to maintain anonymity. I refer to the interviewees in the texts with the same abbreviations as in the transcribed text, i.e., the interviewee and a number identifier such as I1, I2, etc. The gender or age of the interviewees is not indicated in the study since that would make it easy to find the interviewees on the Doerz platform. In the winter of 2020, the Doerz service platform had a total of 17 experience providers who have marked Rovaniemi as their location. Due to the paucity of hosts, it is important not to reveal details of the hosts that the anonymity of the hosts is maintained.

4.4 Content analysis

The data analysis method in this study is content analysis which is based on qualitative content. The content analysis seeks to provide a coherent overall picture and is a basic method of qualitative research that can be used to analyse written or oral communication (Tiedon analysointi, 2019). Miles and Huberman describe the analysis of data-driven qualitative research as a three-step process (in Tuomi & Sarajärvi, 2018, p. 98). The first step is the reduction of data, followed by the clustering of data, and finally the creation of theoretical concepts (Tuomi & Sarajärvi, 2018, p. 98). When the phenomenon, to be analysed, is placed in preliminary classes, the classes will live and change, however at the same time the classes become clearer and analytically brighter. In this process, it is important to observe that the criteria for class formation is co-linear (Ruusuvoori, Nikander & Hyvärinen, 2010, p. 20). In this study, the coding is considered a suitable method for the interpretation and analysis of interviews (Flick, 2009, p. 153).

THE CIRCULARITY OF UNDERSTANDING

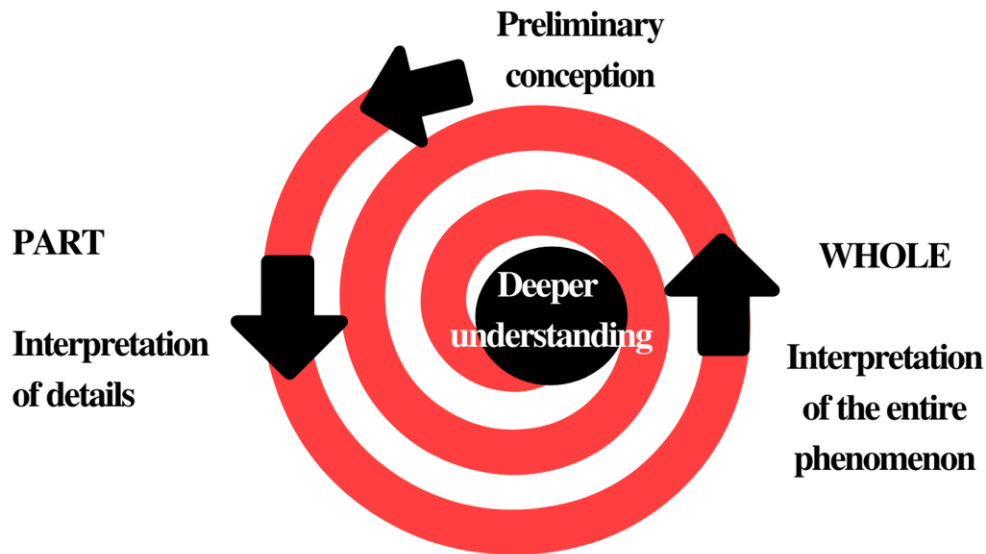


Figure 5. The circularity of understanding (based on Pernecky & Jamal, 2010, p. 1064)

In the analysis of the research material, I used the hermeneutic circle (see Figure 5) as a basis, in which the interpreter's understanding of the object gradually deepens (Pernecky & Jamal, 2010, p. 1064). The hermeneutic circle is not only used as a tool to understand and according to Heidegger's idea of the hermeneutic circle it is based specifically on dialogue and understanding of being (Pernecky & Jamal, 2010, p. 1064). The figure above illustrates my process of data analysis and the deepening of my understanding of the subject under study in a spiral by following the ideology of the hermeneutic circle. In order to achieve a deep understanding pre-conception or pre-supposition has to be recognised at the starting point and then the details of the data and the whole phenomenon are interpreted alternately in a circumferential manner (Pernecky & Jamal, 2010, p. 1064). The hermeneutic circle guided the whole analysing process of this study. The further I went in the analysis, the more I found meanings in the data while reflecting on the theory.

After the interviews, I transcribed the material and chose a colour for each interviewee to differentiate them. At first, I looked at the material with open eyes and tried to draw attention to all the repetitive expressions. In data-driven analysis, the data guides the analysis, and the data should be analysed without the effect of the theoretical knowledge (Tuomi & Sarajärvi, 2018, p. 98). Through the entire scanning phase I kept in mind the main research question *how hosts are experiencing hospitality in peer-to-peer experiences?* and I tried to find phrases to describe hospitality in hosting experience.

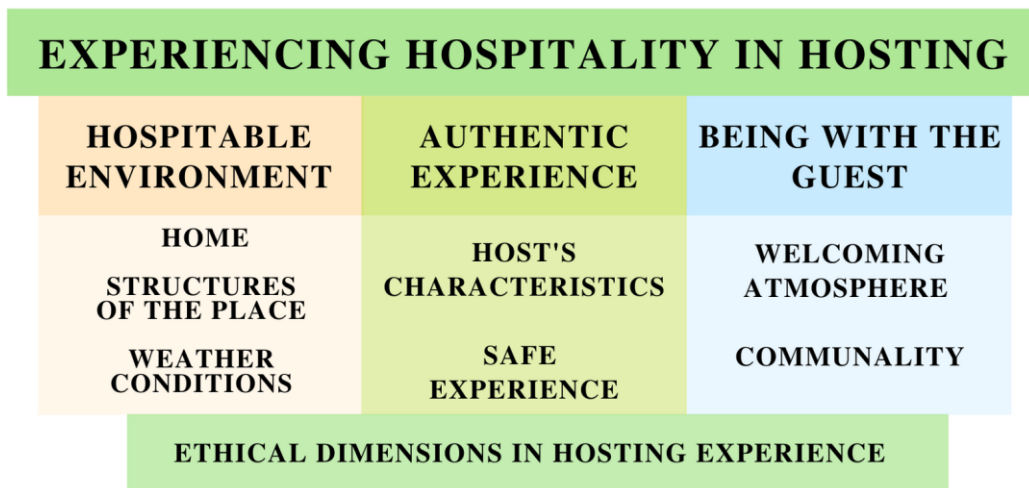


Figure 6. Formation of hospitality in hosting experience based on present study.

I highlighted the most relevant expressions which I then reduced and coded with colours into categories. I went through the material several times and after a while the elements forming the main themes began to emerge and clarify. Finally, I went through the data by reflecting the sub-questions (1) *what does the hospitality experience consist of?* and (2) *which dimensions of sharing become evident in the hosting experience?* I formed three main themes: the hospitable environment, authentic experience and being with the guest (see Figure 6). In addition, I reviewed the data using a third sub-research question (3) *how are ethics reflected in the hosting experience?* At all stages, I utilized the method of the hermeneutic circle and the data was explored to find meanings over and

over again. To achieve a deep understanding the researcher's own interpretation plays a strong role (Pernecky & Jamal, 2010, p. 1064).

In the next chapter I present and discuss the findings of thematic analysis of the data. The analysed data focused on the hosts experiences and in the next chapter I create an understanding of hosting in peer-to-peer experiences through the analysed data. Through the three main themes I explore the experience of hosting and ethics in hospitality. To support my findings, I present demonstrative quotations from the data.

4.5 Research ethics

In Finland researchers are guided by the general ethical principles (TENK, 2019). The researcher's obligation is to respect the dignity and autonomy of human research participants as well as the material and immaterial cultural heritage and the biodiversity (TENK, 2019). Moreover, the research has to be conducted in a way that it does not cause significant risks, damage or harm to research participants, communities, or other subjects of the research (TENK, 2019). Because of my study has a co-operation company, it is important to respect their business and avoid the negative impacts. Doerz helped me contact the producers of the experiences by sending them a message about my ongoing research and an interview request. In addition, I met Tomi Virtanen, the CEO of Doerz, in an online meeting where my understanding of the company's operations deepened. I respect the help I received through Doerz in reaching out to the empirical phenomenon. However, Doerz as a company has not influenced the results of the study or directed the research. I have deliberately omitted the comments regarding Doerz as a platform, because my intention was not to examine concretely the functionality of the service platform.

The aim of the study is to explore how hospitality is experienced through encounters within peer-to-peer experiences. The research participant has to have an understandable and truthful view of the aims of the research (TENK, 2019). Accordingly, the participant has to be aware of the effects and potential benefits of the research as well as the potential harm and risks (TENK, 2019). The theme interview or semi-structured

interview, which was used in this study, methodologically emphasizes people's interpretations and the meanings are created in the interaction (Tuomi & Sarajärvi, 2018, p. 65). To collect a meaningful data the researcher has to ask the right questions (Tuomi & Sarajärvi, 2018, p. 66). Thus, the role of the research is central. It is important to define researcher's role and attitude in relation to the material and the subject as well as the own assumptions and perceptions towards the phenomenon. I did a thorough study of the phenomenon before I started working on the actual research data. Thus, I avoided prejudice against the phenomenon.

The co-operation company Doerz helped me to contact the experience providers. It is important to ensure that participation is voluntary, especially if the research participant is in a customer, employee, service or student relationship or in another dependent relationship with the research organisation (TENK, 2019). All participants were informed that the participation is voluntary. Moreover, whenever possible, information is given in a language that the participant understands, in writing or in electronic (TENK, 2019). The study was carried out in Lapland and the participants were Finnish speaking as well as the researcher herself. However, this study is conducted in English therefore an attention was on the translations of the transcribed data. I made an analysis of the transcribed text in Finnish to avoid the translation errors in the analysis phase. After the analysis, I was drawing a special attention on how the citations were translated so that the content narrated by the host does not change during the translation phase.

5 FINDINGS AND DISCUSSION

5.1 Creating a hospitable environment

In this subchapter I interpret what does the hospitality experience consist of by introducing hospitable environment as part of the hosting experience. According to Pyyhtinen (2014, p. 44) the hospitable space is needed in tourism, and the empirical data of my research highlights the relevance of environment in the production of experiences. In this chapter I examine the importance of the environment in the construction of hospitality in peer-to-peer experiences based on the data. Hospitable environment theme consisted of the hosts' descriptions of the environment, in which the host operates, and what is the significance of the environment for the host's experience. Based on the data, I interpret how hospitality manifests itself in the environment and how the hosts themselves contribute to the formation of a hospitable environment as well as which ethical dimensions occurred in relation to the environment.

Home

Lynch (2005, p. 11) presents that home is a significant and sensitive part of the hospitality. According to the data, one of the stages of performing the experiences is the host's own home and one of the hosts states: "The number one place [to arrange experiences] is my home, and all the other places where we go are real homes for the real people" (I2). As a physical structure home is permanent whether there are guests or not and one of the hosts describes: "Yes, we live here in an old farm where people come to our home to visit, from here we then make excursions" (I4).

Based on the data of this study, home is seen as a place that is not made for commercial purposes. This notion also highlights the authenticity of the place because home is already existing and real. Based on the data, home can be seen as an object, in which authenticity is formed in relation to the qualities of an object (Wang, 1999, p. 352). However, it is presented that home is a transformative concept that is bound to time and culture in addition to the physical structure (Lynch, 2005, p. 10). In the descriptions of a

place the hosts emphasize the role of home as a stage of the experience. For example, one of the hosts describes that for them “the locality is reflected in the way that we are rooted in a place that is not industrial” (I3). On the contrary, Lynch (2005, p. 11) presents that in hospitality the host’s engagement and relationship with the commercial home are crucial to understand. Even though, the home is used as a stage to produce commercial experiences, the home is not seen as a commercial environment according to the data of this study.

Understanding the concepts of home helps to counterbalance the paradigm of a commercial home since the concept of home is not only a physical structure and it is time-bound with the social, cultural and moral dimensions (Lynch, 2005, p. 11). The data reveals that the hosts have a genuine desire to let the guest to enter their home, thus demonstrating extreme hospitality. Home is an intimate place which reveals a lot about those who live there. Furthermore, it can also be a home for someone else who may not want to be a part of the experience. Hence, Lynch (2005, p. 10) highlights the moral significance of the home as part of the social phenomenon of the commercial home.

Based on the data, the growth of tourism and the demand for experiences are factors that have made possible to offer the local experiences in the chosen environment i.e., home. On the other hand, one of the hosts describes:

We have come [to Rovaniemi] after the customers and anyway the season is here in Lapland and the demand for the dog sleds is higher. As there was no demand in [name of a place] at that time, so before this was mainly an expensive hobby. (I3)

Changing the location of home is a radical measure that changes not only the workplace but also one’s own living space. Based on the data, the relocation of the business to the place where the demand is can reflect either a purely business-driven motives or genuine hospitality. Accordingly, one of the hosts states:

Nature experiences are my thing, it is something that gives me a good feeling, so then you have to do it and of course you have to make money as well. (I6)

Hence, it can be questioned if there can be genuine hospitality since the guest still pays for the experience. Lynch (2005, p. 10) highlights the need for empirical research,

especially on how the importance of the home changes when paying customers are received into the home. One of the hosts goes on by saying: “It is done [the experience] out of passion, we do it because it is a way of life, we do not want to get rich with it” (I3). For the hosts, the environment creates opportunities to implement a way of life that can be equated with work since the home can be used as a stage for experiences. Thus, a place alone can be a relevant part of the experience. According to the data, the concept of home is interpreted adaptively since it represents not only the personal space but also the place where the business is carried out.

Structures of the place

We are here in Rovaniemi, completely in the peace of nature in its shortness. It is near, but the spiritual journey is longer, so here you can be sure that peace is guaranteed. (I4)

In authentic experience the place has to be credible and offer a holistic sensual experience which is achieved by encountering the place (Buchmann, Moore & Fisher, 2010, p. 240). Based on the data, another stage for an experience is the nature. All of the hosts describe that the special features of Rovaniemi are the proximities of both the city and nature. Moreover, one of the hosts (I4) presents that feelings are connected with the place since “the feeling of the peace” is received through the place. Rantala (2019, p. 63) describes how the content of a holiday living has a slower pace than the everyday life and highlights the nature as a determinant of the tempo which is a cyclical and reflects the rhythm of nature. In this content the nature can be seen as an element to achieve the peace. The spiritual journey is seen as a distance from the guests own daily lives since the environment enables the feeling of escapism.

Based on the data, the proximity of nature in Rovaniemi makes it possible to experience emotions through the nature. Hiking is one of the experiences offered by the hosts (I3, I6), where the guest is given a unique experience. Rantala and Varley (2019, p. 5) describe in their study of camping that camping in wild is a way to escape from everyday realities. Furthermore, Cohen (2010, pp. 38) emphasizes in the study of lifestyle travellers that throughout the experiences it is possible to experience a

temporary escape and a rethinking of identity. This notion relates to Pine and Gilmore's (1999) concept of experience economy since the economy is driven by entertainment, education, escapism and aesthetics. Based on the data, the host has a desire to let the guest into the host's world and the living environment, thus showing hospitality by giving the opportunity to experience the host's everyday life. Ideologically the relationship between the host and guest is based on the host's work since the host allows the guest to enter the host's world and play there (Smith, 1989, p. 45).

--One of the changes has been about those sheds, so you should not visit those sheds anymore if you have a business. So, that is a pretty big deal... it used to be so easy to go to the shed. (I1)

According to the data the built structures are a part of the environment in which the experiences are carried out. The built structures are highlighted as an essential part of the winter experience while hiking in nature. Based on the data, the decommissioning of the sheds and fire sites in the Rovaniemi area for commercial use has been discussed. One of the hosts presents that the new regulation from the city of Rovaniemi declines the business use of sheds and "has made the operations more difficult" (I1). Hospitality is reflected in the prohibition of the use of structures since it can be viewed as fair to define prohibitions that restrict the actions of others.

Metsähallitus is Finnish state-owned enterprise that administers one third of the land and water areas in Finland (Erkkonen, Kyötilä & von Boehm, 2019). Metsähallitus has defined the rules for sustainable tourism especially from a land use perspective and formed partnership agreements for use with companies and organizations (see Erkkonen & et al., 2019). For a fee, companies and organizations can use the protected campfire sites and rest stops as well as utilize the marketing tools offered by Metsähallitus (Erkkonen et. al., 2019, p. 8-9). According to the data of this study, as a solution to the prohibition has been "to make your own structures" (I6) or "apply for permits and additional fees to use ready-made structures" (I2).

The hosts raise concerns about the fairness of the regulations as they are wondering if it is fair that "some do still use the sheds in a business sense" (I1) even though it is

forbidden in Rovaniemi. From an ethical point of view, there are common rules that guide the actions as from that point it should be fair to all operate according to the settled rules. However, the responsibility of the individual is emphasized in compliance with the rules. Common rules are one way of measuring the fairness of actions. If someone breaks the rules, thus others feel the unfairness of one's actions. Based on the data, it can be concluded that the structures of the place can also make it difficult to operate hospitably, but the common rules create fair opportunities for everyone to provide peer-to-peer experiences. The fairness of action is also one aspect of moral economy that can be used as a basis when considering the ethics of action (see e.g., Sayer, 2015). The significance of fairness can be viewed from many different perspectives. Based on the data of this study, the fairness is considered in particular whether it is fair that not everyone follows the common rules. However, the ethics of the hosts are reflected, especially as an expression of responsibility and compliance with the rules since the hosts themselves have come up with solutions that they feel correct and are in accordance with the common rules.

Weather conditions

The data shows that the peer-to-peer experiences are nature-based, and the nature plays a major role in the realization of the experience. One of the hosts describes: "Northern lights are an easy road to success, if those show up, no other miracles need to happen then" (I1). Accordingly, Nousiainen (2015) presents in her study that hospitality in Lapland is implemented in nature as the services are produced in the open air (2015, p. 58). Nature-based tourism is often based on an existing natural environment since the nature is seen as an outdoor playground where the built elements do not play a major role (Buckley, 2011, p. 399). Based on the data of this study, the northern lights, as a natural phenomenon, are an element that is perceived as the implementor of a successful experience. Although the northern lights are the goal of the experience, those cannot be controlled or ordered. Thus, the northern lights emphasize the intertwining of different human and more-than-human elements during the experience (Jóhannesson & Lund, 2017, p. 189). Based on the data, the environment itself can be a hospitable and provide the elements of a successful experience such as the northern lights.

--Then we spend a nice evening under the open sky, often though you can see the stars. Or I came up with something else nice that you can do on the trip, not just sit back and wait. There is so much more to watch and admire in nature, even if those northern lights are not visible and it is only dark. (I5)

However, the variation of darkness and light creates a rhythm which involves a more-than-human elements (Jóhannesson & Lund, 2017, p. 189). Darkness is seen as part of the experience because it has its own meaning in the nature. Since the behaviour of nature cannot be predicted, the nature is exactly as it appears in the moment (Jóhannesson & Lund, 2017, p. 189). Accordingly, the host has to present the nature as it is and take the guest into that reality. Based on the data, the formation of hospitality in the environment can be influenced by the host (I1, I5) since the host invents alternative things to do if the nature is not on the host's side.

Johnston (2006) has observed the effects of the environmental change in the polar regions and raises the notion of how the assumptions and expectations are realized if "the inhospitable climate appears more hospitable" (2006, p. 49). As one of the hosts describes: "The lifestyle in Lapland is a quite physical, and sometimes even the snow clearing has to be done by self" (H6). The winter conditions in Lapland create an exceptional environment for the experiences, thus hospitality should be examined from the perspective of winter conditions.

--Maybe [the guest] would not seek luxury but would think that the luxury is when in these conditions everything is working. That we have food, warm, and the possibility to move and so on. (I6)

It is presented that hospitality is determined by the nature of Lapland and people's lifestyles (Nousiainen, 2014, p. 20). Challenging winter conditions are part of the environment and shape the lifestyle in Lapland. According to one of the hosts (I6), the implication of basic needs can be a luxury since the winter conditions create challenges in Finnish Lapland. It is presented that tourism industry offers the same comfortabilities than the guests have in their homes and turns the authentic into "touristy" (Pyyhtinen, 2014, p. 47-48). The productization of everyday life is especially emphasized in the peer-to-peer experiences where the ordinary life of the specific area is on highlight.

Based on the data, it is important that the guest understands which kind of weather conditions are required for the implementation of the activities. However, at the same time in the commercial nature tourism, when a service is purchased, the producer is committed to provide the experience at a certain time, regardless of the prevailing weather conditions (Rantala, 2011, p. 67).

--And just when you think about working in the winter conditions, that she or he [the guide] knows what kind of winter we have here [in Lapland]. And can drive car in any weather. (I5)

Pakkanen has studied guiding in general and highlighted that working in natural conditions requires ability to adapt and be prepared to change the activities according to the weather conditions (2009, p. 55). Hospitality in the outdoor environment is reflected in the host's way of anticipating and preparing for the various weather conditions. As part of the preparation, the wilderness guiding emphasizes the guide's ability to sense the weather and the importance of the weather in the realization of the experience which is learned through practice and training (Rantala, Valtonen & Markuksela, 2011).

I give them very specific instructions on how to dress, although many are clearly already aware, prepared and have heard that in Lapland is terribly cold and have lots of clothes on. I guide especially in the shoes because in those I have noticed a clear difference. Our winter boots and for example Singaporean winter boots are totally different. (I5)

All of the hosts said that foreigners were the largest target group for their experiences. The cultural differences became clear in clothing (I5), when the tourists did not know how to prepare in the way required by the Lapland winter. The research on wilderness guiding in Finnish Lapland shows that in addition to predicting the weather, the guide has to consider the use of different materials in the conditions required by the weather (Rantala, Valtonen & Markuksela, 2011). Giving the precise instructions is a part of the making the conditions hospitable, thus creating a good foundation for the guest to have a successful experience. According to one of the hosts: "The guest's equipment should be viewed in secret and then suggest additional clothes if the situation requires so" (I5). One of the hosts describes that the right kind of equipment can save the whole

experience since “the possible bad feeling of the experience can be avoided by ensuring the suitable equipment for the guest” (I2).

“If there is not any snow, then we will do other things. It is [the weather conditions] not the problem, it is pretty much just a matter of dressing” (I4). Although conditions are not always optimal, a successful experience can be achieved through flexibility and adaptation. The importance of creativity has also been noticed in the guide’s ability to turn challenging weather conditions into the experience of enjoying in nature (Rantala, Valtonen & Markuksela, 2011). It is not always possible to prepare for everything, however considering the needs of the guest can maintain a successful experience. Nature is an essential part of winter activities in Lapland, hence the importance of weather conditions in hospitality has to be considered. According to the data, preparation for weather conditions is an essential part of the manifestation of hospitality, which can also be influenced by the host. Nature itself can be hospitable, but the role of the host is significant if the weather conditions are not optimal for the experience.

According to my interpretation of the data, the hospitable environment in peer-to-peer experiences consists of the home, the structures of the place, and the weather conditions. The host can influence the appearance of hospitality by his own actions. For the home, the host introduces a real environment, which even helps with the experience of authenticity. However, as an intimate place, the home also raises moral issues that need to be looked at. In the home, authenticity is also reflected from the point of view of morality, as it is presented exactly as it is and nothing fake or hypocritical is presented. The home is part of the place where the experiences take place. The structures of the place define the hospitable activity as they can enable or complicate the activity. Various guidelines and regulations define how to act in a place, which also raises ethical questions about how to act correctly. Nature is seen as central to the experiences since it offers an environment to realize the experiences. It is presented that the nature cannot be controlled, but the host can prepare for the different weather conditions. Adapting to the weather is a part of the hospitality. The home, the structures of the place and the weather conditions form an environment where hospitality can be reflected along with

the host's activities. On the other hand, one of the hosts highlights "the small and simple things as part of the hospitality" (I6) as long as the guest knows how to appreciate them.

5.2 Authentic experience in hosting

In this subchapter I present authentic experience as part of the hospitality in hosting. The theme of authentic experience consisted of the hosts' descriptions of the produced experiences and based on the descriptions I interpret how the concept of authenticity is constructed in hosting experiences. In addition, I examine the meanings that interviewees give to authentic experiences and I explore how hospitality relates to an authentic experience in hosting as well as what ethical dimension were associated with the authentic experience.

Host's characteristics

The term "local guide" used by Doerz represents the hosts who provide program services in their residential environment. One of the hosts does not perceive the term local guide suitable to describe the operation and said: "I do not know if a local guide is a right word. We live in Rovaniemi and the people visit us at our home" (I4). Accordingly, Nylund (2017, p. 101) highlights the idea that work cannot be considered as part of the sharing economy, which raises the contradiction of the concept of sharing economy since the division of labour and services is an essential part of the sharing economy. Based on the data, the core idea of the peer-to-peer experiences is to let the guest into a home to visit and introduce the everyday life of the host in which the activity is not necessarily considered to be work.

Being and wandering in nature is a beloved and important thing and a big part of my own life from a very small age. Then when I started thinking about changing my career at some point and if I could possibly get bread from this beloved hobby in some way. (I5)

Nature is a central part of the experiences and interest towards the nature is a unifying factor among the hosts. The hosts have a strong personal competence which is reflected in the produced local experience since many hosts highlights how hobby had turn out to become a livelihood. The personal interest and knowledge reflect authenticity in experiences and, accordingly Pine and Gilmore (2008, p. 36) present that it is essential to know your heritage to produce genuine experiences.

Based on the data the hosts' desire to share their own passion is the unifying factor. The productization of the hosts own life emerge strongly from the data as many of the hosts describes that experiences were reflecting their everyday life. It is suggested that in Finnish Lapland the performance of experiences is seen as form of staged authenticity (Paloniemi, Jutila & Hakkarainen, 2018, p. 62). However, the data suggests that peer-to-peer experiences are authentic and according to one of the hosts: "Everything is exactly what we are, and this place is my home, and it is presented as such" (I2). Accordingly, one of the hosts presents: "This is ours way of life and for others it may be a business" (I4). However, the hosts also pointed out that money had to be obtained from experiences as well. One of the hosts aptly sums it as follows "when a hobby becomes a job, it has to generate money in order to live" (I6). Tefler (2000, p. 41) argues that the host has to have a motive to act hospitable. Authentic hospitality can also be viewed from an ethical perspective when it comes to money. According to the data the experiences are not offered purely in a business sense, but out of genuine interest and desire to present the way of life.

--I had the idea that I would like to offer services differently than others. Is this my way of thinking quite stupid? Should I think more commercially and take people to similar places than everyone else and take groups of many people? It is not that close to my heart, but then it would make more sense to get along financially. (I5)

One of the hosts had conflict thoughts according to the revenue of the peer-to-peer experiences since she was struggling with the idea of producing the small-scale experiences as "the customer does not see the details affecting the price" (I5). The contradiction is created by the desire to produce the genuine experiences yourself even though the return can be a lower than in a commercial product with a larger business in

the background. The data presents that there is a strong desire to act morally right in accordance with their own value but there are still doubts about the profitability of the operation.

In addition to the hosts values, the appearance of hospitality in experiences is guided by the host's behaviour. The role of the guide is emphasized as a guarantor of the positive experiences, in which the personal customer service, social skills and customer consideration are playing a key role (Pakkanen, 2009, p. 46). The host's own skills are also perceived as a significant part of successful hospitality experience. Similarly, Veijola (2002, p. 94) presents that spirit of hospitality, which is created by the host, is formed through the comforts, manners and compliments. Accordingly, one of the hosts describes: "You have to be a certain type of person to be able to work in the cold and at the same time observe the tourist" (I3). On the other hand, one of the hosts considers the following about the characteristics of the host: "You have to be kind, many things can be swallowed, but not everything needs to be swallowed" (I6).

In the tourism cluster, tourists, guides, and locals are a part of socially authentic experience, as their knowledge, skills, and behaviours interact in the manifestation of a genuine experience (Buchmann, Moore & Fisher, 2010, p. 240). It has been suggested that at the heart of a socially genuine experience are the consistent values (Buchmann, Moore & Fisher, 2010, p. 240). The behaviour of the host is guided by the values of the host, and likewise the social values are also reflected in the moral economy. Consistent values between the host and guest have a positive effect on the experience of hospitality since then the genuine behaviour can occur.

--I think that when you arrange experiences through Doerz, it is more genuine compared to having a touristic group. It has a more authentic mindset and of course it has more room for own planning when you are not doing it for some company. (I1)

The freedom to design the experiences by the hosts themselves is emphasized in the data. In addition, the intimate and small groups are seen as an integral part of the experience. One of the hosts argues that "the trip is usually to a place where the local

people visit, which are finer and more beautiful places” (I6) if comparing to the activities which are offered by a purely business-driven companies.

According to the data the live like a local -experience combines the authenticity and personality since it gives more freedom to design the experience according to the hosts preferences. In addition, the data reveals the creativity and flexibility as part of the host characterise. Likewise, the passion and pure desire to produce experiences were clearly on a display in the data of this study. In the production of experiences, money also plays a role, however it was not emphasized in the data. Hospitality is seen as a combination of consideration and caring, thus these qualities are contributed to the hospitable experience. In addition, morality and values guide the behaviour of the hosts since they share experiences that reflect their characterises.

Safe experience

Based on the data, hospitality in experiences is reflected in ensuring a safe experience. Accordingly, security and safety are growing trends in tourism (Iivari, 2012, p. 22). Iivari (2012, p. 22) presents that in tourism the security refers to the process of ensuring the interference-free operation. According to the data, the attention has to be drawn to the safety aspect when implementing the peer-to-peer experience. A safe tourism experience can be taken for granted, however the research on safety provides information on development needs (Iivari, 2012, p. 26-27). Accordingly, one of the hosts highlights: “Indeed, I will tell them detailed instructions and I will also offer help if they need guidance for renting clothes” (I5).

Based on the data, it is important for the host to understand the guests and provide them with a hospitable feeling by instructing if necessary (I5). Accordingly, Iivari (2012, p. 28) emphasizes the interpretation and understanding of the symbols as well as the communication as part of a culture-related concept of safety, and accordingly the safety information should be provided in accordance with the group's needs and perceptions.

I have offered the same things that I would do by myself on free time, of course, not all of my free time activities is commercialized. Then the experiences had to be made a little easier because you cannot do all-day hikes. (I6)

The task of the guide is to evaluate the levels of knowledge and skills of the participants so that the experience can be adapted to suit according to their competences (Rantala, 2011, p. 68). The live like a local -experiences allow the guest to experience the hosts world and the local way of life, however “not all of the ideas can be produced as an experience” (I2) as one of the hosts described. Accordingly, many of the hosts highlights the concern how to ensure a safe experience when the locals can implement and execute the experiences.

The fact is that it makes it easier when you know the forests and areas, there is no need to worry about getting lost and it is easy to navigate there. This has been noticed, for example, when compared to foreign guides. (I5)

Based on the data, knowing the environment can eliminate the risk factors such as getting lost during the experience. Harjula (2017, p. 57) highlights the responsibility of the host from the perspective of hospitality ethics since the host is responsible for the safety and comfort of the guests. Safety thinking in the guide's work has also emerged in Rantala's (2011) ethnographic dissertation on guiding in nature since the guide's long-term experience of the work correlates with the forest use in safe tourism (Rantala, 2011, p. 72). According to the data, the hosts operate in a familiar environment and they know how to operate in it, and thus the security is implicated in their operations.

--On safety, I think of those who are not entrepreneurs, so how do they guarantee the safety and give compensation if something happens and what problems they face if there is nothing [company etc.] behind the operations. (I2)

According to the data, the hosts' concern is mainly on how to produce a safe experience. The hosts were wondering how the safe experiences can be produced if there are not national guidelines and regulations defining the activities. However, in Finland the supervisory authority, the Finnish Safety and Chemicals Agency (Tukes), monitors that consumer services, under the consumer protection act, do not endanger the health or property of any consumer or tourist. The operators in consumer services

are required to draw up a safety document for services which poses a lesser risk to the safety of participants or other persons. However, not all of the individual experience providers are covered by this law. From the ethics of hospitality point of view, the individual's self-responsibility in action reappears when examining the safe action.

The hosts themselves have to evaluate their activities in terms of whether the actions are right or wrong since it is not required by the law or other regulation. One of the hosts described the actions towards responsible behaviour as follows:

Then again someone can say that people knit wool socks and do not pay taxes on them, but I have always had this principle of life to act in a certain way in society. (I5)

Gonzalez-Padron (2017, p. 93) presents that companies which are involved in the sharing-economy business model should highlight the ethical responsibilities especially in gaining the trust among consumers, providers and the whole community where the business operates. Thus, the importance of the platform itself is also emphasized when considering ethical practices.

--After all, it is the case that if someone [other host / experience provider] does something stupid and the word spreads around the internet and other things, there is a danger that it will have effect on others as well. (I3)

Another concern that emerged from the data, related to the actions of other hosts, is the reputation and its formation since the reputation could have effects on the other hosts as well (I3). The importance of reputation is especially emphasized in the digital platforms of the sharing economy (see e.g., Mikolajewska-Zajac, 2018). Based on the data of this study, the hosts experience that the actions of the other hosts can also have an impact on the reputation of the whole area. However, by following the common rules the good reputation of the region can be maintained. Reputation is an interactive and Germann Molz (2007, p. 71) presents that the comments create reputation of the host as well as the guest. However, Iivari (2012, p. 25) points out that reputational losses are usually only temporary if there is no particularly serious loss of life or health.

Furthermore, Pakkanen argues in his research that the guide's work has to be related to the activities of the whole working community. As an employee, the safari guide is

obliged to mirror own activities and inform the activities to the colleagues since the actions can affect the rest of the work community (2009, p. 44). Despite the fact that the experiences added to the Doerz platform are always checked by the admin, the hosts had concerns about the safety of the experiences. Based on the data, the main concern was how to control the production of experiences which are conveyed at the Doerz platform. It is common that the websites verify the members to ensure the safety and to gain the trust in the community (Germann Molz, 2007, p. 71). Furthermore, in ethical practice the fair treatment should not be influenced by the title of the operator, wheatear it is a private contractor or an employee (Gonzalez-Padron 2017, p. 94).

The hospitality in the authentic experience is reflected trough the hosts' characteristics and the safe experience. The authenticity in experience consists of the host's ways of acting and have a genuine behaviour towards the guest. In the data, the safety of the experiences was perceived as important, thus the hospitality was reflected through the safety aspect. Based on the data of this study, the attention was on the safety of the experiences and the responsible operation of the other hosts. The empirical data of this study shows also that hosts are wondering how to quarantine the responsible and safe operations in the area. Each of the hosts consider the ethics of their actions and the implications of the behaviour and one of the hosts aptly sums up:

You cannot organize any pretty crazy stuff with customers without thinking about security first. A group of friends can do some crazy things; however, it is not always possible to offer it to the customer. (I2)

5.3 Being with the guest

In this subchapter I present which dimension of sharing become evident from the data in the hosting experience within the notions of hospitality and host-guest encounter. The theme of the host-guest encounter is based on the hosts' descriptions of the conduct of the experience. Based on the descriptions of the hosts, I interpret how hospitality is reflected in the interaction between host and guest. In addition, I explore what dimensions of sharing manifest in the hospitable encounter as well as what ethical dimensions are associated with the encounter. Nousiainen (2014, p. 20) wonders whether we should look at our own lives instead of tourists in order to be hospitable.

Based on this idea, I interpreted the data and analysed how the natural hospitality of the hosts is emphasized.

Welcoming atmosphere

The data reveals that the arrival and receiving the guest are essential parts of the experience. The first contact with the guest occurs when he or she contacts the host on Doerz service platform with a message. If the guest decides to book an experience, the next significant encounter is when the experience took a place in the chosen environment. The first physical encounter between the host and guest is seen as significant and one of the hosts describes that “the first impression can only be made once, so you have to invest in it” (I6). According to the data, the welcome is an essential part of the hospitality and it shows to the guest if the host is not present when the guest arrives. Many of the hosts highlights that the first impression should be invested in since it will assist the guest to feel immediately welcomed. One of the hosts describes that the focus should be “in the moment when the guest enters the yard and from that moment on a genuine interest towards the guest should be shown” (I2).

In general, when you do the work you love, it shows outwards. If she/he just does the work, she/he will survive, but sometimes amazing things come in praise. Even answering to the customer's questions, which you may think to be part of every guide's basic work. (I4)

One of the hosts (I4) believes that when working with passion, the passion is visible to the guest. The data emphasizes paying attention to the guest even in simple matters. One of the hosts underlines that “a hospitable experience starts with small things” (I2). The importance of the host’s presence is emphasized in the data: “The guest senses if you are genuinely present” (I2). One of the hosts highlights the importance of his own essence in the presence by stating: “I had noticed that when I have been pretty tired, I had not been able to talk so much and be present in the same way” (I1). Accordingly, tourism is bodily (see e.g., Crouch & Desforges, 2003), therefore the importance of being present bodily should be considered in hosting. Following the idea of body in tourism, one of the hosts reveals that “once the experience suffered when the presence was not properly invested” (I1).

The data shows that the group sizes for live like a local -experiences were smaller than the group sizes for program service companies. The small group size allows a more personal reception and presence, thus causing the hosting to be more exhausting. As one of the hosts describes: “When you are with the family then it is much more personal and yes, it is more consuming when you are close [to the customer] all the time” (I1).

After all, I can tell you all the things from childhood I remember what I did in the woods there and the first memories when I got that first perch or how I went fishing or skiing with my grandfather or something. All those kinds of experiences and memories are associated with this area. It is funny then that there will be stories that can then be told to people, genuine and nothing invented. (I5)

In the peer-to-peer experiences, the host opens the personal life to the guest and shares it with the guest. Accordingly, Taylor (2001) emphasizes the otherness and interaction between different actors in authentic tourism experiences. The host strives to create the most hospitable space and besides the time spent with the experience, the host shares personal experiences and values with the guest. In addition, the host shares stories and various lessons with the guest, for example about the nature (I5, I6). This is a way of trying to create a comfortable atmosphere. It is presented that in the tourism experiences a personal narrative has implication to create a deeper understanding of the place (Rickly-Boyd, 2009). Depending on the situation the topical social issues (I5), such as the structure of society or education system, can also be shared with the guest. Accordingly, Lugosi (2008) has emphasized the importance of community in creating a hospitable space in commercial settings since the participants themselves create an adaptive existential space.

Communality

The data of this study suggests that an interactive relationship with a guest is part of the hospitable experience. Hospitality can, in its extreme format, appear as a friendship. Among acquaintances, hospitality naturally appears as if between family or relatives

(Veijola, 2002, p. 94). According to the data, the host does activities together with the guest, and in that way the guest becomes part of the community where the host lives in.

--And yes, in this job you have to have the ability to change plans at the last minute and in such a way that you do not panic about not succeeding. (I2)

According to Höckert (2017, p. 252) hospitality means being prepared to surprise a guest. Furthermore, Hemmington (2007) states in his research that creating a completely hospitable environment requires the host to be creative and able to produce positive surprises for the guest during the experience. Similarly, ingenuity and flexibility are qualities which are required from a host to adapt to the changing situations. Accordingly, Jóhannesson and Lund (2017, p. 189) describe the guide of northern light tours as a stage manager who manages an unpredictable and chaotic situation where improvisation becomes relevant.

Sociality is such very important in our products, talking and chatting with people and listening to their stories as well. Almost every product includes eating together and it is often a highlight of the experience. (I2)

Food plays a key role in the peer-to-peer experiences and it is suggested that the local food has an important role in enhancing the tourist experience, especially in the context of locality and authenticity (Sims, 2009). According to the data, besides the food, the shared stories play an important role in the experiences as providing a tool to get to know the guest. It is stated that in tourism experience the personal narratives have implications for a deeper understanding of the place (Rickly-Boyd, 2009). In the data, the authentic and unique stories are a tool to get a better understanding the world of the host. One of the hosts mentions that stories are also a way of “teaching about the daily life of the host” (I5). The data shows that often the moment when stories were told was the highlight of the experience. Many of the hosts underline how they swapped stories which emerged from their personal experiences. On the other hand, Harjula (2017, p. 60) has examined the roles of the hostess and host in the media and reveals that the life behind the scenes is restrainedly told to guests. Harjula’s observation is a contrast to the

information in this data, which shows that hosts have a desire to share their life and tell truthful stories to the guests.

We have the so-called after ski, after the sleigh ride, we will be at our home and people will be able to relax. We will have dogs here and people are allowed to cuddle them. And yes, those are the star moments. We have had very many customers saying that despite having seen the northern lights this has been the best experience for them. This is a very intimate encounter and that's how people really get to see the authentic setting. (I4)

According to the data, being with a guest is an important part of the experience. In her dissertation on wilderness guiding, Rantala describes experiencing the Lapland forest as an active activity, in which the forest is also experienced through the body since moving in the forest often requires, for example, learning new skills (2011, p. 68). In the empirical data of the study, the experiences emphasize being with the guest more than doing, which is a contrast to Rantala's (2011) research. Accordingly, one of the hosts sums up: "Everything includes the saying: we sell passivities rather than activities" (I2). According to Rantala and Varley (2019, p. 8) the slow movement in nature is a contrast to the everyday life and it can be an escape from everyday rush. However, "the state of stillness is not absent of movement" (Rantala & Varley, 2019, p.8). Indeed, peer-to-peer experiences show hospitality in being since being hospitable means sharing the presence. To achieve an authentic experience, the action does not necessarily have to be special when being is the pinnacle of the experience. Accordingly, Wang (1999) suggests that existential authenticity is characterized by experience and being.

According to the data being together is also often a unique moment which gives the guest a memory for a long time. Being together is not just the human interaction since it can also involve more-than-human elements such as the nature or animals. One of the hosts describes: "We have had quite a few customers with a dog fear but after the experience they have been here hugging the huskies" (I3). The data shows that being together takes a place in a real environment where the guest can experience the everyday life: "We have the dogs for ourselves and this home is our home" (I4). The sled dogs are presented as a part of the peer-to-peer experiences in Rovaniemi, which undoubtedly raises ethical questions of the animal welfare in tourism. The animal

welfare has been studied in Lapland's tourism (see Bohn, García-Rosell & Äijälä, 2018) and the results of the studies have formed a guide to measure the welfare of sled dogs (see Salmela & García-Rosell, 2018). The data in this study shows that hosts see the sled dogs as a part of the family and the sled dogs are not only used as a tool to make the experience a reality.

Based on the data, there are also very often expectations and prejudices in the encounter. Before and at the time of the encounter, both the host and guest have expectations. According to the data, many of the hosts assumes that when the guest arrives, they "need to explain who they are" (I3).

That northern lights expedition is kind of challenging. It has never occurred to me that customers have been angry about it because I do not promise those northern lights. (I5)

The data highlights exceeding expectations and allowing the guest to be given more than they could have expected. One of the hosts "avoids over-promises in marketing in order to prevent any false images and expectations from the guest" (I6). Boorstin (1961) has presented 'the false images' and describes how tourists are offered artificial in contrast to authenticity. The host avoids giving the empty promises to the guest. Thus, the communication can be interpreted as an ethically hospitable activity. According to one of the hosts a sense of success is described: "It is the best feeling when you get the feedback saying that the customer got more than she/he was expecting" (I6).

--Here you get pretty direct feedback on whether you succeeded or failed. And how great it is to get to meet the people you probably would not meet anywhere else. (I4)

--I have learned what it is like to live in Madrid or in New York or in Sydney or somewhere else. And many customers have then become friends to me. (I6)

Germann Molz (2007, p. 67-69) presents that hospitality itself is a reward since the encounters emphasizes reciprocity. On the other hand, in the hospitality encounter exists the risk of giving overmuch without getting anything back (Germann Molz, 2007, p. 67-69). However, the hosts describe that the relationship with the guest is interactive since

they also get the hospitality back from the guest. Lashley (2015, p.5) presents that reciprocal hospitality manifests itself in situations where roles changed, and the guest becomes the host and vice versa. According to the data, many of the hosts describe how the guest has become a friend at the end of the experience: “And all kind of chatter and so... we all three enjoyed the company, it was a bit like being on a trip with a group of friends” (I6).

The data highlights the friendship as a culmination of a successful experience. Tourists rely more on the hosts which they can identify with (Tussyadiah & Park, 2018, p. 269). Tussyadiah and Park (2018, p. 269) presents that when the relationship culminates the host can be seen as a fellow traveller. Likewise, in the business context of a commercial home, an open relationship emerges between the host and the guest as the trust is obtained and shared mutually (Sweeney & Lynch, 2007, p. 106). The host allows the guest to come close to self, thus hospitality plays a significant role and trust is important for manifestation in friendship.

No one offers to one person. I thought of course I would offer for one person. In the name of fairness, everyone has to have the right to get to know our nature, regardless of whether it is an individual or a group of travellers. (I5)

The ethics of hospitality in a communality aspect emerges in “the idea of providing experiences for all” (I5). According to the data, the experiences are offered to individual travellers in addition to groups. Indeed, many hosts emphasize personal service as the uniqueness of their experiences. One of the hosts feels that it is important to serve especially those who want individual experiences (I5). The experience is individually tailored to each of the guests and this customization obviously requires flexibility. Hospitality can be natural however, it requires concrete actions, and a mere attitude or welcoming is not enough (Nousiainen, 2014, p. 20).

Based on the data of this study, central to the peer-to-peer experience is being with a guest. The atmosphere, which is created by the host, reflects the hospitality in the experiences. Furthermore, the welcoming atmosphere is an intertwining of host and guest beings where the interaction is strongly displayed. On the other hand, in the

interaction between the host and guest, the ethical issues arise from expectations and prejudices that can be resolved through an open communication. In addition, the hosts present that they interact strongly with the guest and thus, create the hospitable space. It is presented that the culmination of hospitality can be seen in the formation of a friendship between the guest and host. Communality is especially emphasized in dining and in the moments where the guest is truly present in the host's world, such as in the host's living room cuddling the dogs.

6 CONCLUSIONS

Sharing and hospitality are both prehistoric concepts, however in modern society the concepts have taken new meanings. Sharing has become a part of the emergence of the economy and could be described a form of business. This study sought to investigate the phenomenon of sharing economy and the peer-to-peer experiences, with a focus on how hospitality manifests itself in host experiences and what role ethics plays in it. According to Taylor (2001, p. 240) the existential experience is achieved through three different elements: authentic place, embodied presence and social authenticity. These elements were also visible in this study of living like a local -experiences.

Experience is a subjective concept and as a form of study requires a critical and open mind to look at the phenomenon from various perspectives. The present study of experiences was empirically focused on a small area and the sample was relatively narrow. However, there were congruent factors that explain the formation of hospitality in the Rovaniemi area. In the future, the research could be expanded by comparing the hosts' hospitality experiences in other areas or by incorporating the guest experiences. Shareable tourism is a relatively recent concept; thus, even a radical change can occur within the phenomenon as it is constantly evolving. The previous research related to guides operating in Lapland has lacked a sharing economy perspective. Local guiding has been studied in Lapland (see e.g., Pakkanen, 2009; Rantala, 2011). However, attention has not been in the experiences based on the sharing economy.

What is it like to be a guide if the activity is motivated by something other than the money? This study provided an indication of how the hospitality of peer-to-peer experiences differs from the work of an ordinary guide, and on the other hand shows how similar qualities are visible in both ways of hosting. Actually, throughout the study, the term “naturally hospitable” revolved around my mind, which describes the results of the study well. A host who offers the peer-to-peer experiences is a naturally hospitable. The hosts have a strong desire and a will to provide travellers the access to the hosts lives. In this study, the hospitable environment, authentic experience and being with the guest became central to the formation of hospitality. Every theme has a way for the host

to share personally significant things or being. One key finding was the verb 'being' which was reflected in every theme - after all, sharing everyday life is basically being.

The main research question of this study was *how hosts are experiencing hospitality in peer-to-peer experiences?* Hospitality was evident throughout the peer-to-peer experience and in this study the experience of hospitality in hosting was examined under three themes which were a hospitable environment, an authentic experience and being with a guest. The sub-questions related to the main research question that guided this study were: (1) *What does the hospitality experience consist of?* (2) *Which dimensions of sharing become evident in the hosting experience?* (3) *How are ethics reflected in the hosting experience.* The content was created on the themes of experiencing hospitality through the three research sub-questions. The hospitality environment formed the first theme in the experience of hospitality. The hospitable environment consisted of three elements: home, structures of the place and weather conditions. Hospitality was also reflected in the authentic experience of hospitality within the host's characteristics and a safe experience. In living like a local - experiences, the host shares lifestyle with the guest which makes the sharing a central concept of the experience. The findings of this study presented that being with a guest is part of sharing where welcoming atmosphere and communality reflect hospitality.

Action and being are the key verbs in peer-to-peer experiences where the emphasis is on experiencing the everyday life. The findings of this study suggested that by being a part of everyday life a hospitable experience can be achieved. In simple terms - hospitality can be shown by opening the doors to everyday life. The hospitable environment of the destination is one of the factors that has enabled accessibility and contributed to the growth of tourism since World War II (Eadington & Smith, 1992, p. 1). According to the present study the growth of tourism has made it possible for the hosts to operate and especially the growth of international tourists for whom the Finnish way of life is unfamiliar. The findings of this study showed that the largest customer segment in Rovaniemi is international customers as Rovaniemi is the centre of tourism in northern Finland. The airport in Rovaniemi has made accessibility easy, especially for the

international tourists which are the largest target group for living like a local - experiences based on the research data.

According to Taylor (2001, p. 240) authentic place, embodied presence and social authenticity are elements through which an existential experience can be achieved. Tourism happens in a place which has certain special features. In this study, the Rovaniemi area has been chosen as the empirical context. As Ricky-Boyd (2013) has pointed out the meaning of place and experiences has been noticed from a geographical point of view, however the importance of the existential authenticity of the place should be more emphasized. The findings of this study suggested that a hospitable environment is an intertwined combination of home, structures and weather conditions. The environment creates a framework for implementing hospitality, but at the same time it can also complicate the manifestation of hospitality. The findings of this study highlighted the authentic place as an integral part of a successful experience. In the present study the experiences took place in the environment where authenticity is present such as a home, a private yard, or a familiar nature site. According to this study Rovaniemi is seen as a unique place to be and live. The advantages of Rovaniemi in particular are the proximity to nature, but also the presence of urban life. The importance of peace and serenity were emphasized in this study. Indeed, as one interviewee described “selling passives instead of activities” (I2).

According to the present study Rovaniemi offered a peaceful and natural environment to produce experiences. The findings of this study stated that the places are not built for the tourist but are a part of people’s ordinary daily lives as the places have some purpose, even if there are not tourists. The findings also pointed out home as a key place to organize experiences. Opening the doors of a home to a guest is an extreme expression of hospitality. Understanding the concepts of home helps to counterbalance the paradigm of a commercial home in tourism as the concept of home is not just a physical structure, but it is time-bound with social, cultural, and moral dimensions (Lynch, 2005, p. 11). According to Lynch (2005, p. 11) the host’s engagement and relationship with the commercial home are crucial to understand as the concept of home is significant and sensitive part of the commercial hospitality sector. An ethical

perspective is particularly evident in the context of the home, as the meaning of the home is two-dimensional, and the home can be a home for someone other than the host.

In connection with the environment, the perspective of fairness emerged in the land use of the area. The findings of this study suggested that the external actors enable or hinder the realization of a hospitable environment. The new regulation from the city of Rovaniemi declines the business use of sheds and has made operations more difficult. In the study concerns towards the fairness of the regulation were raised revealing an ethical dimension of hospitable environment. A hospitable environment is a combination of actors whose actions require fair common rules of the game.

On a personal level, Rovaniemi is seen as an important and familiar place to the host. Although Rovaniemi was not a hometown for all the hosts, the love for nature unites the hosts. The findings of this study highlighted the importance of nature and the opportunities it offers as the heart of the experience. According to Sthapit and Jiménez-Barreto (2018), the distribution dimensions of sharing are visible in the relationship between host and guest. The present study revealed that sharing the nature-based stories told by the hosts was a way to present hospitality. Furthermore, the personal stories and experiences are an essential part of the arc of the authentic experience plot. The present study showed that the Lapland way of life is shared in the experiences with the guest.

In Lapland, ethics in tourism has been examined especially in Sami tourism, which addresses culturally, socially, ecologically and economically concerns, considering local carrying capacity (Sámi Parliament, 2018). Ethics as a concept is diverse to explore, and this study has highlighted manifestations of ethics that emerged in the study of hospitality. I think this research is a scratch on various ethical aspects of hospitality in experiences based on a sharing economy that could be deepened with further research. A lot of information emerged from the data and this study has compiled my interpretations of the material, which I substantiate based on theory. There are still a lot of elements in the research data for further research since the discussions with the interviewees were fruitful.

I started collecting the research data when the first cases of the global pandemic, COVID-19, were read on the covers of Finnish magazines. At that time, the interviewees knew little about the rest of the year and what the next winter season would bring for them or so to speak would not bring. I did my last interview when the government declared a lockdown in southern Finland and by then tourism had already stopped in Lapland. However, at the time of the interviews, the hosts were optimistic and saw 'the state of emergency' as an opportunity to rest. If the research were done now, I suspect that the experience of hospitality in hosting could be different since the experience of hospitality can change as the time goes (see e.g., German Molz & Gibson, 2007). The global health crisis, the COVID-19 pandemic, has changed the perception of tourism, and perhaps even permanently (see e.g., García-Rosell, Haanpää, Hakkarainen & Saraniemi, 2020). It is unknown what kind of tourism experiences will be produced in the future. However, there is already emerged a strong growth in virtual tourism. Virtual living like a local -experiences can be found on Doerz platform, thus it is possible to experience the everyday life of the other from your own couch. The role of peer-to-peer tourism experiences is modified during the pandemic, and after the pandemic hospitality can be manifested differently in the peer-to-peer experiences when the guests can be welcomed again.

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“I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.”

Maya Angelou

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