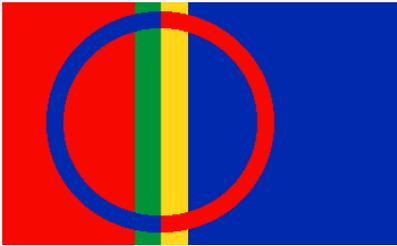
A photograph of a person in winter gear pulling a sled on a reindeer in a snowy landscape. The reindeer is decorated with colorful feathers. The person is wearing a dark jacket, a black hat, and goggles. The sled is made of wood and is being pulled across a snow-covered field. The background shows a vast, flat, snow-covered landscape with some bare trees in the distance.

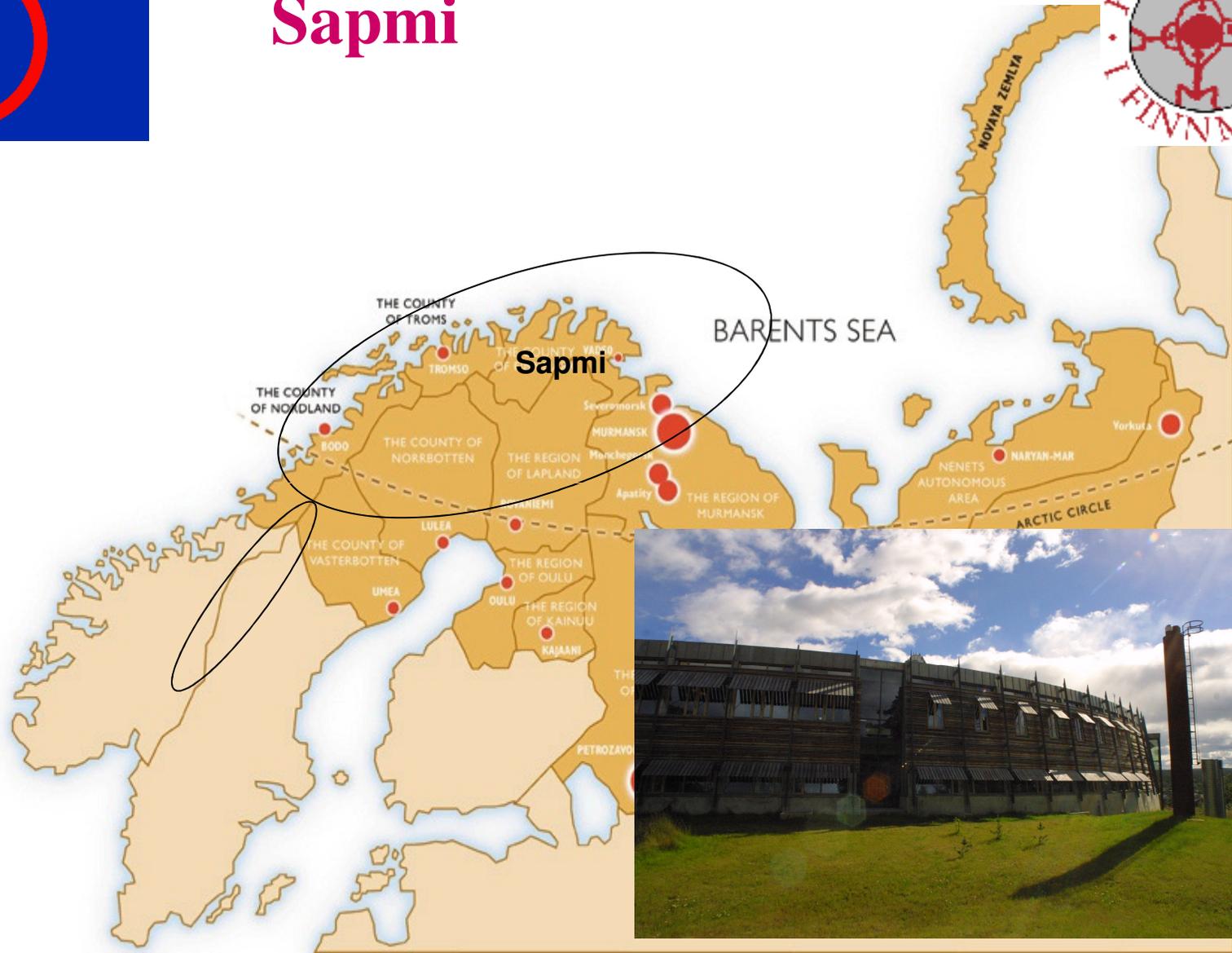
Sami tourism and change

Arvid Viken

Photos: O M Rapp



Sapmi





DEVELOPMENTS IN THE SAMI SOCIETY

- Integration and autonomy within the Norwegian community
- Institution building;
 - A Sami parliament and administration
 - Education in Sami language
 - A Sami university college and research
 - Cultural institutions; theatre, film production etc
 - From state property to a mixed management (Sami/regional authorities) of the ground
- Modernisation of Sami community; people are Sami and modern



Stereotypes and the modern reality

The stereotype



Modern life





Sami tourism

- Back cloth for sightseeing tourism (more than 500 000 visitors per year)
- Ingredient in experience programs
- A major element in:
 - business tourism
 - winter tourism
 - special interest tourism
 - festivals and events
- A prioritised industry only a few places; mostly in Lappland (Fi)



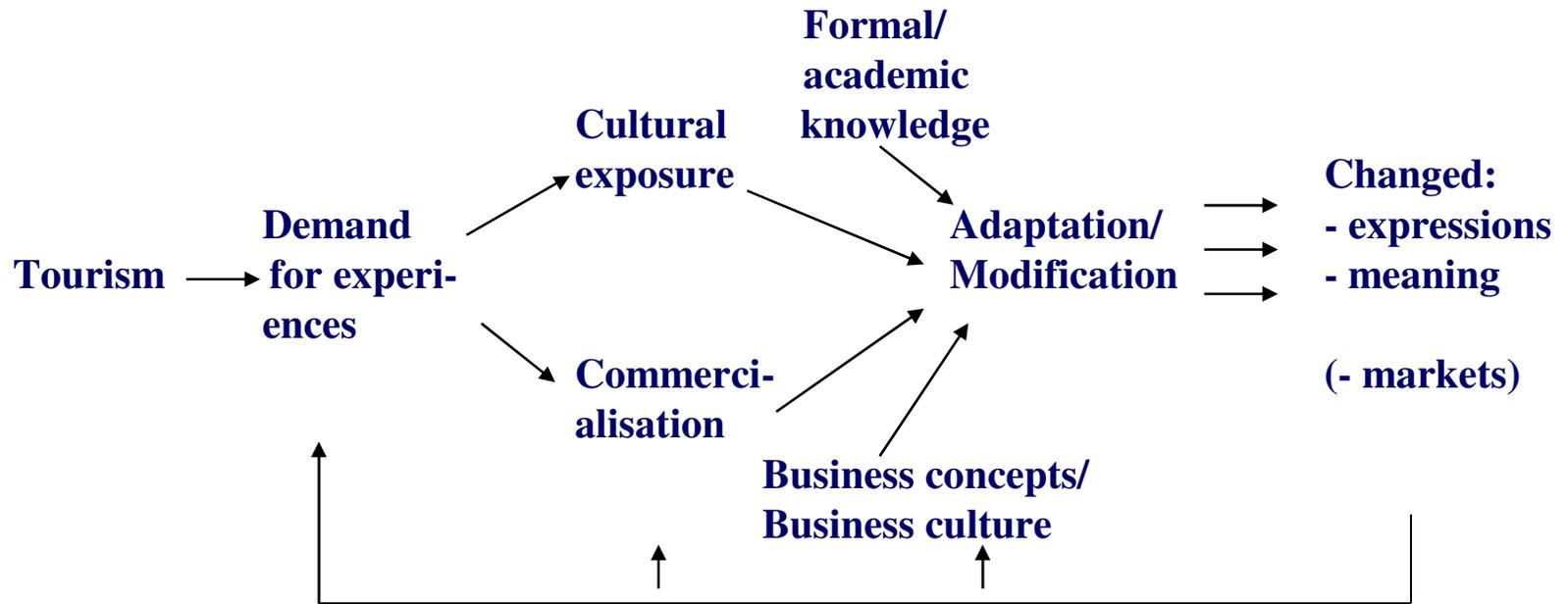


Question behind: Tourism – is it a blessing or a burden for the Sami?





The process of change within tourism





Adaptation to tourism

	Traditional form	Tourist way/adaptation
Lavvu (tent)	Fur and clothing Sticks of tree Up to 10 seats Oven or bonfire Reindeer fur on birch	3-4 mm thick modern materials Light materials, easy to move Up to 60 seats Bonfire, air conditioning Benches
Hut (Gamme)	Made for private use	Modified as kafés
Rein sledging	Transport, sport	Tourist transport, tourist play
River boat	Up to 8 persons	Up to for 40 pax
Snow-scooter	For 1-2	Sledge with up to 20 seats
Serving food	Made on a fire Eating with fingres	Premade from catering company Paper/plastic plates and tools
Constume	Daily in use	Now used by hosts, as a uniform
Flag	Non	Sami flag as a marker
Yoik (song)	Communication or a gift	Entertainment, storytelling

Kilde: Modifisert etter Lyngnes og Viken (1997)



Tourism impacts on local/ indigenous communities:

Negative impacts:

Commoditisation – new values – market directed

Objectification – materialisation of non-material expressions

Vulgarisation – perverting culture

Stereotyping – othering; preserving the idea of Sami as deviant, primitive and the exotic other

Positive impacts:

Modernisation – new use, new life

Revitalisation – reinvention of culture

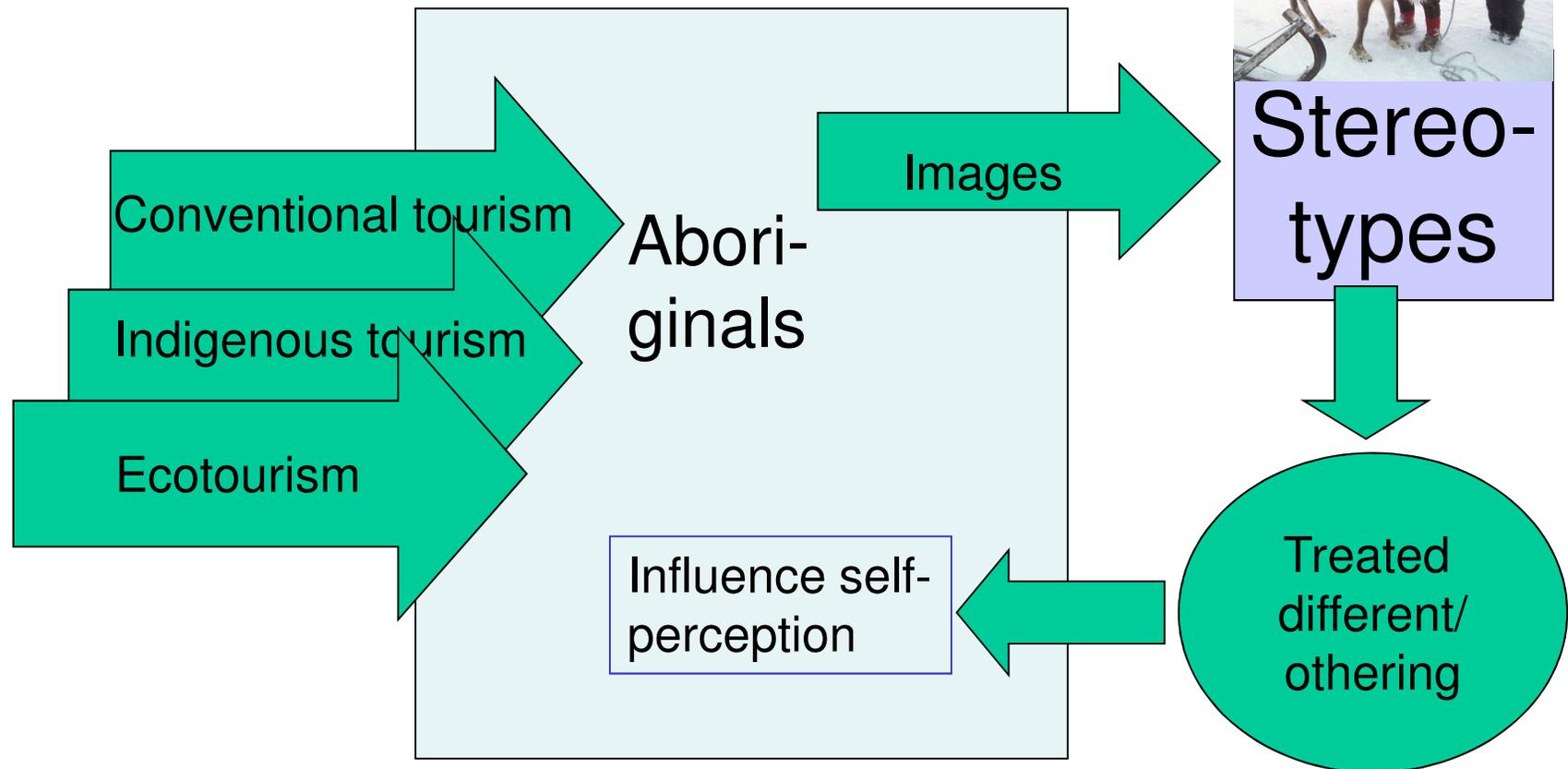
Reevaluation – new meaning

Aestetization – often a new dimension (for tools)

Conservation, preservation – sustaining for the future



Stereotyping

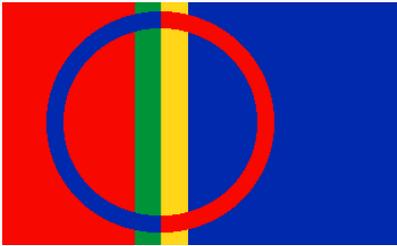


Stereo-
types

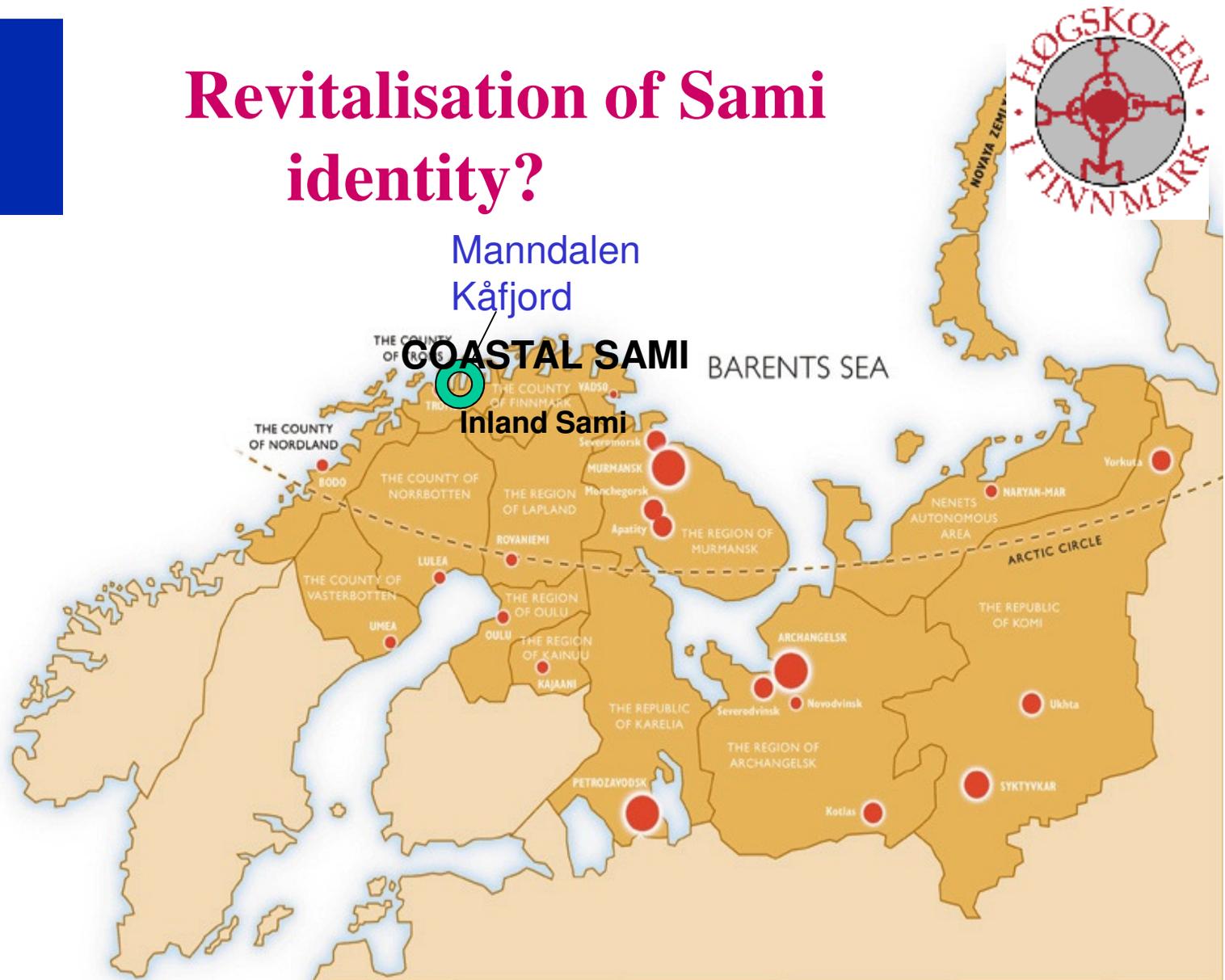
Treated
different/
others

Revitalisation: Riddu Riddu - a music festival





Revitalisation of Sami identity?



A festival for Sami people





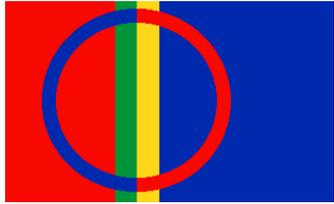
Coastal Sami situation



- Used to be a self-subsistence economy; combining fishery and farming
- A strong religious group; Laestadianism
- Double marginality; both as Sami and within the Sami
- Norwegian politics: Assimilation, neglect and massively under pressure by agricultural and fishery politics
- Almost vanished as a culture; or rather hidden
- Yet, the municipality in question, Kåfjord, was announced as bicultural in mid 1990s
- Conflicts related to ethnicity

Ethnic antagonism





The Riddu Riđđu festival



- A community festival
- Organised by young Sami
- Sami who were told that they are not Sami
- Who had started university studies; learned about reflexivity, identity and ethnicity
- Who tried to find out what it means to be Sami, but gave up the search for roots
- Decided that to be a Sami was to be *as they were*
- Started a festival with rock'n roll as a central element
- The festival at some point became an indigenous music festival, and as such a Sami festival



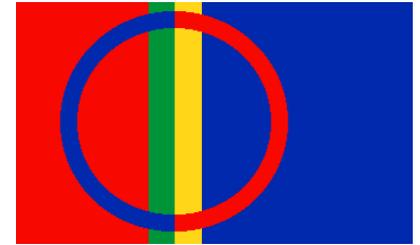
Ethnic coaching and consolidation



- *Children's Festival*
- *Youth Camp.*
- *Riddu Ridđu Indiville*, designed for families and others who want to gain more knowledge on indigenous issues
- Courses in yoik (music), storytelling, duoddji, traditional food etc.
- 2008: Course in Inuit drum play
- A place to meet other coastal Sami and VFR tourism (or MFR tourism)



The Riddu Riđđu Process



- Started looking backwards
- Was looking sidewise; to the inland Sami
- Looked outwards; other indigenous groups
- Looking forwards; "What do we want our Saminess to be?"
- Changed their concept of culture from something fixed and defined to something dynamic; what goes on between people in the contemporary society



Community changes



Riddu Ridđu roles:

- **Political; a higher cultural awareness – the municipality a centre for Sami developments**
- **Industrial innovations/Cultural businesses**
- **Renewal of a Sami identity, local proud**
- **Clearing the air; clearer positions**
- **Reconciliation; accepting each other**
- **Local empowerment; trust in local opportunities**



Conclusion



To give priority to culture and identity negotiations created a platform for economic development, followed by

- culture or creative jobs,**
- new industries,**
- and a belief in the future**





THANK YOU