Olsen, T. A. & Sollid, H. (Eds.) (2022). *Indigenising Education and Citizenship. Perspectives on Policies and Practices From Sápmi and Beyond*. Scandinavian University Press.
DOI: https://doi.org/10.18261/9788215053417-2022-03

1. Timelines and strategies in Sami education

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Abstract In this chapter, the timelines and strategies of Sami education, during the different periods of history and contemporary practices in various Sami contexts, is presented. The text will start from the 1600s, then covers the period of nationalism with the rise of folk education in the 1850s, and finally presents the beginning of the present school system in the different states where the Sami live. Finally, I will present ongoing legal and curricula processes and practices, and I will then discuss prospects.

Keywords Sami education | Sami education history | educational self-determination | social justice | equity

INTRODUCTION

Formal education among Indigenous peoples worldwide has had diverse practices and varies in length. Among the Sami[1] people, we can look at this through the missionary period (1600s–1869), nationalism (1870–1960), the establishment of Sami rights in education (1970–1990) and enhancing self-determination in education (2000–onwards). Different kinds of measures can be seen throughout this extensive time scale.

Before the missionary period, the church had already started to affect the northern regions in early Middle Ages, so we can discuss the long and complex process affected by the church. At this point, the first monasteries were established in a Sami sphere of influence and there were missionaries active in Sami regions (Ojala, 2009).[2] Formal European education involving the

1 The spellings Saami and Sámi are also used. I choose to use the form 'Sami' to cover diversity in languages and their spellings in Sami languages.

2 Sami education history is presented ex. in Kylli (2012) and Minde (2005). More about Sami history can be read, e.g., in Aikio's (2012) article 'An essay on Saami ethnolinguistic prehistory'.

Sami had already emerged in the 1600s, when the church began to educate the young Sami men to spread Christianity among the Sami people (Storm, 2009). The goal of the church was both to teach religious doctrines and to encourage the people to be obedient to the church laws (Halila, 1949; Rahikainen, 2010).

Later, from the 1850s onwards, the national schools were established, and the form of education changed as it was focused on the wider population as a result of the education laws at that time. First, folk education was conducted as ambulatory schools where teachers arrived in villages and taught in one of the village houses (Hellström, 2008). Later, for example in Finland in 1921, when the compulsory education act came into force, the ambulatory school form was slowly discontinued (Syväoja, 2004). Many children attended boarding schools when participating in compulsory education (Rasmus, 2008).

It was only in the 1970s with more inclusive thinking, when the Sami's own interests were starting to be considered, that the primary school system was established. Studying Sami languages as a subject became a possibility in the core Sami areas from the 1960s onwards. Later, from 1990 onwards, Sami rights started to emerge, and Indigenous educational sovereignty began to develop. Sami education has been conducted under different rulers and throughout different periods. As these have varied and changed, states and borders have changed as well. Considering this, it is obvious that it is a complex and diverse whole. If we look at Sami education on a large scale, that is different kinds of educational measures in varied time periods, we can see that education which involved the Sami people resulted in a certain form of citizenship. According to Sollid and Olsen (2019), education in Indigenous contexts powerfully affects the sense of belonging and diverse ways of producing citizenship. Prevailing ideas about citizenship and the nation state have changed over time and the ethnic movement legitimated the exchange of demographic citizenship (Yashar, 2005). The education of the Indigenous peoples can be seen as a long project of citizenship.

This chapter undertakes critical decolonial research (Denzin, Lincoln, & Smith, 2008; Sarivaara, 2020). I aim to explain what kinds of colonising strategies and impacts there have been in different eras. Through this, I hope to describe what citizenship means in the larger scale of the history of Sami education, and how the Indigenous right to self-determination presents itself today. Here, Sami historical educational research means those institutionalised practices conducted towards the Sami people during different eras. Sami education should be understood in two ways. In the first two periods, missionary and nationalism, the goal of education was not to take care of Indigenous peoples' own needs, but rather assimilate

them into a unified society under the control of kings and governors. Currently, the establishment of revitalisation and equal premises to conduct education are timely measures in Sami education.

Because of an increase in knowledge and an awareness of Indigenous rights, the Indigenous peoples' own needs have increased, at least in Nordic countries with the core Sami population when we study current practices, and more and more resources are to be found. Still, challenges remain. This chapter seeks to contribute to the discourse about what we have to learn from our past, what our next steps are and what is expected from Indigenous education, especially in the Sami education context, now and in the future, on the basis of history and the results that history has produced. Casting a critical eye also towards the future, the aim is to support educational policies, framing it in a diverse and complex but also timely perspective, when thinking about Sami education goals and tasks in different contexts and scholarly debates.

The reality is that the Sami people live in four countries, so it is imperative to discuss this on an ongoing basis, not only politically but also academically, and this has effects in general on what is needed in research on Sami education. The context is diverse and complicated, having different effects, and there is a need to understand and give a comprehensive picture of these situations. In this chapter, the outlines of four countries are provided and more specific attention is given to the current practices and challenges produced by the history of education. I choose to analyse the historical focal points in Sami education and the impact this has on the requirements of daily practices today.

The church's missionary period (1600–1850), national states' nationalism (1850–1960) and a rising Sami rights and Indigenous self-government period (1970–) have all had various goals. This particular historical review provides knowledge about the measures that were undertaken in the different phases. Paradoxically, the field of pan-Sami education history and current practices is very broad. This will be tackled by choosing to highlight the general outline of Sami educational history.

I seek to explain the context from the perspective of Sami education which creates particular circumstances for children as well as setting out the premise of Sami rights. An understanding of the tradition of how citizenship rights have developed over the decades and centuries, and the balance achieved between rights and obligations in each country with the Sami people, is vital for understanding the wide-ranging consequences for Indigenous societies, communities and individuals (see also Kerr, 1999). At the same time, we realise that educational measures and approaches towards Indigenous people and Sami do not

hold equal institutional power in terms of their own starting points and linguistic and cultural needs and rights (see Stein et al., 2021). Indigenous education aims to improve the educational provision for Indigenous child learners and increase their school achievement. It is done by analysing and describing the current situation, and making suggestions to improve it. Another aspect is to ensure that mainstream education gains knowledge about Indigenous issues in general (Keskitalo & Olsen, 2021).

HISTORICAL PERSPECTIVES ON SAMI EDUCATION

Educational practices and measures among the Sami have changed throughout history. Lund (2014) identified four key periods for Nordic policies towards the Sami: the period of the missionaries (1600s–1800s), nationalism (1850–1970), the period of Sami as an auxiliary language (1970–1990), and the period of acceptance (1990 onwards). The Sami's own political awareness already began at the turn of the 19th and 20th centuries, and accelerated in 1950 (Lehtola, 2005). Finally, from the end of 1980 onwards, the real progression of Sami rights started when the Sami parliaments were established in Norway, Sweden and Finland[3] (Seurujärvi-Kari, 2011; see also Olsen, 2019).

The missionaries in the 1600s began educational measures towards the Sami; their aim was to civilise them with the help of Christianity. The most effective way was to use the Sami language. Many Sami men were sent to Uppsala in Sweden to be trained to work among the Sami as teachers and clergymen, and later, women were also recruited to do a similar job (Lindmark, 2019). The history of Christianity in the Sami regions is long, as the first monasteries were established in the 1100s nearby the Kola Peninsula in Russia and Trondheim in Norway. Before the 1600s, the territorial areas of the states were defined; in this case, in Sweden, Denmark-Norway and Russia, opportunities for royal governance were established. Power, economics, safety and security reasons explained the interest towards the regions where the Sami lived (Greaves, 2016). The first period can be called the 'period of missionaries in the early modern period' 1600–1850 (Lund, 2014), with the aim of teaching reading, literacy skills and Christian religion to the people (Lindmark, 2019). Thus, the Sami's own thinking system had been actively defeated. The state decided through the church to diminish the

3 The Sami Parliaments were established in Finland in1995, Norway in 1989 and Sweden in 1993 (Stępień, Petrétei, & Koivurova, 2015).

Indigenous Sami religion and turn all Sami pagans into Christians. In the 1600s, many Sami drums were destroyed because of their assumed connection with shamanism and the dead (Pulkkinen, 2011). This was also a time of witch hunting (Kylli, 2013). Serious doubts about the content and validity of the Sami culture had been sown during the Enlightenment. At the same time, the first Sami writing system was created by the church clergymen to educate the Sami through the Sami language (Capdeville, 2014).

From the 1800s onwards, the nationalist project, conducted by the states in the regions where the Sami lived, began in different forms. Nationalism continued to marginalise the Indigenous Sami cultures and languages, and the institutional schools and boarding schools were important instruments for instilling nation states' languages and cultures (Minde, 2005). For example, in Norway, the official, written and state-funded Norwegianisation policy aimed to assimilate the Sami and Kven people from the 1850s onwards so that the Sami would change their culture and language to the mainstream Norwegian (Jernsletten, 1993). With different measures in Norway, this project lasted until the 1960s–1970s. Little by little, the Sami's own interests in their development increased from the 1900s onwards as a means of resisting assimilation policies (Oksanen, 2020).

The Alta Dam conflict in Norway stopped the strong efforts of the Norwegianisation policies in 1980. Afterwards, new waves of Sami consciousness arose as Sami rights slowly developed, which also affected the educational field (Lehtola, 2005). In Sweden, the nationalism period from the mid-1850s to the 1970s can be referred to as a period of segregation. The Sami reindeer herders came under a 'Lapp should be Lapp' policy, where education was provided to children in a separate form in their traditional reindeer villages, while other Sami were educated in Swedish in state municipal schools. This resulted in Sami-language loss for those Sami who were not identified as reindeer herders (Winsa, 1999). In Russia, the progression seems to be like other countries with Sami people, but from 1940 until 1980, Stalin and his successors denied the usage and teaching of Sami (and other) languages at schools, meaning they were only permitted to use Russian. The Soviet authorities also sent 18 Sami-speaking teachers to forced labour camps (Kotljarchuk, 2019). In Finland, there was no written assimilation policy, but the assimilation was compelled by the Fennomania ideology, which emphasised Finnish culture and a sense of Finnishness, first in Swedish in the 1800s and later highlighting Finnish. Finland became independent in 1917. At this point, minorities were not given any special attention, so they also lacked the support for their languages, cultures and identities (Keskitalo et al., 2016). The effects may have become assimilationist still, so there was probably not a

conscious policy for ethnic groups other than speaking Swedish and Finnish in Finland.

REVIEW OF THE PREMISES OF CONTEMPORARY SAMI EDUCATION

The 16th-century Enlightenment and 19th-century nationalism periods worked as tools for the exercise of power and harmonisation in civilisation projects for nation building, where education was a key instrument. In that sense, education and training policies, practices and the underlying pedagogical solutions were influenced by social ideas and prevailing ideological flows. Particularly among the Sami in the 1800s and 1900s, ethnicity and ethnic governance led to school policy practices that were both exceptional when compared to the people who represented the country's dominant linguistic group(s), and were also common elsewhere in the world among Indigenous peoples (Keskitalo et al., 2016). This means that Indigenous people worldwide including the Sami were under certain educational measures, with the aim to unify them into the mainstream image of one nation.

Education historically has also had an impact on the Sami languages. Due to unification measures, some Sami languages are no longer or hardly in use. Today, there are nine different Sami languages, but not all of them have a separate writing system. The Sami languages are spoken in Scandinavia from mid-Norway and Sweden, spreading through the northern regions to Finland and the Russian Kola Peninsula. These languages are South Sami, Lule Sami, Pite Sami, Ume Sami, North Sami, Skolt Sami, Inari Sami, Ter Sami, and Kildin Sami. There are approximately 100,000 Indigenous Sami people in the four countries depending on criteria which vary by country. About 30% speak some of the Sami languages (Salminen, 2015). Increasingly, Sami people have migrated to towns outside the core Sami regions which have created new challenges for education (Keskitalo, 2019).

Education of the Sami has been assimilative, especially during the nationalist period. The effect of these policies and practices means that, as a result, a significant number of Sami people are unable to speak their own language. Language revitalisation is necessary so that children are able to learn their Sami language and reclaim their heritage (Äärelä, 2016; Pasanen, 2018). It is crucial that language revitalisation is carried out with language planning, the support of society and wider cooperation (Keskitalo, Määttä, & Uusiautti, 2013). Sami languages are currently being promoted in a situation where, for a long time, different policies that led to assimilation have occurred, and the pressure of continuing language loss is still happening (Rasmussen, 2013).

Finland facing new challenges in Sami education to meet the needs of suburban areas

In Finland today, the Constitution of Finland[4] recognises the Sami as an Indigenous people (Niemivuo, 2010), meaning that the Sami can develop their language and culture. This includes expressions of Sami Indigenous knowledge, traditional livelihoods and all other wide-ranging ways in which the Sami people choose to articulate their culture (Hyvärinen, 2010). This right is maintained specifically through the Sami Parliament Act.[5] The Sami Language Act, meaning North, Inari and Skolt Sami languages, safeguards the right of the Sami to use their own language when accessing public services, and imposes an obligation on the public authorities to implement and promote the linguistic rights of the Sami in the Sami homeland municipalities (Utsjoki, Inari, Enontekiö and northern Sodankylä), and with those authorities outside it as specified in the act.[6] However, according to a study on the implementation of the Sami Language Act, the authorities still have very few Sami speakers, and the use of the language is low (Opetus- ja kulttuuriministeriö, 2012).

Currently, the Sami language is taught based on the Basic Education Act in the Sami homeland area which consists of four municipalities – Utsjoki, Inari, Enontekiö and Sodankylä – and in this area it is also possible to study in Sami-speaking classes (Arola, 2020). According to the Basic Education Act, Sami-speaking pupils living in the Sami homeland should mainly be educated in the Sami language.[7] In practice, the act is implemented differently in these municipalities (Aikio-Puoskari, 2013). Outside this area, a special, additional education in Sami-language learning is provided for two hours per week, which now serves as an example of a Sami language distance education project (Saamen kielten etäyhteyksiä hyödyntävän opetuksen pilottihanke, 2020). In some municipalities, like Helsinki, Oulu, and Rovaniemi, face-to-face teaching is available. However, it is a bit worrying that 75% of Sami children currently live outside the core Sami areas, and of these approximately 2,000 children, only 10% attend the Sami-language teaching (Helander, Keskitalo, and Turunen 2022; Saamelaiskäräjät, 2021a). The Education Act needs to be revised to meet learners' current needs (Aikio-Puoskari,

4 The status of the Sami Indigenous people was secured in the Finnish Constitution in 1995, and in the subsequently revised Constitution of 1999 (The Constitution of Finland 1995: 121.4; 11.6.1999/731).

5 Laki saamelaiskäräjistä 974/1995 [Sámi Parliament Act].

6 Saamen kielilaki 1086/2003 [Sámi Language Act].

7 Perusopetuslaki 21.8.1998/628 [Basic Education Act].

2016). The existing challenge is the accessibility of Sami-language teaching. Also, there are not enough resources – learning materials and teachers (Arola, 2020).

There are about 1,700 registered speakers of North Sami in Finland out of a little over 10,000 Sami. As a result of the low status of the language and the fact that most people are bilingual, they may not officially identify themselves as Sami speakers or they may not even speak Sami. Registered speakers and the existence of the speakers is not the same issue. There are around 500 Inari Sami speakers, around 350 Skolt Sami speakers, and fewer than an estimated 2,000 North Sami speakers in Finland. North Sami, as the so-called lingua franca of Sami languages, is spoken in three countries, while Inari Sami is spoken only in Finland (Salminen, 2015).

Sami language early childhood education is organised widely in Finland based on the Act on Early Childhood Education and Care.[8] Also, language nests exist in Finland and are unique in countries with Sami people; they aim to revitalise Sami languages among pre-school children under school-aged groups (Äärelä, 2016).

According to Pasanen (2018), in Inari, very few children learned the language before the founding of the first Inari Sami language nest (an immersion-based approach) in 1997, when the number of child speakers was down to five or so. Since then, however, the programme, which now runs two language nests, has proved remarkably successful, and a substantial portion of Inari Sami youth are now growing up as functional bilinguals who may use the native language not only with elderly relatives or language nest tutors, but also among themselves (Pasanen, 2018; Salminen, 2015).

In addition to the language situation, migration from traditional areas has been recognised as a language loss threat to the number of language speakers (Romaine, 2007). While most of the elderly Sami people live in the Sami core areas, most children live outside these core areas (Keskitalo, 2019; Ruotsala-Kangasniemi & Lehtola, 2016). In Finland, about 65% of Sami live outside the Sami homeland. Based on statistics, the Sami population has more than doubled since 1970, but the number of people who have declared Sami as their mother tongue has decreased for all three Sami languages (Opetus- ja kulttuuriministeriö, 2012). The language shift reflects the support minority languages have gained in different periods and the language attitudes as well. Regardless of whether the language shift was due to forced or voluntary processes, the results have an intricate societal, psychological and economic impact (Hyltenstam, Stroud, and Svonni, 1999).

8 Varhaiskasvatuslaki 540/2018 [Act on Early Childhood Education and Care].

Norway with equal premises to conduct Sami education

In Norway, the Storting (Norwegian Parliament) passed the Sami Act in 1987. Norway is the only country with a Sami population that has ratified the ILO 169 Indigenous and Tribal Peoples Convention in 1989,[9] relating to Indigenous and tribal peoples in independent countries[10] (Ravna, 2015). According to Semb (2012), Norway wanted to ratify the ILO 169 to demonstrate their policy change towards the Sami following the lengthy Norwegianisation policies and the Alta conflict from 1979–1981, to globally prove themselves as a leading supporter of human rights. Also, the Sami organisations and Sami Parliament in Norway urged the country to approve ILO 169[11] (Semb, 2012).

The Norwegian Constitution declares, '[I]t is the responsibility of the authorities of the state to create conditions enabling the Sami people to preserve and develop its language, culture and way of life'.[12] In Norway, the Sami languages (North, Lule and South Sami) enjoy the status of an official national language (Ministry of Culture and Equality, 2002). All pupils have the right to study the Sami language, regardless of where they live. Further, according to the Basic Education and Upper Secondary Education Act,[13] pupils who live in the Sami language administrative area[14] have the right to study the Sami language and participate in Sami-language-speaking classes (Kommunal- og distriktsdepartementet, 2020). The form of the latter varies, as some of the municipalities prioritise cultural inclusivity, so that bilingual classes are established which enable everyone to learn Sami. There are also Norwegian Sami-language schools (Keskitalo, 2010). Based on the Basic Education Act, those pupils who do not live in Sami language administrative districts should be ethnically noted as Sami based on the Sami Act's definition of

9 ILO 169 Indigenous and Tribal Peoples Convention (1989).

10 Indigenous, Sami people in Norway secured their rights in 1988 Constitutions of Norway (Grunnlovens paragraf 110a).

11 In turn, the Swedish government noted that land rights were too unclear in terms of the Swedish legislation, which made it complicated to accept the ILO 169. Similar reasons are also why Finland has not ratified ILO 169 (Semb, 2012).

12 Article 110 A of the Norwegian Constitution. The Constitution of the Kingdom of Norway LOV-1814-05-17.

13 Lov om grunnskolen og den vidaregåande opplæringa (opplæringslova) LOV-1998-07-17-61.

14 The Sami language administrative area consists of the following municipalities: Guovdageainnu suohkan/Kautokeino, Kárášjoga gielda/Karasjok, Deanu gielda/Tana, Unjárgga gielda/Nesseby, Porsáŋggu gielda/Porsanger, Gáivuona suohkan/Kåfjord, Dielddanuori suohkan/Tjeldsund and Loabága suohkan/Lavangen in Troms og Finnmark county; Hábmera suohkan/Hamarøy and Aarborten tjïelte/Hattfjelldal in Nordland; Snåasen tjïelte/Snåsa, Raarvihken Tjielte/Røyrvik and Røros in Trøndelag (Kommunal- og distriktsdepartementet, 2020).

Sami; as such, they should be eligible to be added to the Sami electoral roll and so meet the requirements of the definition.[15]

In Norway, the number of North Sami speakers varies from 10,000 to 25,000 depending on the criteria used (Marjomaa, 2012; Salminen, 2015; Sammallahti, 1998). Lule Sami speakers live in Norway and Sweden, and have an estimated number of 1,500 speakers. Ume Sami and South Sami are spoken in Sweden and Norway, but there are only 20 speakers and an estimated 500 speakers, respectively. Skolt Sami is non-existent at the moment in Norway but was formerly spoken there as well (Salminen, 2015; Sammallahti, 1998).

Sweden waiting to widen Sami language tuition practice that meets requirements

In 1977, the Swedish Parliament recognised the Sami as an Indigenous people.[16] In Sweden, the Sami, as an Indigenous people, have been accepted as a nation according to the Swedish Constitution since 2011;[17] Section 2 of Chapter 1 provides for the general ethnic, linguistic and religious rights of minorities to promote, preserve, and develop Sami cultural and social life. Sweden has thus recognised that the Sami are both a people, an Indigenous people and a national minority. A people theoretically have a greater right to self-determination than a minority, and a people have a stronger position than an Indigenous people. An Indigenous people have cultural rights, but not the same right to self-determination as a people (Sametinget, 2020, 2022).

The Sami language has the status of an official minority language in Sweden, and there is a special administrative area of Sami languages with multiple municipalities as part of that.[18] In Sweden, the separate Sami school system for 1–6 graders is transforming the knowledge and the value assigned to the common traditional heritage for the next generations through education (Sameskolstyrelsen, 2020). The Education Act supports Sami language teaching in Sami administrative areas with minority language law support. Integrated Sami language education is conducted in Sami schools. There are also regulations in support of distance education in Sami.[19]

15 Lov om grunnskolen og den vidaregåande opplæringa (opplæringslova) LOV-1998-07-17-61 [Act on primary and secondary education].

16 Riksdagen i Sverige prop 1976/77: 80, bet 1976/77: KrU43.

17 Prop. 2009/10:80, ändring av RF 1:2 6 st; riksdagsbeslut 2010-10-24.

18 Lag om nationella minoriteter och minoritetsspråk (2009:724) [Act of minorities and minority languages].

19 Skollag (2010:800) [Act of School].

According to Salminen (2015), there are 15,000 to 20,000 Sami people in Sweden, and approximately 9,000 speak some of the Sami languages, which are North, South, Pite, Ume, Lule, and North Sami. The latter is spoken by 5–6,000 people in Sweden. Thirty people speak the Pite Sami in Jokkmokk, parts of Gällivare and other adjacent counties in the Norrbotten Province in Sweden and in the Tysfjord region in the northern Nordland county in Norway. A small number of children learn the Lule Sami language Norway (see previous section for Norwegian statistics) and Sweden, and while a downward trend seemed highly alarming a few years ago, the use of Lule Sami has recently increased to some extent (Salminen, 2015; Sammallahti, 1998). In 2000, Sami was recognised as an official minority language in Sweden (Swedish Institute, 2021).

In the Russian Federation, two hours of language instruction are required per week

At the level of the Russian Federation, there are several laws and regulations concerning the Sami in the Kola Peninsula, such as a provision in the Constitution of the Russian Federation (1993, Article 69) guaranteeing the rights of Indigenous peoples in accordance with the international agreements ratified by Russia, and the provision guaranteeing the rights of certain small groups of Indigenous peoples in the Federation (1999). In 2000, in the small northern part of the Russian Federation, the list of officially recognised Indigenous peoples was expanded from 32 to 45 peoples (Seurujärvi-Kari, 2011).

In the Russian Federation, the Sami are protected in Article 69 of the Constitution, and they are guaranteed the Rights of Indigenous Numerically-small Peoples of the Russian Federation (Ravna, 2015, p. 65). The situation there has been, for a longer period, challenging in educational matters. Currently, only a couple of hours of Sami language instruction are conducted in the Lovozero village for the early years of primary school as an extracurricular activity. No education act-based support is given for Sami language tuition, but rather it is based on the state support for the Indigenous small-numbered peoples among the other regional and federal legislation (Zmyvalova & Outakoski, 2019).

In Russia, in the Kola Peninsula, there are three Sami languages. Most speakers are Kildin Sami speakers. Today there are perhaps 650–700 speakers, among which there are probably no children; while there are some younger speakers, most are middle-aged or older. Akkala Sami, spoken in the village of Babino, is nearly extinct, as no speaker is known to be living. The same goes for Ter Sami, which only has a couple of speakers left. There are approximately 20 elderly

speakers of Skolt Sami in the Kola Peninsula in Russia (Salminen, 2015; Scheller, 2013).

CURRENT TENDENCIES WITH SIMILARITIES AND DIFFERENCES

Norway provides wide access to Sami tuition, regardless of background, in the core Sami areas, which are defined as Sami language administrative areas, consisting of 12 municipalities. Outside of this, a Sami pupil is defined through family bonds. In Finland, this right is bound to the pupil's language competency in the Sami homeland, and, outside of this, the state expects the pupil to be Sami-speaking (Saamelaiskäräjät, 2021b). Sweden has widened its education through a minority language act, but practical implementation does not appear to be functioning, despite the wide possibilities (Hammine, 2016). Ongoing challenges remain in Russia (Zmyvalova, 2020).

Nevertheless, despite advances in the recognition of the Sami languages and resultant educational provisions, the languages remain at risk of further loss. This potential loss can be attributed to a range of factors. In Finland, for example, Sami education is currently connected to the Sami homeland. But approximately 75% of Sami pupils reside outside that core region, only 10% of which study the Sami language. This poses an obvious threat to the future of the Sami language (Helander et al., 2022; Ruotsala-Kangasniemi & Lehtola, 2016; Saamelaiskäräjät, 2021b). Another common challenge is the lack of teachers and resources (Arola, 2020), as skewed language attitudes are reported to affect the revitalisation and usage of Sami languages (Belančić, Lindgren, Outakoski, Westum, & Sullivan, 2017).

Currently, there are different practices in Sami education in different states. Norway ratified ILO 169 in 1989, and has actively increased Sami education from kindergarten to adult education and universities. For example, in 1997, Norway implemented a Sami school and curriculum system which are parallel to that of the national school system. In the Sami language administrative district, Norway conducts inclusive education systems, as every pupil in the region is meant to be able to attend a Sami school. There are different measures on how municipalities run Sami schools. Some of the schools are Sami-speaking, with a bilingual emphasis, while others are conducted in Norwegian with Sami as a second or third language. In 2010, Norway started its own Sami teacher education which was expanded to the master level in 2017.

In Finland, there are no separate Sami schools or curriculum, but the national curriculum can be applied locally at municipality schools where, in the Sami

homeland, there are Sami and Finnish-language classrooms. In some of the municipalities, language revitalisation is emphasised so that there are language classes for those who have limited competency in the Sami language. Those who live outside the Sami homeland follow extracurricular teaching mainly via online teaching, provided by the Sami language distance teaching project.

In Sweden, the Sami school system has been in place since 1981, with their own curriculum in six municipalities. Outside the Sami schools, the Swedish system of mother-tongue instruction, which applies to Sami among other languages, regularly only provides one hour per week of instruction.

Russia's limited Sami-language teaching results in a negative model of language teaching (see Skutnabb-Kangas & Dunbar, 2010). The situation is demanding and disturbs language maintenance. On the other hand, it assists in language revival. Measures towards Sami languages call for urgent measures in Russia.

Long periods of assimilation, conducted in different forms, in different states, with Sami people have resulted in a similar need to revitalise the Sami languages. It has been organised and understood very differently. Access to education is a problem in most situations.

CONCLUSION

In this chapter, I have examined education offered to the Sami from an educational history perspective and the education practices today to see education as a citizenship project. As described in the chapter, there had been various tendencies and measures conducted towards the Sami people over long periods since the 1600s. After the missionary period, the Enlightenment, and state nationalism from 1850–1960, there has been an obvious shift from 1980–1990 onwards, as the previous policies were based on othering and assimilating. Attitudes toward the Sami changed, and the true recovery of the Sami languages was possible through the transmission practices of Sami education. These kinds of recovery practices are needed in language and cultural education with active measures in a situation where minoritised languages and Indigenous languages try to recover and build a brighter future for children, adults, families, and society members.

The Sami people as equal actors seems to be realised very differently in different countries. The Sami in the Nordic countries have been under aims of unifying people through education measures for a long time, until 1970. Currently, the policies in the Nordic countries and the Russian Federation vary as do Sami people. While Norway conducts inclusive policies, Russia continues with negative educational programmes towards the Sami and Indigenous people.

According to Skutnabb-Kangas and Dunbar (2010), such a negative educational programme is when teaching occurs less than two hours per week in the minoritised language. Norwegian claims about Indigenous politics can be based on the Sami languages sharing an equal official position in Norway, and Indigenous rights based on the Norwegian Constitution are fulfilled in education quite well. For example, their own curriculum covers through independent early childhood, primary school, upper secondary, and university programmes with their own frames and laws. In Sweden, Sami shares a minority language position but has challenges in overcoming the practical issues like the Swedish government implementing its own survey and determining the need for an action plan (Lainio, 2017).

The reforms of the law and the curriculum have constantly improved conditions for Sami education, such as how education providers need to offer Sami-language teaching in their field of work. It was after this that the educational laws began lending permanent support for Sami-language teaching and teaching in the Sami language. There are hundreds of children and young people who have had the opportunity to be taught in primary school in the Sami language, in Sami-language subject studies or as second language facilities (Aikio-Puoskari, 2009). This gives a very different starting point and positive signs for the situation of the Sami language in society.

Still, the Sami languages remain severely endangered. Studies have shown that the language shift is still occurring (Rasmussen, 2013) as parents do not choose to speak Sami to their children who then do not master Sami, or they choose other programmes rather than Sami for their children to study. Sami education and teaching is also not available for all families due to distances between the home and school. Also, sociolinguistic and practical and demographic challenges exist as many Sami people today live outside the core areas. This creates new demands for the education system to take care of the future of Indigenous people. There is also ongoing demand to impart knowledge of Sami issues to mainstream education at different levels and preservice teacher education programmes. The citizenship project concerning the Sami has a more nuanced and deeper meaning, and is closely connected to the human rights development globally.

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