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## On Teachers' Education in Sweden, School Curriculums, and the Sámi People

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### Abstract

This article discusses the intersection of Teachers Education and the Swedish society with regards to Sámi religion, history and culture. It aims at a renewed understanding of present premises for construction of curriculums in courses on Sámi history, culture and religion. An important back drop is the Swedish State's regulation of Teachers Education, their inclusion of indigenous peoples' interests, and the general demand for research based and reflexive academic teaching. I argue that Teachers' Education and Swedish bookstores present research based knowledge on the Sámi People's religion, history and culture in a weak and accidental manner. For a better understanding, I discuss Anthony Giddens' description of society as regionalized into "back stage" and "front stage" regions structured by different rules – back stage rules being loosely structured and characterized by feelings, subjectivity and bodily activities, while front stage rules are strictly disciplined, and not characterized by personal feelings or bodily excursion. Universities and Colleges fit front stage characteristics, though Teachers' Education, as well as Swedish bookstores, seems to be structured by back stage rules when it comes to the Sámi People. Giddens emphasizes how social encounters between people contribute to the construction of social institutions and

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their organization. As such, the loose link between research based teaching and Teachers Education regarding the Sámi people, generates societal consequences. If reflexivity is a major feature of present academic life, we should expect universities to change present premises for research based new curriculums regarding Sámi history, culture and religion. The argument forwarded in this article is thus that, first of all, this situation needs to be made visible. The blind spot has to be identified and targeted. Qualified and reflexive knowledge and competence in Sámi religion, history and culture need to be integrated within all disciplines of academic education. Secondly, I argue that there is an urgent need for the (re-)establishment of the discipline of Native Studies – Indigenous Studies headed and fronted by Sámi scholars – which would have the responsibility of developing and renewing research-based curriculums on Sámi culture, history and religion. To be able to reach the full extent and depth of Sámi religion, culture and history, this discipline needs to be directed by Sámi scholars.

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### **Starting point – Teachers' Education and Knowledge About the Sámi People**

This article is based on my Associate Professor Lecture given May 23, 2005 at the Faculty of Humanities, Umeå University, Sweden.<sup>1</sup> At the time, I was responsible for curriculums for courses in history of religions, including particular courses for Teachers Education. And at the faculty with which I was affiliated, the 'Northern space'<sup>2</sup> was defined as one of its important themes for education and research. At the Department for religious studies, Sámi history of religion became my responsibility. I found two areas of complications related to the process of creating new curriculums on Sámi religion, history and culture:

- a) The (post-)colonial 'otherness' of history of Sámi religion in academic writing. That is; only what was different from non-Sámis seemed to be understood as genuinely Sámi,
- b) The general lack of basic knowledge on Sámi religion, history and culture in Swedish society at large.<sup>3</sup>

In my Associate Professor Lecture I wanted to better understand the mechanisms upholding Sámi otherness and marginalization. Additionally, I wished to discuss these challenges with special attention to the relation between Teachers Educa-

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tion and the Swedish society. My main question was: *What are the particular challenges for developing curriculums for academic courses on the Sámi Peoples' religion, history and culture in Sweden?*

Academic training and education must always be based on research within the subject matter. Furthermore, the interests of immigrants, national minorities, and indigenous peoples, are emphasized by the Swedish State in the guidelines for authorities and institutions that manage the conditions for education of Swedish citizens. This means that minority interests and native peoples should be integrated into school education, and subsequently teachers need to be trained in these subject matters.<sup>4</sup> However, when attempting to meet the demands of these guidelines regarding the Sámi People, I found challenges for which I was not prepared.

In 2005, there was no discipline of Native or Indigenous Studies in Sweden that held responsibility for the development of research-based curriculums with regards to Sápmi and Sámi culture, history and religion. This has now in part changed regarding responsibility for native languages.<sup>5</sup> However, at this point, Umeå University had one field of academic studies focusing Sámi studies run by Sámi scholars at the Department of Archaeology and Sami studies. This department no longer exists and there is currently no such department in Sweden, run by Sámi scholars. In Sweden, Sámi studies were being performed within various fields. It was the responsibility of the individual institutions and university teachers to create and renew research upon which the curriculums should be based. There was a similar situation regarding Sámi literature in bookstores, confirmed by a pilot study I conducted. Bookstores are an arena where teachers at universities and public schools should be confronted with information about Sámi culture. When I first started to teaching, I also found there was a general lack of knowledge on the Sámi people amongst my students. I assumed that the absence of literature in book stores could be seen as corresponding to a more general societal lack of knowledge about Sámi culture, history and religion. Despite the fact that this lecture was given in 2005, and that the pilot studies that it presents may be considered outdated, I have found through conversations with research colleagues that the very same situations seem to be prevalent today in

I have also added updated information regarding Teachers Education in a separate section at the end of this paper. Thus, the arguments made in my Associate Professor lecture seem to continue to be useful for understanding the current situation; the conclusions in my lecture are, most likely, still valid:

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- Qualified and reflexive knowledge and competence on Sámi religion, history and culture need to be integrated within all disciplines of academic education, and;
  - There is an urgent need for the (re-)establishment of a discipline for Native/ Indigenous Studies that would have the responsibility for developing and renewing research-based curriculums on Sámi culture, history and religion. To be able to reach the full extent and depth of the Sámi religion, culture and history, this discipline needs to be run by Sámi scholars.

### **Native Studies – Back Stage Rules on Front Stage Station**

Teaching at universities should be based on research in relevant fields. Therefore, developing curriculums can be a complex and challenging obligation due to traditions, paradigms and competing interests within ongoing research. Curriculums for Teachers Education classes should also reflect the fact that teachers in public schools in Sweden are obliged to follow curriculums defined by the Swedish State.<sup>7</sup> Apart from areas of relevance for courses on the Sámi People's religion, history and culture, *reflexivity* is to be included in new curriculums.<sup>8</sup> *Reflexivity* – to critically reflect upon ones' activities and one's self – was an important part of the academic debate in the 1990s in Sweden and a given frame for my own work with new curriculums.

Applying a reflexive approach within academic research means to recognize that research is not neutral, but reflect the ideals, knowledge, and context of the researcher as well as society at large. In Sweden, Ethnology was a field of academic debate on reflexivity that spilled over into public debate through popularized books on Swedish cultural history.<sup>9</sup> However, reflexivity, coined as a key concept in Anthony Giddens' theory of modernity, might be said to be the most influential definition of the concept.<sup>10</sup> Within History of Religions the reflexivity debate was expressed in the inclusion of interdisciplinary and theoretical discussions of key analytic concepts; in the 1990s religious rites were a particularly vibrant topic, as well as the debates that demanded an analytical shift that included analysis of politics – analysis of post-colonialism, globalization and gender. In my analysis of challenges related to new curriculums for courses for Teachers Education, I decided to refer to Anthony Giddens' concept of reflexivity because his theory highlighted which rules for behavior one would expect at academic institutions, the relation between

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academic institutions and society, as well as the relation between practice by individuals inside academic institutions, outside of academic institutions, and in society at large.

In Giddens's theory about (late-)modernity he argues that modernity represents a new state of being, a mode of reflexivity, characterized by self critical inquiry. This is a process so pertinent that it should be named a main characteristic of present/modern society.<sup>11</sup> According to Giddens, modern society is organized into two regions.<sup>12</sup> Giddens borrows his terminology from the ethno-methodologist Erving Goffman (1959), naming the arenas "*back stage*" and "*front stage*." Through modifying Goffman's dichotomy, Giddens includes these two concepts when discussing *stations* – places where people meet and interact. The *front stage* and the *back stage* are understood as representing different regions of a station that in turn represents different sets of rules for interaction. The *front stage* is stricter and rule-oriented – disciplined, one could say. The *back stage* is less strict, and more emotional and bodily – less disciplined. Giddens argue that "the back stage is a place where self-conceptions can be repaired and people can engage in criticism of and resistance to front stage demands and conventions."<sup>13</sup> Seen from my perspective, Universities and Colleges are expected to represent societal *front stages*. Activities are heavily regulated, expected to conform to established rules of behavior, predictable in terms of demonstrating reason and logic, consequent in keeping out private and personal politics, as well as subjective feelings or personal identity that collide with academic values.

### **A Pilot Study – Swedish Bookstores**

To be able to further discuss the general knowledge on the Sámi people in Sweden, and the knowledge one could expect to find represented amongst university staff, I needed a clarifying example. Because of my work on new curriculums, I directed my attention to how books on the Sámi people were distributed. My argument was that if bookstores are seen as representing a key resource for universities and schools, it is interesting to know how they include and distribute books on Sámi religion, history and culture. This led to a pilot study on the representation of books on Sámi religion, history and culture in Swedish bookstores. An e-mail containing the following questions was sent to all the Swedish bookstores that were listed at the bookstore website *Svensk bokhandel*.<sup>14</sup> My letter to the bookstores was designed as follows:

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Hi

I am conducting an inquiry due to further work on curriculums and I kindly ask you to answer my questions below:

1. Do you have access to any of the following authors?:

Mikael Svonni (Ordbok/Sátnegirji)

Nils Aslak Valkeapää

Louise Bäckman

Israel Ruong

Johan Turi

Brita Pollan

Håkan Rydving

2. What is available at your bookstore on Sámi language, culture history, handicraft, ethnology/folklore – for example fairy tales or texts on food?

Thanks in advance.

Kind regards,

Anna Lydia Svalastog

[my university e-mail address]<sup>15</sup>

I received answers from seventy-five bookstores. Sixteen of these seventy-five had one or more titles regarding Sámi history, culture and religion. Four of the sixteen had several books. Those four bookstores were located in Stockholm, Uppsala, Luleå and Västerås.

Here is some information regarding the books that I inquired about in my questionnaire: Johan Turi (2011/2010/1910) is a classic author, the first Sámi author writing in Sámi about Sámi culture. Nils Aslak Valkeapää was a poet and singer, and the first, and only, Sámi author to receive the Nordic Council Literature Prize;<sup>16</sup> he received this prize in 1991. Israel Ruong's book (1969) on the Sámi people is a third classic Sámi work. Ruong was a Sámi academic at Uppsala University, and the first Sámi to write a scholarly book on the Sámi people. In contrast to Turi's ethnographic book, which mainly referred to his own geographic background, Ruong covered Sámi life in general. Svonni's Northern Sámi dictionary (1990) was the most updated dictionary for the Northern Sámi

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dialect.<sup>17</sup> Louise Bäckman, a female Sámi scholar, and the non-Sámi scholars Håkan Rydving and Brita Pollan all represent the field of history of religions, and I did not expect many of the bookstores to have their texts available. The books I expected to be available, just like I expect Norwegian and Swedish classics to be timeless and available in all bookstores, did seem to have a status as classics; however, they were not distributed as one would expect classic literature to be, and several of these books had been sold out from the publishers years ago without new editions being printed.

In my second question, I gave no names of authors, I only inquired about new books on Sámi culture. In bookstores, there is generally a plethora of books on everyday life, food, handy craft, and pastime activities in general. Yet, books specifically on Sámi culture were not available, despite the fact that there are numerous such books in existence that the bookstores could make available, for example the many books by Yngve Ryd.<sup>18</sup> Though my study must be regarded as a pilot study, I dare conclude that the production of classics and academic books focusing on the Sámi People, as well as the distribution of new literature on Sámi culture had in fact been conducted; however, these books were not kept in the distribution system.<sup>19</sup> One important consequence of this lack of literature on Sámi history, culture and religion is that teachers in Swedish schools cannot go to Swedish bookstores and expect to get a hold of relevant classic or new literature on Sámi history, culture and religion.

This general lack of available literature made me question whether there also was a general lack of demand for these books. I also wondered *who* was teaching Sámi studies to students in Teachers' Education. In the spring of 2005, twenty-nine Swedish Universities and Colleges were involved in Teachers' Education.<sup>20</sup> As a senior university teacher, I knew that I had to teach courses that did not represent my own field of research. However, when I gave courses on, for example, 'World religion' or 'New age and new religious movements', I had access to a combination of my own training, available books and academic journals and colleagues, which together represented the necessary resources to produce new updated and relevant courses. Most of the 29 universities and colleges on the list did not have teachers with Ph.D.s that cover – directly or indirectly – Sámi history, culture and religion. Thus, just as it has in my own education, the inclusion of Sámi history, culture and religion occur within academic training 'by accident'. Some changes have occurred since 2005, but the situation is far from resolved.<sup>21</sup>

Thus far, both bookstores and Teachers' Education in Sweden seem to represent knowledge on the Sámi People's religion, history and culture in an

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accidental manner; Sámi books and knowledge might be present, but most likely are not. If bookstores and Teachers' Education are defined as *front stages*, they seem to be operating by *back stage* rules when it comes to the Sámi People. Though rules regarding expected behavior are established for universities and colleges, they are not structuring actual behavior on this stage. To operate in such a manner is similar to the 'othering' of a People, and it is contrasted against a call for, yet apparent lack of, reflexivity in late-modern society. The 'Othering' of a People is a characteristic well known in post-colonial and Native theory. Since reflexivity is a major feature of present academic life, one should expect universities to reflect on this situation through critical examination and re-interpretation of the curriculum.

### **History of Religions and the Sámi People**

Within History of Religion, studies of Sámi history of religion used to put emphasis on the Sámi people as "the exotic other." The particular emphasis was on reindeer herding communities located in mountain areas, on the tundra and in arctic surroundings in pre-Christian-time. This was a focus that tended to push forward a reductionist and exclusive understanding of culture. After World War II former comparisons between Sámi religion and so-called Scandinavian religion – meaning studies that had been characterized by evolutionary assumptions – were no longer deemed as an acceptable means for approaching Sámi history. Also non-evolutionary comparative studies with so-called Scandinavian religion were avoided. So, after World War II and the fall of evolutionary theories of societies, comparative studies of Sámi culture were primarily conducted in relation to other nomadic Peoples north of the Polar circle.

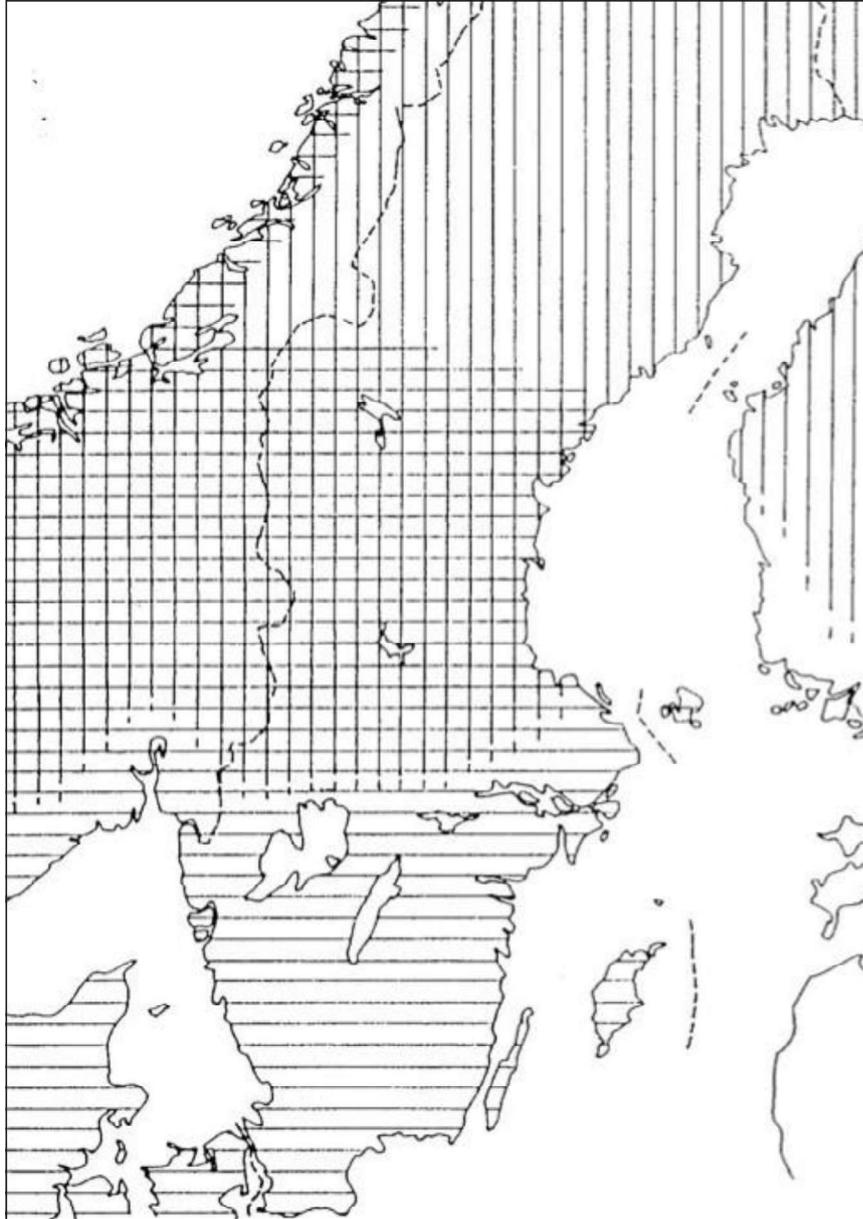
Due to the new reflexive climate for discussing culture and history after World War II, and in the new era of former colonies becoming independent Nation-States, the monumental concepts and the theories within which they were defined were loudly debated, and phenomenology, as represented by Mircea Eliade, was excluded or marginalized in Scandinavia.<sup>22</sup> Within History of Religions discussions on the key concepts of *religion*, *myth* and *rite* have always been analytically and theoretically central. The critique of phenomenology and key analytical concepts was directed towards the way they used to represent so-called *monumental concept*; a concept that focuses on phenomenon, and is lacking of contexts and detached from the variety of experiences that reflect social groups and gender. As a consequence of this critique, focus moved from phenomenon towards relations,

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interaction, processes, context, and position like gender, 'class', ethnicity, etc. Since the 1980s, there has been a harsh interdisciplinary debate over perspectives on how to interpret Sámi presence on the Scandinavian Peninsula. Inger Zachrisson's archeological map exemplifies what this controversy is all about, and how it is of relevance for the history of religions. Zachrisson's map was based on archaeological findings, and the diagonal lines on the map show Sámi presence on the Scandinavian Peninsula.<sup>23</sup> The findings collided with several theories within the humanities – theories on history and migration of the Sámi people and theories on language history.<sup>24</sup> Zachrisson's map was confirmed both by Medieval law, which regulated relations between Sámi and non-Sámi people in medieval history, and linguistic inquiries on loan-words from Sámi to old Norse.<sup>25</sup> Yet, the map was disregarded by some fellow academic scholars as being irrelevant. To construct new curriculums in a time period when colonial perspectives were still a part of academic discourse was, of course, complicated. In part, this explains why it was difficult to find relevant Sámi literature; it also underlines the need for broad, inter-disciplinary perspectives on Sámi history of religion.<sup>25</sup>

Despite the fact that academic discourse was pushing reflexive activities, discussions and projects (SOU 1997: 121, p. 30), certain fields of research seemed to be less open to contextualization and analysis of social and economic relations and interaction, as well as to analysis of their impact on historic and cultural expressions or phenomena. A tentative conclusion, in Giddens' terminology, is that even academic institutions are indeed *regionalized*. It also seems as if a particular station, a particular part of a front stage, can switch between front- and back stage rules, depending on whether they are to represent, approach, discuss, majority population or native peoples. Representatives of academic knowledge of specific groups and places reflect conflicting perspectives and politics of those places, and some are to a lesser degree than others disciplined by the rules of reflexivity.

Today, both Sámi and non-Sámi scholars develop teaching and competence regarding Sámi history, culture and religion. If including the whole of Fennoscandia,<sup>27</sup> there are nomad school curriculums, Sámi high schools, Sámi Colleges, a few Sámi research institutions, a few academic positions in Sámi language and Sámi literature, and one non-Sámi<sup>28</sup> center for research on Sámi people and history.<sup>29</sup> The tendency, though, is that qualified education seems to be singled out to institutions or centers outside of, or on the margins of, Teachers' Education.



*The map by archeologist Inger Zachrisson, representing Scandinavia around the year 1000 A.D., where the centre of the Scandinavian Peninsula is a meeting zone for Sámi and Nordic cultural influences. The vertical lines represent Sámi culture, the horizontal represent Nordic or Germanic culture. Source: Zachrisson, 1997, p.219.*

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## Concluding Remarks

Academic institutions seem to be organized in a way that makes it possible to study Sámi history, culture and religion within the walls of the established institutions. At the same time, the very same departments often refrain from integrating those subjects into the curriculum of the education. In the terminology of Giddens, encounters between people represent a social dynamic that contributes to the creation or construction of social institutions and their organization. As such, the academic institutions do not only reflect, but also create, society.

In this investigation, I have used Giddens' terminology to analyze internal and external academic challenges, creating tension between expectations and demands for curriculums on Sámi religion, history and culture in Teachers' Education. As described above, social encounters takes place at stations that are regionalized in *front stages* and *back stages*, representing different types of appearances, and universities and colleges should be expected to be run by front stage rules. Yet it seems as if *back stage* rules are used for organizing studies in Sámi history, culture and religion, which might also contribute to explain why Teachers' Education and bookstores seem to have a tentative and accidental way of integrating and institutionalizing qualified, reflexive knowledge and competence of Sámi religion, history and culture.

One important feature of the present situation seems to be that what are actually front stage activities regarding Sámi history, culture and religion, seem in present *Teachers' Education* to be played out with back stage rules within current academic education. This is peculiar and thought-provoking, since Sámi history, culture and religion long since has been a well-established area of research interest in the Nordic countries, yet only loosely connected to integration and institutionalization of results in actual, practical education. However, just as important is the fact that, if encounters between individuals represent a key dynamic upon which social institutions are made and society reproduced, the loose link between the interest for research and its integration have wider implications.

If we consider Giddens to be right in his argument – that encounters represent social dynamics contributing to creating, or constructing, social institutions and society at large – then it is of general importance to act to change that setting. It is important to recognize that, within dominant Swedish society – which Giddens, along with the majority of scholars and university Teachers', perceive as driven by critical reflexive work – Sámi religion, culture and history are not automatically nor systematically included in this reflexive work. This implies that, when aspects of Sámi religion, culture and history are taken into account, it is only by

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chance and circumstances that people in charge of developing university courses have competence in these subjects. Despite this fact, it is the case that this knowledge and competence does exist, albeit to a very limited extent. And yet, despite this fact, it was expected that the different university disciplines all have the competence to teach these aspects.

My argument is that, first of all, these conditions need to be made visible. The blind spot has to be identified and targeted. Secondly, I find that there is an urgent need for the (re-)establishment of the discipline of Native Studies – Indigenous Studies – headed and fronted by Sámi scholars.

Presented in plain text, this is necessary if we are actually going to be able to follow the instructions of the Swedish State regarding Teachers' Education, so as to ensure that the interests of national minorities and native peoples are integrated into the education of Swedish citizens. In conclusion: *Qualified and reflexive knowledge and competence in Sámi religion, history and culture need to be integrated within all disciplines of academic education. Moreover, there is an urgent need for the (re-)establishment of a discipline for Native/Indigenous Studies, which would be responsible for developing and renewing research-based curriculums on Sámi culture, history and religion. To be able to reach the full extent and depth of Sámi religion, culture and history, this discipline needs to be directed by Sámi scholars.*

There have been some changes regarding Teachers Education after my lecture in 2005, in particular regarding Sámi language. In 2012 the Swedish Parliament decided that some Teacher Education studies were to be given main responsibility for minority languages, to guarantee future teachers with competence. Umeå University was made responsible for Sámi languages and is scheduled to be starting off autumn of 2014, i.e. next year. This decision regards teachers that are to teach the 7<sup>th</sup>-9<sup>th</sup> year in public schools. The problem is that this, though this strategy hopefully will cover the pupils' need for second-language teaching during their 7<sup>th</sup>-9<sup>th</sup> year at school, the real challenge today is the need for teachers that can teach Sámi mother tongue language the first 6 years, a group that so far is left aside, which was pointed out of various reviewers of the proposal, though these obstacles were not met.

The Law on minority languages (Swedish Government 2009:724) accepts support for these languages in public childcare as well as in elderly care, though this law does not give explicit support for minority languages in the compulsory school system. The regulation of the compulsory school system (Swedish Government 2011:185) states that pupils who have another language than English as their main language in daily and social life with one or both of their parents,

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are to get parts of their teaching during their first years at school in this particular language (§12). However, no more than half of the teaching may be conducted in this language, and Swedish must gradually become the main language (§13)

In summary, mother tongue language is not a main priority for the first six years of schooling, and Sámi language is not accepted as a main languages for teaching in Sweden. This is in contrast to present knowledge on language revitalization: it is at early age children need to be fully exposed to their mother tongue.<sup>30</sup> This should also be seen in contrast to Finland and Norway who passed edicts making Sámi language a teaching language.<sup>31</sup> Regarding Teachers Education and the inclusion of Sámi history and culture, changes have occurred since 2005.<sup>32</sup> However, these legislative improvements do not alter my main conclusion regarding Sámi othering nor the (post-)colonial frames within which academic practice and governmental decision-making operates regarding Teachers Education.

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Nordic Council Literature Prize.  
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### Attachment 1:

Questionnaire send by e-mail to Swedish bookstores listed at <http://www.svb.se>

*Hej, Jag gör en inventering inför kommande kursplanering och undrar om ni kan svara på nedanstående frågor:*

*1. Har ni tillgängligt någon bok av följande författare?*

*Mikael Svonni (Ordbok/Sátneigirji)*

*Nils Aslak Valkepää*

*Louise Bäckman*

*Israel Rounq*

*Johan Thuri*

*Brita Pollan*

*Håkan Rydving*

*2. Vad har ni tillgängligt om samisk språk, kultur, historia, hantverk, etno-folkloristiskt material som folksagor, mat?*

*På förhand stort tack*

*Vänlig hälsning,*

*Anna Lydia Svalastog*

### Attachment 2:

Universities and Colleges giving Teachers' Education

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### Attachment 3:

Sámi studies, research and education

*Göteborgs universitet*  
*Linköpings universitet*  
*Högskolan i Borås*  
*Luleå tekniska universitet*  
*Högskolan i Dalarna*  
*Lunds universitet*  
*Högskolan på Gotland*  
*Musikhögskolan i Malmö*  
*Högskolan i Gävle*  
*Lärarhögskolan i Stockholm*  
*Högskolan i Halmstad*  
*Malmö högskola*  
*Högskolan i Jönköping*  
*Mitthögskolan*  
*Högskolan i Kalmar*

*Mälardalens högskola*  
*Högskolan i Kristianstad*  
*Stockholms universitet*  
*Högskolan i Skövde*  
*Södertörns högskola*  
*Högskolan i Trollhättan/Uddevalla*  
*Umeå universitet*  
*Idrottshögskolan i Stockholm*  
*Uppsala universitet*  
*Karlstads universitet*  
*Örebro universitet*  
*Konstfack*  
*Kungliga Musikhögskolan i Stockholm*  
*Kungliga Tekniska Högskolan*

Sámi University College, Sámi allaskuvla, Guovdageaidnu, [Norway], [www.samiskhs.no](http://www.samiskhs.no)

Samisk videregående skole og reindrift, Guovdageaidnu, [Norway], [www.samisk.vgs.no](http://www.samisk.vgs.no)

The Tromsø University [Norway]; Senter for samisk helseforskning (Centre for Sami Health Research) and Senter for samiske studier, SESAM (Centre for Sami Studies) [uit.no/sesam](http://uit.no/sesam)

Samernas utbildningscentrum, Jokkmokk, [Sweden] [www.samernas.se](http://www.samernas.se)

The University of Umeå [Sweden] Centre for Sami Research (CeSam) [cesam.umu.se](http://cesam.umu.se)

The University of Oulu [Finland] – the The Giellagas Institute [www.oulu.fi/giellagas](http://www.oulu.fi/giellagas)

### Notes

<sup>1</sup> Associate-professor-lectures are a compulsory part of the process of becoming associate professor, (permanent faculty member, *Docent*) in Sweden. The applicant for the title has to give a public lecture as a complement to the expert evaluation of our postdoc works, i.e. research, teaching, administration.

<sup>2</sup> 'Northern Space' (Swedish: 'det nordliga rummet') is linked to a combination of geographic location, local culture and relations in past and present time of the Scandinavian peninsula. The area of study that the 'Northern Space' covers is not clear cut, but can be exemplified by the following three activities: a) Present Northern Studies at the Faculty of Arts at Umeå University ; b) The final rapport on the project 'Kulturgräns norr – syntes', 2010 ; c) The Journal of Northern Studies that was launched in 2007 at Umeå University <http://www.jns.org.umu.se/>.

<sup>3</sup> I consider language as a component of Sámi history and culture.

<sup>4</sup> SOU 1997:121 ; Läroplan för förskolan 98 [Curriculum for Pre-School] ; Läroplan för det obligatoriska skolväsendet 94, [Curriculums' for different disciplines].

<sup>5</sup> See final section of this text.

<sup>6</sup> Cf. Öhman, Forthcoming. "TechnoVisions of a Sámi cyborg: re-claiming Sámi body-, land- and waterscapes after a century of colonial exploitations in Sápmi", In Bull, Jacob et al. (eds.). *Ill-disciplined gender: Nature/Culture and Transgressive encounters*. Grahn W, Zachrisson I, Fossum B, Bergstøl J, Swensen G, Ljungdalen E, Amundsen H, Riseth JA, Myrvoll M, "Om samisk kultur och historia i SHM:s utställningar, skrivelse till museichefen, SHM", daterad 17 Januari 2013.

<sup>7</sup> Cf. the website of the The Swedish National Agency for Education [www.skolverket.se](http://www.skolverket.se) [Accessed 20130717].

<sup>8</sup> SOU 1997: 121 ; Ministry of Education and Research 1994, 1998.

<sup>9</sup> The discussion on reflexivity in the field of Ethnology in Sweden started with readings of, amongst others, George Devereux from the field of Psychology (*From Anxiety to Method*, 1967), an embraced critical texts from both Sociology and Anthropology. Ehn & Löfgren 2004 ; Ehn 2001 ; Ehn & Klein 1994 ; Ehn, Frykman & Löfgren 1993 ; Gerholm & Gerholm 1992.

<sup>10</sup> Giddens, Anthony (1990). *The Consequence of Modernity*.

<sup>11</sup> Ibid.

<sup>12</sup> Earlier on, Emile Durkheim (sociology) had used the concept public and private, and Mircea Eliade (history of religion) used the concepts holy and profane, to describe different spheres of society. Though Giddens concepts may be understood as overlapping with Durkheim and Eliade, Giddens chose a theoretical perspective that represented social constructionism and not phenomenology. Durkheim, Émile (1965/1912). *The elementary forms of the religious life*; Eliade, Mircea (1957). *The Sacred and the Profane: The Nature of Religion*.

<sup>13</sup> Johansson, Thomas (1995). *Rutinisering och reflexivitet: en introduktion till Anthony Giddens [Routinization and reflexivity: an introduction to Anthony Giddens]*.

<sup>14</sup> *Svensk bokhandel* is a bookstore website for all major bookstores in Sweden. See <http://www.svb.se>.

<sup>15</sup> See Attachment 1 for the original letter in Swedish.

<sup>16</sup> Nordiska rådets litteraturpris [Nordic Research Council's Literature Price].

<sup>17</sup> This Sámi dialect is the most prevalent used in media, popular Sámi culture, academic language courses, etcetera.

<sup>18</sup> For instance: Ryd, Yngve, (1999) *Torvkåtor: intervjuer med gamla kåtabyggare : Jokkmokks socken, Jokkmokks kommun, Lappland, Norrbottens län : dokumentation/intervjuer [Peat Cots: interviews with old cot builders in Jokkmokk Parish-, Municipality, Lappland, Norrbottens County]* ; (2000). *Timrade kåtor: intervjuer [Timbered Cots: interviews]* ; (2001). *Snö: en renskötare berättar [Snow: the accounts of a reindeer herder]* ; (2005). *Eld: flammor och glöd – samisk eldkonst [Fire: flames and fervor – Sami firecraft]* ; Ryd, Yngve., Ryd, Lilian (1989). *Nybyggarliv: om nybyggarlivet i Lule lappmark kring sekelskiftet 1900 [Settler life: regarding the life of settlers in Lule lapland at the turn of the 19<sup>th</sup> century]*.

<sup>19</sup> A brief look into the current online bookstores of today indicates that the situation is quite similar. For instance, Johan Turi's classical work "*Muitalus samid birra*" is available at the Swedish online bookstore Adlibris.se [Accessed July 24, 2013] in the latest edition by Mikael Svonni – in North Sámi only and at a very high price – SEK 718. Yet, the book has been translated into both English and Norwegian and published in 2011. (Turi, 2010, 2011a, 2011b). The English translation is available only through shipping from Nordic Studies Press, the United States, at the price of USD 19.95. The dictionary North-Sámi – Swedish by Mikael Svonni is not available at all, neither from 1990 or the recently released updated version of 2013. However, some of the books by Yngve Ryd and Lilian Ryd (Lilian Ryd writes on women's life to a large extent, see, for instance, Ryd, Lilian, 2013, 2007, 2005) are available on the online shop Adlibris.se.

<sup>20</sup> See Attachment two.

<sup>21</sup> See last section of this paper.

<sup>22</sup> Eliade was like the Godfather of History of Religions as a discipline, coining concepts and theorizing the field. He was also the Editor in Chief of *The Encyclopedia of Religion* (1993).

<sup>23</sup> Zachrisson 1997 .

<sup>24</sup> Zachrisson, 1997 ; Amft. and Svonni ed., 2006 ; Kusmenko ed., 2004 ; Bergstøl, 2008

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<sup>25</sup> Svalastog 2006 ; Ojala, Carl-Gösta (2012). "Samisk förhistoria och samisk arkeologi i Sverige – i går, i dag och i framtiden?" In H. Tunón., M. Frändén., C-G Ojal., M-B Öhman (eds.). *Uppsala mitt i Sápmi* ["Sami prehistory and Sami archeology in Sweden – in the past, the present and the future? In *Uppsala in the middle of Sápmi*]; Ojala, C-G. (2009). *Sámi Prehistories – the politics of archaeology and identity in northernmost Europe*.

<sup>26</sup> In 2005, my series of new courses on Sámi history of religions was completed. I then went on to publish texts reflecting needs and questions that this work had generated: Svalastog (2006) ; Pye & Svalastog (2007) ; Svalastog (2009) ; Svalastog & Eriksson (2010) ; Svalastog (2011) ; Svalastog (2012) ; Svalastog (2013), and Svalastog manuscript (2014).

<sup>27</sup> *Fennoscandia* refers to Norway, Sweden, Finland and the Cole Peninsula.

<sup>28</sup> Non-Sámi refers here to a center not headed by a Sámi scholar.

<sup>29</sup> There is today, in 2013, no Institution nor Centre for Sámi studies in Sweden that is headed by a Sámi

<sup>30</sup> Grenoble, Lenore, and Whaley, Lindsey. 2006.

<sup>31</sup> For details on Finland, see Law concerning Finnish National Education ; For details on Norway, see Law concerning Norwegian National Education.

<sup>32</sup> For more details, see: Svenska språklagen [Swedish Linguistic Law] ; Minoritetspråklagen [Law concerning minority languages] ; Skolförordningen [National Curriculum] ; Skollagen [Law concerning Swedish National Education].

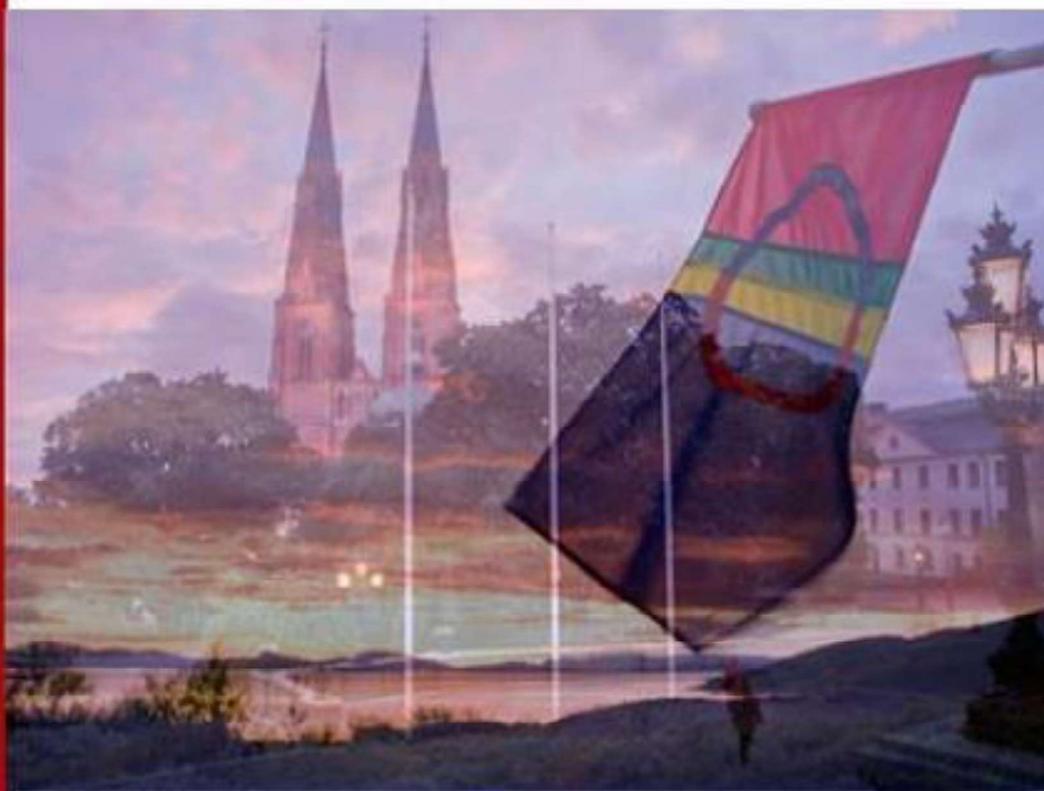


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# RE: MINDINGS

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