



**European Approaches
to Inter-Generational
Lifelong Learning**

Sámi Children Cultural Centre

**FINLAND
Case Study Identity Card
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EAGLE CASE STUDY

FINLAND

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1 EXECUTIVE SUMMARY

Executive Summary

The aim of the project is to transfer knowledge, skills, customs and values related to the Sámi traditional culture from the old generation to the young one. The Sámi people are a national minority group, and the only indigenous population in the European Union. It is difficult for Sámi children and young people to maintain their identity in the middle of the globalisation.

Sámi children and young have started to use their own language more and more. In addition, their interest in the Sámi handwork, handicrafts, and other traditional methods their ancestors have used, has increased.

In the traditional Sámi community the work and leisure time cannot be distinguished from each other. The children learn to work through playing and imitating adults. The core idea of the project is that old Sámi persons as well as Sámi artists will teach the young generation the traditional knowledge and skills. At kindergartens this is done mainly through traditional Sámi songs and plays, outdoor excursions, drawing, handwork and handicrafts. Elder pupils get their instruction in workshops arranged at local schools. The Sámi language of the Inari region is also taught through rap songs, and this has proved to be a very effective way to make young people to learn their own Sámi languages.



2 GENERAL DESCRIPTION

<i>Title</i>	Sámi Children Cultural Centre
<i>Country/ Countries of origin</i>	Finland (Lapland)
<i>Duration</i>	Starting Year: 2004 End Year: 2008
<i>Status</i>	Running
<i>Managing institution</i>	Public organisation/Ministry
<i>Contact details</i>	Last Name: Magga First Name: Petra Biret Title: adviser Position/Role: Organizer of the activities Institution: Sámi Parliament (Sámediggi) Street: Saarikoskentie Town: Inari Post Code: 99870 Phone: +358 40 732 5503 E-Mail: petra.magga@samediggi.fi URL: http://www.samediggi.fi
<i>Funding</i>	<ul style="list-style-type: none"> ▪ Public <p><u>Comments:</u> The activity was first funded by the Finnish National Board of Education, and the municipalities of Enontekiö, Inari, Sodankylä and Utsjoki. At the moment all the entities except the municipality of Utsjoki are funding the activities of Sámi Children's Cultural Centre.</p>
<i>Partnership arrange- ment/ organ- izational form</i>	<ul style="list-style-type: none"> ▪ Others <p><u>Comments:</u> The Sámi Parliament (Sámediggi) is organizing activities together with the schools of Lapland. The idea was generated by the Sámi Parliament. The Sámi Parliament - founded at the beginning of 1996 - is the main administrative body of the Sámi. Its most important task is to plan and put into effect the cultural autonomy which the constitution of Finland guarantees the Sámi - the indigenous people of Finland. The Sámi Parliament was preceded by the Sámi Delegation, which was founded already in 1973.</p> <p>The Sámi Parliament is the supreme decision-making body of the Finnish Sámi. It falls within the authority of the Ministry of Justice but is not part of the Finnish state administration. The Sámi Parliament is a representative body. Its 21 members and four vice members are chosen among the Sámi through elections every four years. Because of its representative nature, the Sámi Parliament is the only body in Finland which can express the official view of the Sámi in matters that concern them.</p> <p>The task of the Sámi Parliament is to maintain and develop the language and culture of the Sámi and to attend to matters that concern the Sámi as an indigenous people. The Sámi Parliament can make initiatives and proposals and prepare statements for the authorities.</p> <p>The Sámi Parliament decides how the state appropriations for Sámi culture and the production of educational material in Sámi are to be distributed. The general assembly and the executive board are the most important organs of the Sámi Parliament; in addition, it has a full-time president.</p> <p>The Sámi Parliament has also appointed six committees to prepare matters: the Livelihood and Rights Committee, the Educational Committee, the Cultural Committee, the Language</p>

Council, the Social Affairs and Health Committee, and the Election Committee. The Sámi Parliament gets its financing from the state.

The most important project partners are local schools (teachers). The most important project partners were local schools (teachers). Other important partners for the project were local Sámi associations, reindeer owners' associations, other projects, individual persons as well as education officers in municipalities (Source: www.samediggi.fi)

Scale

- Regional

3 DESCRIPTION OF COLLABORATING GROUPS

<i>Collaborating Group I</i>	The trainers are Old Sámi people (old seniors), Sámi artists (young seniors) as well as a young rap singer (young adult) and a project manager.
<i>Total number of Collaborating Group I</i>	Variable
<i>Age group(s) of Collaborating Group I</i>	Minimum Age: 18 Maximum Age: NA
<i>Collaborating Group II</i>	<p>Collaborating Group II addressed by the CS is Sámi children and youngsters who are under 18 years old. The Sámi people are a national minority group, and the only indigenous population in the European Union. The Sámi have lived in Finland since ancient times. They are thought to have descended from the people who settled in Fennoscandia after the last Ice Age, about 7500 years BC. The Finnish and Sámi languages are both descended from the same Proto-Finnish language that was spoken in the period from approximately 3 300 to 1 000 BC, but the Sámi genome is different from those of the Finns and Scandinavians.</p> <p>In the early millennia the Sámi settled side by side with the Finns almost all over Finland. This has been deduced from the fact that there are place names in the south of Finland that are derived from Sámi place names. Linguistic and cultural differences grew when the Balto-Finnic people gradually started to farm the land while the Sámi continued their traditional hunting and fishing. Sámi settlements moved to the north of Finland and started to change according to the extent to which the various groups interacted with other people living in the new areas.</p> <p>Today, the total number of Sámi is estimated to be about 75 000. The majority, 40 000, live in Norway, 10 000-25 000 in Sweden, about 8 000 in Finland and 2 000 in Russia. These figures are not precise and can vary because it is not possible to clearly define a Sámi in the Population Register. The communes of Inari, Enontekiö, Utsjoki and Sodankylä are home to approximately 50% of the Finnish Sámi population.</p> <p>The Sámi language has ten variants, three of which are spoken in Finland, namely Northern Sámi, Skolt Sámi and Inari Sámi. Inari - the largest of the Sámi communes - is known as Anár in Northern Sámi, Aanaar in Inari Sámi and Aanar in Skolt Sámi. The linguistic variations within the Sámi group are sufficient to make communication difficult among speakers of different varieties of the language.</p> <p>Northern Sámi is the most widespread of the ten variants. It is spoken by 70% of the Sámi in Finland, and it is also the main language spoken by the Sámi in Sweden and Norway. Inari Sámi and Skolt Sámi are each spoken by 15% of the Sámi population in Finland.</p> <p>Sámi is the mother tongue of about half of the Sámi population whilst the rest speak Finnish. A large percentage of Sámi adults cannot read or write in their mother tongue because the language of instruction for them at school a generation ago was the dominant language of their country of residence (Finnish in Finland), and therefore written Sámi is relatively new.</p> <p>Today, however, the Sámi language in Finland is protected by the Language Act under which the Sámi have the right to use any one of the three Sámi vernaculars spoken in Finland when carrying out official business and when using municipal and public services in their home district. In practice, this means that the authorities are obliged to provide interpreting services if necessary, as officials are not required to speak Sámi.</p>



Sámi children who reside in their home district can choose Sámi as their language of instruction at school or take Sámi as an elective subject. There are courses in Sámi language and culture at university level, and courses in traditional Sámi occupations and handicrafts are provided in vocational schools with Northern Sámi as the language of instruction.

The most endangered of the Sámi languages, Inari Sámi and Skolt Sámi, are taught at day care centres using the 'language nest' method. Youngsters breathe new life into the ancient tongues when day care for Sámi children who speak Finnish as their mother tongue is provided entirely in their ethnic language. Sámi 'language nest' day care is being introduced in the Helsinki area in southern Finland, too, a long way from the Sámi homeland.

The Finnish Broadcasting Company YLE produces radio programmes in the three varieties of Sámi used in Finland, including programmes for children and young people. And there is a YLE television newscast in Sámi once a day in northern Lapland. Sámi newspapers are published mainly in Norway but their readers are spread all over the Sámi homeland.

Reindeer herding, game hunting and fishing are the main traditional Sámi occupations, and the majority of the approximately 200 000 reindeers in Finland are owned by Sámi people. However, only some 10% of Sámi families make a living from reindeer herding. The social and educational conditions and incomes of the Sámi people engaged in traditional occupations are all still lower than those of the majority population. Sámi employed outside the traditional economy work largely with, and do jobs similar to, the majority (Source: <http://virtual.finland.fi>)

<i>Total number of Collaborating Group II</i>	About 180
<i>Age group(s) of Collaborating Group II</i>	Minimum Age: NA Maximum Age: 18

4 DESCRIPTION OF INTERGENERATIONAL LEARNING PRACTICES

Description of Learning Arrangement & Learning Practice

The aim of the project is to transfer knowledge, skills, customs and values related to the Sámi traditional culture from the old generation to the young one.

The Sámi people are a national minority group, and the only indigenous population in the European Union. It is difficult for Sámi children and young people to maintain their identity in the middle of the globalisation. Sámi is the mother tongue of about half of the Sámi population whilst the rest speak Finnish. The amount of people speaking Sámi languages was drastically decrease during 1950's and 1960's, because at that time the Sámi children were not aloud to use their original language at school. A large percentage of Sámi adults cannot read or write in their mother tongue because the language of instruction for them at school a generation ago was the dominant language of their country of residence. Thus, written Sámi is relatively new.

The project started with dissemination of the information concerning the activities to schools and kindergartens, media, parish, Sámi organisations and Sámi associations as well as to the Sámi museum. To encourage/motivate the participants to participate in the activities, an inquiry was carried out among the target group on their wishes of the content of the activities as well as the scheduling of these activities.

The activities of the project are based on different forms of the local Sámi culture. In this context the culture means all the things learnt during life e.g. customs, believes, knowledge, particulars, behaviour, and other activities related to the Sámi traditions.

Pedagogical approaches used in the project were participatory, action based, tutoring as well as mentoring. The project was implemented in kindergartens and schools and also some cultural events were carried out. ICT was not used in this project.

- Kindergartens

At Sámi speaking kindergartens the most common activity is JULLÀ: playing and singing in Sámi during one hour. Also children who are not regular clients of the kindergartens cans participate in these activities.

Other activities offered to children are excursions in the wild e.g. fishing, reindeer management, reindeer carriage driving, Sámi style outdoor life, Sámi handwork and handicrafts, Sámi fine arts as well as cooking Sámi traditional dishes.

From the year 2005 onwards, Skábmagovat film festival has had a special children's day during which children's programmes in Sámi language are presented. The purpose of the festival is to show fiction films and documentaries made by the Sámi. Every year, the film festival also presents films made by one other indigenous people in the world.

Being an indigenous people's film and TV production festival, Skábmagovat presents both old and new films and TV productions made by the Sámi and other indigenous populations. The festival also has a special children's program, which is designed in cooperation with the Sámi Children's Cultural Centre. Skábmagovat Film Festival is an arena where filmmakers, indigenous people and those who are interested in their stories can meet; it is also a forum for discussion. Some of the films are shown at the Northern Lights Theater which is made of snow and that has seats for more than a hundred people. Despite the cold and dark conditions of January, Skábmagovat has become a festival which is famous for its warm atmosphere.

- Schools

For school children and youngsters the project has offered extra-curricular workshops at local schools about cinema, fine arts, literary art, drama, dance, music, handicrafts and

	<p>cultural heritage. Besides of the workshops, special camps have been organised for school children and youngsters so that they can meet Sámi youngsters from other regions of Lapland.</p> <ul style="list-style-type: none"> ▪ Cultural Events <p>In the years of 2004 and 2005 the project took part in the organisation of 15 cultural events by designing a special children's programme for these events. During these events Sámi children also had possibilities to present their own programmes that they have created in the workshops. One of the most important aspects of these events was that the Sámi children and youngsters can meet and get to know each other. It is difficult for children and young Sámi people to meet each other, because the Sámi homeland is scarcely populated and distances are long.</p> <p>People of the community, especially old people, Sámi artists as well project manager were mediating or providing learning.</p>
Location of the learning activity	<p>Formal settings i.e. educational institute; kindergartens & schools</p> <p>Informal settings e.g. film festivals, cultural events, in the wilderness</p>
Learning activities (related to policy objectives)	<ul style="list-style-type: none"> ▪ Education, training & learning ▪ Social inclusion/participation, active citizenship ▪ History and reminiscence ▪ Arts incl. culture, theatre, play, music;
Fields of Learning	<ul style="list-style-type: none"> ▪ Skills for the Knowledge Society ▪ Individual competence development (for private and professional purposes) ▪ Societal/economic exchange and consultancy ▪ Development and continuity of societal values ▪ Productive cultural assimilation;
Knowledge & Learning Exchange/Flow between the target group(s)	<p>Predominantly 'downstream' i.e. older to younger</p>
Interactions between the target group(s)	<ul style="list-style-type: none"> ▪ one-to-many ▪ physical/offline interaction
Categories of the learning activity	<p>Non-formal</p>
OECD/DeSeCo Competences addressed by the CS	<p>1 = Competence Category 1: Using Tools Interactively</p> <p>1.1 = The ability to use language, symbols and text interactively</p> <p>2 = Competence Category 2: Interacting in Heterogeneous Groups</p> <p>2.1 = The ability to relate well to others</p> <p>2.2 = The ability to cooperate</p> <p>3 = Competence Category 3: Acting Autonomously</p> <p>3.1 = The ability to act within the big picture</p>
EC Key Competences addressed by the CS	<ul style="list-style-type: none"> ▪ Communication in the mother tongue ▪ Interpersonal and civic competences ▪ Cultural awareness

Success factors and barriers of the CS

The basic idea of the initiative is that the old people transfer their knowledge to the young generation. In the traditional Sámi community the work and leisure time cannot be distinguished from each other. The children learn to work through playing and imitating adults. The core idea of the project is that old Sámi persons as well as Sámi artists will teach the young generation the traditional knowledge and skills. At kindergartens this is done mainly through traditional Sámi songs and plays, outdoor excursions, drawing, hand work and handicrafts. Elder pupils get their instruction in work shops arranged at local schools. The Sámi language of the Inari region is also taught through rap songs, and this has proved to be a very effective way to make young people to learn their own Sámi languages.

The problems that occurred during the activity were the following ones:

- Occasionally was difficult to get suitable persons to guide the one hour long Jullá playing and singing event.
- At the beginning teachers were not interested in the activities offered by the Sámi children's cultural centre.
- It was difficult to make pupils interested in the extra-curriculum activities, because of long ways to schools where the events took place and because there were a lot of other activities going on.
- Young Sámi people under 18 years were not very motivated to take part in the extra-curricular activities.
- There are not enough meeting places in the Sámi district, except schools. However, Sámi youngsters feel that schools killed their creativity, and did not like to have free time activities at schools.
- To hire Sámi artists was more expensive than foreseen.

Results of the CS

The specific output of the activity was the Sámi juniors learning old traditions. Sámi children and young have started to use their own language more and more. In addition, their interest in the Sámi handwork, handicrafts, and other traditional methods their ancestors have used, has increased. The activities took place at kindergartens and schools but were not linked to any formal accreditation.

The evaluation of the project was carried out by using participatory observation methods. According to the evaluation the children and young Sámi people have started to use the Sámi language more and more. The project has been able to strengthen the identity of the Sámi children and young people. The Sámi Children Cultural Centre has also been able to prevent social exclusion and to increase solidarity and togetherness. Youth workers in other parts of Finland have been interested in the operational model of the project, because this project has been able to reach children and young people in a wide and scarcely populated area.

The participants of this project benefit from their learning experience e.g.:

- Higher self-esteem;
- New (old) ways of doing things;
- Social life (more Sámi friends);
- Contribution to the Sámi community.

This learning activity has also affected the later live of the participants in various ways: The participants have learned to use their own language when communicating with each other, they have learnt traditional ways of doing things, and they will be able to maintain their languages and traditions that have been near to extinction.