

## The definition and task of mediating Sámi research

Sarivaara, Erika ✉

Faculty of Education, University of Lapland, Finland ([erika.sarivaara@ulapland.fi](mailto:erika.sarivaara@ulapland.fi))

Keskitalo, Pigga

Sámi University College, Norway ([pigga.keskitalo@samiskhs.no](mailto:pigga.keskitalo@samiskhs.no))

Faculty of Education, University of Lapland, Finland



ISSN: 2243-7703

Online ISSN: 2243-7711

**Received:** 3 June 2015

**Revised:** 9 November 2015

**Accepted:** 23 November 2015

OPEN ACCESS

**Available Online:** 29 January 2016

**DOI:** 10.5861/ijrse.2016.1367

### *Abstract*

Mediating Sámi research is a means for solving a severe phenomenon in society whereby structural power challenges everyday practices among Indigenous peoples. In this context, pedagogical Sámi research deals with multi-methodological education research. Moreover, it searches for ways to base Indigenous institutional education on Indigenous knowledge, traditions, and cultural context. Pedagogical Sámi research is a means to resolve the legacy of assimilation and, in particular, language shift. Sámi education that is based on a mediating role plays an important part in efforts to revive Indigenous languages and cultures.

**Keywords:** Sámi people; Sámi research; Sámi education; mediating structures

## The definition and task of mediating Sámi research

### 1. Introduction

An Indigenous people group, the Sámi, live in the Nordic countries of Sweden, Finland, and Norway and on Russia's Kola Peninsula. Depending on how this group is defined, there are approximately 100,000 Sámi people living in these countries. The Sámi are recognized and protected under the international conventions of Indigenous peoples. Traditionally, Sámi livelihoods are connected to nature. Originating from hunter-gathering tribes, the Sámi have traditionally been involved with fishing, hunting, and reindeer herding. According to current estimates, the Sámi language was born, at the latest, during the second millennium BC, which also gave birth to Sámi culture (Aikio, 2004, 2012). Today the Sámi have more or less embraced urbanization. In addition, the Sámi have been influenced by centuries of assimilation policies, with the result that the Sámi languages are endangered. Colonialism is a central manifestation of assimilation, which means the merger of minorities with and being drawn actively into the mainstream population (Battiste, 2000). However, today they are part of the globalizing world and its various cultural flows and blends (Seurujärvi-Kari, 2012).

In this article, we elaborate the concept *mediating Sámi education research* and its significance within the educational Indigenous research context. According to the Oxford American Writer's Thesaurus (Auburn et al. 2012), the word mediate is understood to be synonymous with arbitrate, make peace, resolve, and negotiate. The American sociologist Peter Berger (1979, p. 169) defined the concept of mediating structures as "those institutions which stand between the individual in his (sic) private sphere and the large institutions of the public sphere." In this print, we focus on mediating contents, accounts, and implementation in the field of Sámi education research. Further on, we will discuss the basis and assignments on the mediating research context. The article is based on previous theories about mediating education (e.g., Berger & Neuhaus, 1970; Denzin & Lincoln, 2008; Nurmi & Kontiainen, 1995). Our aim is to construct an educational Indigenous metatheory to advance and expand the research field by the help of the theoretical concept and the conceptualization of the theory. Metatheory is based on a former theory, so in effect it erects a theory upon a theory.

Moreover, we base our research on a Sámi education research paradigm, which has been developed since the nineties (see e.g., Aikio, 2007, 2010; Balto, 2008; Bongo Persen, 2005; Gaup Utsi, 2009; Hætta, 1993; Jannok Nutti, 2014; Keskitalo, J. H., 2009; Nystad, 2003). The first review by Paavo Päivänsalo (1953) thoroughly adduced the older literature and references about traditional Sámi childrearing. He concluded that the aim of traditional child-rearing was to create an individual, who was physically durable and possessing the abilities to excel at reindeer herding, forestry, fishing, and homemaking. Furthermore, it seeks to achieve the moral obligations toward other people and follow the religious practices of their life, and to give them the physical strength and resistance they need in their lives. Päivänsalo wrote his text just after the Second World War when modernization had started in fully among the Sámi people and their living areas. Later, Anton Hoëm (1976, 1978) developed a theory about divergent socialization for multiple educational contexts (see also Hoëm, 2007). The Sámi have benefitted from his life's work in many ways, as he has formally and practically supported, for example, Sámi higher education and Sámi curriculum development in Norway.

The article is structured as follows. First, we will construct our starting point and then present the history of Sámi educational research and special features of Sámi education. We also problematize the role of the researcher in Indigenous research. Furthermore, we establish educationally inspired mediating structures: what are the contents, what its roles are, and what kind of challenges may arise. Finally, we discuss the ways of strengthening the Indigenous education.

### 1.1 *Who Are We?*

We would like to display the Sámi way of narrative way by introducing ourselves as researchers. This could be called combining a cultural cognitive structure with research. As has been described according to Asta Balto (1997), storytelling is an important pedagogical tool when conveying cultural values and habits from generation to generation. We would like also to use the distinctive Sámi style in a modern academic context of writing research. Our exemplar is Shawn Wilson (2008), who in “Research Is Ceremony: Indigenous Research Methods,” makes use of a storytelling voice and reflects the Indigenous narrative approach. His writing style moves back and forth from research based primarily on Western methods to analysis based on Indigenous thinking.

We also lean on extended cooperation because there are many kinds of needs in the research field. Indigenous peoples themselves need to rethink their pedagogical practices, but also society needs knowledge about Indigenous peoples’ issues and problems. Juha Suoranta and Sanna Ryyänen (2014) have written about rebellious research. It is part of a critical research orientation. Suoranta and Ryyänen define the aim of the rebellious research as that of changing society so that it is more just and equal, and in which researchers take risks other than in terms of academic competition. As Hanna Guttorm (2014) writes, different approaches and research are at the same time possible, but the researcher can also inject him- or herself into the situation in ways that cause misunderstanding (also Deleuze, 2005, p. 29). Nils Oskal (2008, p. 32) also points out that political questions can limit the possibilities open to the researcher.

### 1.2 *Pigga’s Story*

I was born in 1972 and raised in the North-Sámi community of Utsjoki, in North Finland. My grandparents from my father’s side combined various elements of the natural economy: they practiced a lifestyle consisting of fishing, trapping, hunting, berry picking, and reindeer herding. My mother’s family had a homestead based on agriculture. My mother’s mother came from a reindeer-herding family. My mother’s father was *Holmberg* family, and my mother’s mother was from a *Länsman* family. My father’s father was *Helander* and father’s mother came from an *Aikio* family. All my grandparents were Sámi-speaking persons born in the early twentieth century. My father, Aslak Järvensivu (1939), called in Sámi name “Ville Ásllat,” was given a chance to retrain. First he went to high school in Rovaniemi, 500 kilometers from home. Then he went to Jyväskylä teachers’ seminar in *North Häme*. My mother Hilikka (1947) was given an education as a homemaker. My mother had an officially registered reindeer ear-cutting mark. Similar to registered cattle ranch brands, the Sámi have registered ear-marks for reindeer. She died in 1984. After high school I went to Rovaniemi to train as a teacher. I finished with a master’s of education degree in 1997. I started to work as lecturer in education at Sámi University College in 1999. I did a doctorate in 2010 on the topic of Sámi schooling issues. I have four children and I am married to a reindeer herder in Enontekiö municipality, Peltovuoma village. I have worked with Sámi educational issues more than a decade and am interested in finding ways education can help in diverse and multiple situations in the Indigenous peoples’ context.

### 1.3 *Erika’s Story*

My Sámi roots come from diverse parts of Sápmi. On my mother’s side, from the Enontekiö area, she is the *Vasara family*, and from the Tornio river valley area, the *Koffelo family* and *Jaukka family*. My mother’s side family are traditionally reindeer herders. Traditionally, my father’s family practiced fishing as a livelihood. From my father’s side, I belong both to the *Suikki family*, which comes from the Muonio area, and from the *Musta family*, which was originally from the Salla area. I was born in December 1976 as the youngest child of a big family. My childhood was diasporic, and our life was a journey from one different environment to another. However, I learnt from my parents to respect my roots, my ancestors, the connection to our land, and our lost language. From the very beginning of my childhood, when I started to reclaim my ancestors’ language, revitalization became a significant part of my life. However, I have suffered from exclusion, questioning of my

background, bullying, and ignorance. With my research work, I want to empower and heal Sámi people fully without imposing any artificial boundaries or exclusions.

Together, from an educational point of view, we have wanted to work toward the rethinking of linguistics, power, and policy. Our research work has concentrated on continuing to develop Sámi educational issues from the point of view of a critical eye on Indigenous education. This work is based on research from PhD research and post-doctoral research, which are jointly further promoted. The Sámi live in multiple and diverse contexts in today's postmodern societies. To address this reality, James A. Banks has developed a typology showing the levels of development of cultural identity. Multicultural global identity reaches the highest level on the typology (Banks, 2006). We asked the question: How could we in education achieve these upper identity categories and how could we operate so that it would be possible? The Sámi comprise minority and Indigenous peoples. In the realm of education, there is impact on many levels.

In her PhD, Pigga Keskitalo (2010) focused on studying the school practices. The aim of the study was to contemplate what the role is of the Sámi culture at school. The main point about her research was to seek the mediating structures that could repair the cultural conflict, which formed Sámi education during the colonial history and assimilation, as well as the skewed power relations. These factors have had a retarding effect on the Sámis building their own school culture. Successful Indigenous schooling must be based on the concerned peoples' own cultural premises and values. A cultural base of learning varies in different action contexts and as a result, cultural conflicts are formed between the human micro culture and social macro culture. In Sámi education, a particular situation may come into existence between individuals or family enculturation and societal socialization. In general, the aim of education is to socialize individuals to society.

In her PhD, Erika Sarivaara (2012) presents a rather exact picture of today's Sáminess, which can be characterized as diverse and fragmented. She presents and analyzes the themes that had arisen from interviews, such as cultural continuity and the issue of identity over generations. In addition, she considered the concept of ethno-stress, which may occur when one is not able to fulfil the claims for ethnic identity, and, in the case of our topic, is afraid to express the Sámi identity in public. Ethno-stress may also occur in sociolinguistic situations such as language choice and language learning contexts. The research presents critical Sámi research, which aims to raise a discussion and promote the influence of Sámi issues into society. It has managed to visibly bring up internal tensions within Sámi society, and in addition, expose the complex consequences of the Sámi history (see also Lukin, 2014).

## **2. The Background of Mediating Sámi Research**

The Sámi research was preceded by the scientific tradition of Lappological research. Audhild Schanche (2002) pointed out that, as a field of research, it is based on colonialism, imperialism, social Darwinism, and cultural racism. The criticism toward the Lappological research paradigm stresses the researchers' positionality as outsiders. In other words, it is tainted by a postcolonial shade. However, Veli-Pekka Lehtola has outlined that the Lappological research contact with Sámi research is not so starkly black and white. In other words, the role of Lappological researchers is not as simple as has been assumed. Lehtola emphasizes that all researchers dealing with Sámi issues are descendants of the Lappological tradition (cited in Vilkuna, 2005, p. 258). In recent times, a debate on the importance of Lappologian research has been raised and recognized.

Use of the concept Sámi research began in Norway in the 1970s, when the Nordic Sámi Institute was founded. In 1974, at Tromsø Nordic ethnography seminar, the then Alf Isak Keskitalo gave a talk on the key issues about Sámi research. He spoke of Sámi research inequality and pointed to the need for a general re-thinking of Sámi research (Keskitalo, 1976/1994; also Porsanger, 2011). Sámi University College was established in 1989 when Sámi-speaking higher education was given specific weight.

In recent decades, Sámi research has shifted to an internal cultural approach. Sámi research has tried to rid itself of any vestiges of the Lappological research tradition that contained prejudices and an exotic

evolutionary-romantic view of humans. Instead, the concept of Lappologist has been replaced with an interdisciplinary Sámi research reference frame, whereby the Sámi are actually active players when anyone is conducting research (Kulonen et al., 2005). Each researcher conducting Sámi research has to take into account a position on the frame of reference. Lehtola points out that the Sámi research will contribute to relevant research in the Sámi society. He also expresses the opinion that Sámi research will promote relevant research into aspects of Sámi society (Lehtola, 2005). As a field, Sámi research comprises many aspects and goals. On the one hand, Sámi research deals with the situation of the Sámi in society. At the same time, the goal of Sámi research is to produce information about Sámi questions within a wide range of needs. In Norway, the separately board have examined the role and situation of Sámi research. It reached the following conclusion about the Sámi research in Norway: Sámi research is all the research and development work that affects at least one of the following: 1. Sámi research is research that touches the Sámi situation or that is conducted concerning the Sámi people. 2. The research is carried out in the Sámi research institution (Butenschøn lávdegoddi, 2012, p. 12). Also, the Norwegian Sámi Parliament has recently promoted Sámi research for higher education (Sámediggi, 2015). Sámi research is a result of highly politicized social efforts and is the focus of a lot of interest (see also McConaghy, 2000).

Lately, a need has arisen for a critical research tradition in Indigenous education research. Denzin and Lincoln (2008) accentuate *hope, love, and shared community*. These are the basic values of pedagogy for mediating Indigenous education research. Pedagogy is interested in all human activity and experience. A correct research orientation displays a human voice, so that it is possible due to experience knowledge to develop practices. The need for school development is an internationally recognized issue (Balto, 2008; Cuban, 1993/1984; Hirvonen, 2003; Keskitalo, 2009; Lipka et al., 1998).

Based on research, many development needs exist in Sámi education, such as educational philosophy development for the Sámi, to solve the heritage of colonization, a lack of learning materials and qualified teachers, Sámi educational achievement and equality as well as problems in the realization of human rights (Aikio-Puoskari, 2001; Hirvonen, 2003; Keskitalo, 2009; Keskitalo, 2010; Linkola, 2014). Even if some of the proposals to solve the educational problems are presented, the development work remains in progress. There is a Sámi curriculum in place in Norway and the school system is called Sámi School. However, the school is organized according to the mainstream school (Keskitalo, 2010). Developmental work that takes into account the Sámi contents needs to continue. Internationally, Indigenous peoples wrestle with the same kind of issues (Babaci-Wilhite, 2015; Grande, 2004; King & Schielmann, 2004; Smith, 2003, 2005; Ventsel & Dudeck, 1995).

Mediating Sámi research can study Sámi culture from many perspectives and approaches. The need for different approaches is evident. The trend of Sámi people to do their own research has increased, and the significance is emphasized. It also allows non-Sámi researchers' to contribute to and participate in Sámi research, thereby complementing studies conducted by researchers of Sámi origin. Extended cooperation should be considered beneficial for purposes of inclusion and mediating the sharing of information. The study can also serve as a learning process among research networks.

### *2.1 The Researcher's Role and Ethics in Mediating Sámi Research*

In light of the cruel history of exploitative research on Indigenous peoples, Indigenous research includes demands for ethical requirements. Linda Tuhiwai Smith has raised elementary questions about conducting research on Indigenous peoples: (1) *What research do we want done?* (2) *Whom is it for?* (3) *What difference will it make?* (4) *Who will carry it out?* (5) *How do we want the research done?* (6) *How will we know if it is worthwhile?* (7) *Who will own the research?* and (8) *Who will benefit?* (Smith, 1999). The ethical basis for Indigenous research lies on the points presented above. In particular, researcher's positionality can also be seen as a crucial element in regards to ethics and furthermore for the question of reliability. Positionality refers for example to researchers' reflections of her/his insider or outsider position with regards to the topic or subjects of research.

The role of the Sámi researcher tends to be diverse and takes into account that the researcher acts and participates in the research also within such societal fields as an activist (Virtanen et al., 2013). We base our researchers' positionality on the concept of rebellious research, which implies the view of research that takes a stand, is action-oriented and involved. Namely, it joins in the struggle for equality and justice. Further rebellious research presupposes cooperation and solidarity between people. (Suoranta & Ryyänen, 2014.) Rebelliousness refers also to ways of conducting research: it is participating and acting together. However, rebellious research aims to empower people who participate in the research and concretely make efforts to change any injustice. Juha Suoranta ja Sanna Ryyänen (2014) suggests for researchers to get involved with societal struggles and to take advantage of the means available to researchers. For example, revitalization researchers should get involved with revitalization activities. In addition, educators should be part of slowing down the negative phenomena that are challenging societies in a number of ways (Sarivaara & Keskitalo, 2014).

Rangimarie Mahuika (2008, p. 12) has reflected on Indigenous research methodology and has brought up the following ways for transformation:

*Kaupapa Māori is not about rejecting Pākehā knowledge. Instead, it is about empowering Māori, hapū and iwi to carve out new possibilities, and to determine in their own ways, their past, present and future identities and lives. Finding the correct balance and configuration within which iwi, hapū, Māori and even non-Māori knowledge and influences might be harnessed most effectively remains one of the major challenges for Māori and Māori scholars.*

In connection with the Sámi, research is expected to be ethical due to the fact that the researcher understands the language and living conditions in the region and knows the culture and honor societies that will be examined (Barron, 2002; Bull, 2002). Karina Lukin asserts that if it is demanded that the Sámi researcher should be Sámi or one of the research group must be Sámi, it is a radical starting point. She also adds that this kind of attribute can contribute to strengthening the prejudices towards the Sámi and others, plus it does not take into account cultural research blends of the last few decades and the discussion that has just taken place at a recent time (Lukin, 2007, p. 1–2). We share the view of Denzin and Lincoln (2008) that Indigenous critical research contains within it a sacred place where Indigenous and non-Indigenous scholars can communicate, share ideas, test things out, search for alternative solutions and applications together so that hope, love, and shared community are at the center.

## 2.2 The Structure of Mediating Sámi Research in Education

Mediating structures are the tool for multicultural education contexts. Kari E. Nurmi and Seppo Kontiainen (1995, p. 68) has created a model where it is possible to operate in a multicultural context with mediating structures. Mediating structures should remedy the cultural conflict that is inevitable within a multicultural situation. On the one hand, mediating Sámi research (*Fátmmasteaddji sámedutkan*) sets the starting points and objectives of the research for transmission by a caring, loving, and inclusive sense as well as, on the other hand, allowing for the creation of models in the conflict settlement. In this sense, Sámi research is seen then as constructive and capable of discharging conflicts and ensuring the proactive emancipation and activity. In an educational framework, Sámi research asks how the education and schooling can dismantle skewed, collective unequal set-ups in communities, and how, through educational research, can we mediate the strengthening of a caring and inclusive Indigenous unity. Lately, in response to a heritage of assimilation, these possibilities have arisen in Indigenous education (see Denzin et al., 2008).

Mediating structures construct bridges between the past, present, and future. Being aware of cultural issues, we are able to evade cultural mystification and essentialism. In this way, it becomes possible to fix the school model culture so that there is greater inclusion of the Sámi view. For example, when planning and applying teaching regimens, a Sámi sense of time, place, and knowledge understanding could be better implemented into school timetables, classrooms, and teaching and learning methods (Keskitalo, 2010). The concept “mediating

Sámi education research” points the way to research that wants to solve conflicts constructively. In addition, it is an activity that builds emancipation. The starting point of the research is a sense of pedagogical care and inclusive activities. As a result, mediating Sámi research must produce workable models for the resolution of conflicts.

A Sámi educational research paradigm is based on the affected collective Sámi assimilation, which has led to a language change for one part of the Sámi people and somewhat impaired the Sámi cultural identity. It has also led to a heterogeneous situation in which some people have actually been strengthened by assimilation and have had a better starting point—by which we mean those factors that play an important role in the process of identity construction. These kinds of factors are time, place, district, social, and cultural contexts, which either strengthen or weaken human identity strength, and the possibility that assimilation can positively affect it (see also Ventsel & Dudeck, 1995). Time refers to the societal epoch and the valid ideology. For example, in the 2000s the postcolonial span was in force, when the process of identity construction was characterized by collective societal values like solidarity, approval of multiculturalism, and revitalisation. Teachers should convey these values through schooling. Of course, every society contains a number of ideologies also, which represent different groups’ values. Place and district typify where the person was born and grew up.

### 2.3 *Tasks and Assignments of Mediating Sámi research*

Vuokko Hirvonen (2003, p. 153) has pointed out that we could start to talk about Sámi pedagogy when schools have achieved multiculturalism, in the sense that Banks (1989) has presented. We could attain multiculturalism through content integration, knowledge construction, equity pedagogy, prejudice reduction, and empowering school culture and social structure. That is, if we’re going to have people participate as citizens in a democratic society, they have to have the skills and knowledge and the attitudes needed to work with people from diverse groups (Banks, 1997). This then is the premise on which Sámi ontology and epistemology with the school pedagogy and education are based.

Key issues on Indigenous and Sámi research have arisen, for example, multiple identities, ethnicity, epistemology and knowledge systems, hegemony, colonialism, and globalism. Behind these thematic fields and approaches lie the continuing effect of Indigenous peoples’ colonial history, which has produced poverty and otherness (see Kuokkanen, 2009; Seurujärvi-Kari, 2012). *Other* means that something is understood or represented from the starting point as being inferior to the property that is considered to be the norm (Löytty, 2005, p. 12; also Rahko-Ravanti, 2014, p. 125). Otherness could extinguish through the building of new practices that are based on the own values and worldviews of the Indigenous people (Kuokkanen, 2007, pp. 145–156; Rahko-Ravanti, 2014, p. 131). We emphasize that when operating in a multicultural and diverse context, the main point should be to be willing to work within a post-assimilationist context in order to improve the cultural and lingual situation in which the Sámi find themselves right now. Thereby we are able to clear up and remedy the history of colonialism and assimilation when we assess what went wrong and how we should take remedial steps and work proactively so that the situation can be somewhat ameliorated and the affected individuals feel better. The Sámi education that draws from the mediating Sámi research will play a key role in this process.

Mediating Sámi research includes many different approaches and theoretical perspectives with an interest in critical knowledge and multiple emancipation. With the research, which is unbiased and culturally potent, we strive to amend the society. The aim is to promote self-government and proceeds with the aspiration of unraveling colonial structures, adaptation, and stereotypes. Furthermore, similar critical and marginal questions have become more urgent in the field of Indigenous research (McLaren & Kincheloe, 2007). Researchers emphasize that a postcolonial approach is positioned backwards as it places the Indigenous people in the role of victims. So the need for critical Indigenous research is more urgent than ever before. Contributing to solidarity and stressing and recognizing human rights, liberty, and self-government are the basic objectives the education aims for. Within the context of Indigenous people, the below-mentioned issues ascend more and more in

importance. Communication and dialogue between the all people in general is important to the survival of the Indigenous people. What is needed to make it a fact? Ethical and human management so people can be empowered (Denzin & Lincoln, 2008). Pedagogy that emancipates and empowers is the goal, as is pedagogy that helps to attain self-government, cultural welfare, cooperation, and collective responsibility. These kinds of operational purposes are meant to re-build the nations, communities, and their people with the ecology, so that the Indigenous peoples of the area can maintain, remember, share, and take into account their natural gender roles and thereby rename, network, protect, and democratize their everyday life (Smith, 1999).

Criticism of the Western world's tendency toward appropriation has given rise to topics such as action research, critical race theory, research of whiteness, global postcolonial research, critical education, performative ethnography, Third world research, postcolonial marginal research, social constructivism, narrative poem research, ethnography and participatory inquiry, threatened people theater, research of the endangered status and the borders of feminism, and emancipatory and pragmatic research (Denzin et al. 2008). The aim of the research is not to follow the usual manifestations of power and patriarchal practices, but actively test and take into question the existing information and interpretations of history.

Transformation entails stepping away from the role of the victim through proactivism and collaboration. To the multiple roles of Sámi teaching research belong the observation of cultural sensitivity, opening of the phenomenon of otherness, reflecting teaching events, taking over the school system, collecting many affecting parts of the school, and *mis-en-scène* constructing (Keskitalo et al., 2012, pp. 205–210). Cultural sensitivity on the other hand displays to the researcher the role through which she/he is able to take over the research context so that she/he understands it to be a versatile construct. Secondly, cultural sensitivity reveals the need for school change and the necessity to make efforts for change through research. Thirdly, the researcher should proceed so that he/she takes into account the need to insist on cultural sensitivity when carrying into effect the research and to build trust between the research, the researcher, and the research context. Sámi research carries the ballast of an old research heritage, so at all times Indigenous peoples' stance toward and motivation to participate in research projects is not unproblematic. Otherness is displayed through unequal practices in education. Awareness may work to terminate the otherness of Sámi education (Rahko-Ravantti, 2014, p. 125).

When its meaning is to reach transformation in schools, reflection is an important goal. When its aim is to describe the school, one should take account these aspects: school contains the material and economic environment, the physical space, the cultural and social environment, the lingual and semantic space, and the human space; in other words, the communication space and the learning environment (Keskitalo et al., 2012, p. 208; Keskitalo et al., 2013). Phenomenon could be narrated through a *montage* concept that erects the environmental action *mis-en-scène*. Montage refers to those authentic proceedings with interactive words and occurrences. The researcher reports these to the research text. School, in this context, represents the familiar, in the morning amendments of the home culture to the school culture scene *mises-en-scène* (Wulf, 2008).

### 3. Discussion

Because it composes a living entity embedded in time, Sámi society is dynamic and variable. Through education it is possible to problematize the stances of today's society and through consciousness and activities to pursue the greater expression of human rights. Empowerment, revitalization, and the aspirations possible through education and research are the important factors and goals of Indigenous peoples' future. That's why it is important to be reflective concerning what kind of Sámi society we are building, what kind of values are important, and what kind of things to reverse or to change.

The goal of the Indigenous education is to help people grow to be members of the Indigenous peoples' community and society. Stressing the cultural background to enhance feelings of power and a sense of superiority does not acknowledge Indigenous people but merely enacts aspects of essentialism and ethnocentrism, which unlawfully export racism within and against the Indigenous peoples. According to our theoretical



exploration, we suggest that mediating Sámi educational research adapts the Sámi identity research and moreover can serve as a means to explain the multicultural situation. Mediating Sámi research is a tool to explain the multicultural educational context. Mediating research points out the value of an inclusive, caring, and participatory approach. Within this context, the mediating Sámi research includes many sides.

In this article we have explored the contents of the mediating educational Sámi research, on what kind of base it will be built, and the solutions it leads to. That is why we have systematically examined the role and content of the mediating research. Mediating Sámi educational research aims to seek solutions to unravel assimilation so that it becomes possible for those who are assimilated to confirm their inherent cultural identity and indigeneity. One of the core goals in Indigenous education deals with Indigenous citizenship, more precisely with raising individuals into the Indigenous community. Sámi education must act as a reverse circuit to assimilation and the enhancer of Sámi empowerment. Mediating Sámi research can offer a functional way of approaching these core questions through research and provide practical tools for developing Sámi education that supports the revitalization and flourishing of the Sámi people and culture.

#### 4. References

- Aikio, A. (2004). An essay on substrate studies and the origin of Saami. In I. Hyvärinen, P. Kallio, & J. Korhonen (Eds.), *Etymologie, entlehnungen und entwicklungen: Festschrift für jorma koivulehto zum 70. Geburstag* [Etymology, borrowings and developments: Tribute for Jorma Koivulehto for 70 birthday] (pp. 5–34). Helsinki: Finno-Ugric Association.
- Aikio, A. (2007). *Saamelainen elämänpolitiikka* [The Sámi life policy]. Unpublished licentiate dissertation, University of Lapland, Finland.
- Aikio, A. (2010). *Olmmošhan gal birge – áššit mat ovddidit birgema* [Man will fare well - Things that promote success]. Kárášjohka: ČálliidLágádus.
- Aikio, A. (2012). An essay on Saami ethnolinguistic prehistory. In R. Grünthal & P. Kallio (Eds.) *A Linguistic Map of Prehistoric Northern Europe* (pp. 69–117). Helsinki: Finno-Ugric Association.
- Aikio-Puoskari, U. (2001). *Saamen kielen ja saamenkielinen opetus Pohjoismaissa: tutkimus saamelaisten kielellisistä ihmisoikeuksista Pohjoismaiden kouluissa* [The instruction of and in Sámi language in Nordic countries: Research about the Sámi people lingual rights at Nordic countries' schools]. University of Lapland. Publications of the Northern Institute for Environmental and Minority Law. *Juridica Lapponica* 25.
- Auburn, D. et al. (Eds.) (2012). *Oxford American writer's thesaurus* (3<sup>rd</sup> ed.). Oxford, NY: Oxford University Press.
- Babaci-Wilhite, Z. (2015). *Local languages as a human right in education*. Rotterdam: Sense Publishers. <http://dx.doi.org/10.1007/978-94-6209-947-0>
- Balto, A. (1997). *Sámi mánáidbajásgeassin nuppástuvvá* [Sámi upbringing in change]. Oslo: Ad Notam Gyldendal.
- Balto, A. (2008). Vitalizing Sámi cultural knowledge in everyday school-life. Action research and the capacity building of Sámi teachers. *Journal of Australian Indigenous Issues*, 11(4), 25–35.
- Banks, J. A. (1989). Approaches to multicultural curriculum reform. *Trotter Review*, 3(3). Retrieved from [http://scholarworks.umb.edu/trotter\\_review/vol3/iss3/5/](http://scholarworks.umb.edu/trotter_review/vol3/iss3/5/)
- Banks, J. A. (1997). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural education: Issues and perspectives* (3<sup>rd</sup> ed., pp. 3-31). Boston: Allyn and Bacon.
- Banks, J. A. (2006). *Cultural diversity and education. Foundations, curriculum, and teaching* (5<sup>th</sup> ed.). Boston: Pearson Education, Inc.
- Barron, A. (2002). Traditional knowledge, indigenous culture and intellectual property rights. In *Samisk forskning og forskningsetikk* (pp. 56-87). Den nasjonale forskningsetiske komité for samfunnsvitenskap og humaniora (NESH). Retrieved <http://www.etikkom.no/Documents/Publikasjoner-som-PDF/Samisk%20forskning%20og%20forskning>

- [setikk%20\(2002\).pdf](#)
- Battiste, M. (2000). Introduction: Unfolding the lessons of colonization. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. xvi–xxx). Vancouver: UBC Press.
- Berger, P. L. (1979). In praise of particularism: the concept of mediating structures. In *Facing up to modernity - Excursions in society, politics and religion* (pp. 167–180). Middlesex, England: Penguin Books.
- Berger, P. L., & Neuhaus, R. J. (1970). *Movement and revolution*. Garden City, NY: Doubleday.
- Bongo, P. M. (2005). *Praksis og teori hånd i hånd: utvikling av ny utdanningsmodell til Samisk lærerutdanning* [Practice and theory hand in hand: The development of new education model for Sámi teacher education]. Unpublished Masteral thesis, Akershus University College.
- Bull, T. (2002). Kunnskapspolitikk, forskningsetikk og det samiske samfunnet [Politics of knowledge, ethics and the Sámi community]. In the nasjonale forskningsetiske komité for samfunnsvitenskap og humaniora (National Research Ethics Committee for Social Sciences and Humanities -NESH) (Eds.), *Samisk forskning og forskningsetikk* [Sámi research and research ethics] (pp. 6–21 ). Publikasjon nr. 2. Oslo: Forskningsetiske komiteer.
- Butenschøn lávdegoddi. (2012). *Langs lange spor - om samisk forskning og høyere utdanning Guhkes bálgáid mielde – sámi dutkama ja alit oahpahusa birra* [Along long tracks - Sámi research and higher education]. Selection for Sámi research and higher education. Study delivered Ministry. Retrieved from [https://www.regjeringen.no/globalassets/upload/kd/vedlegg/forskning/rapporter/langs\\_lange\\_spor-.pdf](https://www.regjeringen.no/globalassets/upload/kd/vedlegg/forskning/rapporter/langs_lange_spor-.pdf)
- Cuban, L. (1993/1984). *How teachers taught. Constancy and change in American classrooms 1880-1990* (2<sup>nd</sup> ed.). New York, NY: Teachers College Press.
- Deleuze, G. (2005). *Haastatteluja: Gilles Deleuzen ja Félix Guattarin haastatteluja ja kirjoituksia* [Interviews: Gilles Deleuze and Félix Guattari interviews and writings]. Translation Anna Helle, Vappu Helmisaari, Janne Porttikivi & Jussi Vähämäki. Helsinki: Tutkijaliitto.
- Denzin, N. K., & Lincoln, Y. S. (2008). *Introduction - Handbook of critical and indigenous methodologies*. Thousand Oaks: Sage.
- Gaup, U. E. (2009). *Duovdagiid giella - Bálggesčuovga lunddolaš oahppanarenaid ozadettiin sámegiella oahpahusa olis* [Language of scenery - Searching for natural learning arenas in Sámi language teaching] (pp. 46–61). Sámi dieđalaš áigečála 1–2.
- Grande, S. (2004). *Red pedagogy: Native American social and political thought*. Lanham, MD: Rowman & Littlefield Publishers.
- Guttorm, H. (2014). *Sommitelmia ja kiepsahduksia. Nomadisia kirjoituksia tutkimuksen tulemisesta (ja käsityön sukupuolisopimuksesta)* [Assemblages and swing-arounds. Nomadic writings on the becoming of a research (and the gender agreement of craft)]. Unpublished Doctoral dissertation. University of Helsinki.
- Hætta, J. D. (1993). *Samiske kunnskaper - samisk grunnskole* [Sámi Knowledge - the Sámi Primary School]. Unpublished masteral thesis. University of Tromsø.
- Hirvonen, V. (2003). *Sámi oahpaheaddjit* [Sámi teachers]. Kárášjohka: ČálliidLágádus.
- Hoëm A. (2007). *Fra noaidiens verden til forskerens: misjon, kunnskap og modernisering i sameland 1715-2007* [From shamans' world into researchers': Mission, knowledge and modernization in Sápmi]. Oslo: Novus Forlag.
- Hoëm, A. (1976). Makt og kunnskap [Power and knowledge]. Oslo: Universitetsforlaget.
- Hoëm, A. (1978). *Sosialisering. En teoretisk og empirisk modellutvikling* [Socialization. A theoretical and empirical model development]. Oslo: Universitetsforlaget.
- Jannok, N. Y. (2014). Sámi teachers' experiences of indigenous school transformation: Culturally based preschool and school mathematics lessons. *AlterNative*, 9(1), 16-29.
- Keskitalo, A. I. (1976/1994). *Research as an Inter-Ethnic Relation*. Dieđut 7/1994 – Arctic Centre Reports 11. Guovdageaidnu – Rovaniemi: Sámi Instituhtta – Arctic Centre, University of Lapland. [First publication: Samfunnsforskning og minoritetsamfunn. – Acta Borealia B. Humanoria, 13, 15–42. Tromsø: Tromsø Museum.]
- Keskitalo, J. H. (2009). *Sámi máhttu ja sámi skuvlamáhttu: teorehtalaš geahčastat* [The Sámi knowledge and

- Sámi school knowledge - Theoretical review] (pp. 62–75). Sámi dieđalaš áigečála 1–2. Guovdageaidnu: Sámi allaskuvla.
- Keskitalo, P., & Sarivaara E. (2014). *Välittävän saamentutkimuksen merkitys* [The meaning of mediating Sámi research] (pp. 55–64). In K. Määttä ja & S. Uusiautti (Eds.), *Voimaa välittävästä tutkimuksesta*. Rovaniemi: Lapin yliopistopaino.
- Keskitalo, P. (2010). *Saamelaiskoulun kulttuurisensitiivisyyttä etsimässä kasvatusantropologian keinoin* [Cultural sensitivity in the Sámi school through educational anthropology]. Unpublished doctoral dissertation. University of Lapland. Diedut 1/2010. Guovdageaidnu: Sámi allaskuvla.
- Keskitalo, P., Määttä, K., & Uusiautti, S. (2012). *Saamelaisopetuksen tutkimus etnografian näkökulmasta* [Sámi education research through ethnography] (pp. 202–215). In V.-P. Lehtola, U. Piela, & H. Snellman (Eds.), *Saamenmaa. Kulttuuritieteellisiä näkökulmia*. Kalevalaseuran vuosikirja 91. Helsinki: SKS.
- Keskitalo, P., Uusiautti, S., & Määttä, K. (2013). *Sámi education*. Frankfurt Am Main: Peter Lang Edition. <http://dx.doi.org/10.3726/978-3-653-01975-9>
- King, L., & Schielmann, S. (2004). *The challenge of indigenous education: practice and perspectives*. Paris: Unesco.
- Kulonen, U.–M., Seurujärvi-Kari, I., & Pulkkinen, R. (2005). *The Saami. The cultural encyclopaedia*. Suomalaisen Kirjallisuuden Seuran toimituksia 925. Helsinki: Suomalaisen Kirjallisuuden Seura.
- Kuokkanen, R. (2007). *Saamelaiset ja kolonialismin vaikutus nykypäivänä* [The Sámi and the impact of colonialism today] (pp. 142-155). In J. Kuortti, O. Lehtonen, & O. Löytty (Eds.), *Kolonialismin jäljet. Keskustat, periferiat ja Suomi*. Helsinki: Gaudeamus.
- Kuokkanen, R. (2009). *Boaris dego eana. Eamiálbmogiid diehtu, filosofijjat ja dutkan* [Old like an Earth. knowledge, philosophies and research of indigenous peoples]. SÁMI academica. Nr 2. Kárašjohka: ČálliidLágádus.
- Lehtola, V.-P. (2005). Saamelaiset itse tutkimuksensa tekijöiksi. Virkaanastujaispuhe [The Sami self as research actors. Inaugural speech]. *Kaltio* 5/ 2005. Retrieved from <http://www.kaltio.fi/vanhat/index959a.html?766>
- Linkola, I. -A. (2014). *Saamelaisen koulun kielimaisema – etnografinen tutkimus saamen kielestä toisen asteen oppilaitoksessa* [The Sámi school's linguistic landscape - An ethnographical study on the Sámi language at an upper-secondary education institution]. Diedut 2/2014. Guovdageaidnu: Sámi allaskuvla.
- Lipka, J., Mohatt, G. V. & Ciulustet G. (Eds.). (1998). *Transforming the Culture of Schools. Yup'ik Eskimo Examples*. Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.
- Löytty, O. (2005). Toiseus [Otherness] (pp. 161-189). In A. Rastas, L. Huttunen, & O. Löytty (Eds.), *Suomalainen vieraskirja. Kuinka käsitellä monikulttuurisuutta*. Helsinki: Vastapaino.
- Lukin, K. (2007). *Kirja-arvio: Kulttuurisia kuvia saamelaisista ja saamelaisuudesta* [Book review: Cultural images of the Sámi people and the Sámi hood]. *Elore* 14(1), 1-4. Retrieved from [http://www.elore.fi/arkisto/1\\_07/luk1\\_07.pdf](http://www.elore.fi/arkisto/1_07/luk1_07.pdf)
- Lukin, K. (2014). *Eteläistä saamentutkimusta* [The southern Sámi research]. *Elore* 21 (1). Suomen Kansantietouden Tutkijain Seurary. Retrieved from [http://www.elore.fi/arkisto/1\\_14/lukin.pdf](http://www.elore.fi/arkisto/1_14/lukin.pdf)
- Mahuika, R. (2008). *Kaupapa Māori theory is critical and anti-colonial*. MAI Review, 2008, 3, Article 4. Retrieved from <http://www.review.mai.ac.nz/index.php/MR/article/viewFile/153/180>
- McConaghy, C. (2000). *Rethinking indigenous education: Culturalism, colonialism and the politics of knowing*. Flaxton, Queensland: Post Pressed.
- McLaren, P., & Kincheloe, J. L. (2007). *Critical pedagogy: Where are we now?* Pieterlen: Peter Lang.
- Nurmi, K. E., & Kontiainen, S. (1995). A framework for adult learning in cultural context: Mediating cultural encounters. In A. Kauppi, S. Kontiainen, K. E. Nurmi, J. Tuomisto, & T. Vaherva (Eds.) *Adult learning in a cultural context* (pp. 65–71). University of Helsinki. Lahti Research and Training Centre. Adult Education Research Society in Finland.
- Nystad, I. M. K. (2003). *Mannen mellom myte of modernitet* [The man between the myth and modernity]. Nesbru: Vett & Viten.
- Oskal, N. (2008). The question of methodology in indigenous research a philosophical exposition. In H. Minde

- (Ed.), *Indigenous peoples self-determination knowledge indigeneity* (pp. 331–345). Retrieved from <https://books.google.fi/books?id=aVJyN5ZAHUC&pg=PA331&lpg=PA331&dq=nils+oskal+ontology&source=bl&ots=bIBxJGTkbp&sig=yEc86YX4-nhOkKrme1CnXyYiG4U&hl=no&sa=X&ei=De9WVdSxL8j4ywPbq4HoBg&ved=0CDcQ6AEwAw#v=onepage&q&f=false>
- Päivänsalo, P. (1953). *Lappalaisten lastenhoito- ja kasvatustavoista* [The child care and educational methods of the Lapps]. Helsinki: Suomen kasvatus-sosiologinen yhdistys.
- Porsanger, J. (2011). The problematisation of the dichotomy of modernity and tradition in indigenous and Sami contexts. In *Working with traditional knowledge: Communities, institutions, information systems, law and ethics. Writings from the Árbiediehtu pilot project on documentation and protection of Sami traditional knowledge* (pp. 225–252). Diedut 1/2011. Guovdageaidnu: Sámi allaskuvla/Sámi University College. Retrieved from <http://brage.bibsys.no/xmlui/bitstream/id/165658/Diedut-1-2011-JelenaPorsanger.pdf>
- Rahko-Ravanti, R. (2014). Saamelaisopetuksen toiseus [The Other in the Sámi Instruction]. In P. Keskitalo, S. Uusiautti, E. Sarivaara & K. Määttä (Eds.) *Saamelaispedagogiikan ydinkysymysten äärellä* (pp. 125-135). Rovaniemi: LUP.
- Sámediggi. 2015. *Čilgehus – Sámedikki dieđáhus alitoahpu ja dutkama birra*. Ášši 005/15. Karasjok. Retrieved from <https://www.google.fi/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CCUQFjABahUKEwjc2YXR9ILJAhXDjCwKHTDhA6E&url=https%3A%2F%2Fwww.samediggi.no%2Fcontent%2Fdownload%2F7240%2F65944%2Ffile%2F%25C4%258Cilgehus%2520%25E2%2580%2593%2520S%25C3%25A1medikki%2520die%25C4%2591%25C3%25A1hus%2520alitoahpu%2520ja%2520dutkan%2520birra.pdf&usq=AFQjCNFzJ7pMAwtB4-eL7jgS7zPmfWC--g&sig2=MJL1JdibQKj6SHBpA5hqIw>
- Sarivaara, E. & Keskitalo, P. (2014). *Fátmmasteaddji giellaealáskahttin* [The mediating language Revitalisation]. Agon (1-2). Retrieved from <http://agon.fi/article/fatmmasteaddji-giellaealaskahttin/>
- Sarivaara, E. K. (2012). Statuksettomat saamelaiset. Paikantumisia saamelaisuuden rajoilla [Non-status Sámi. locations within Sámi borderlands]. Unpublished doctoral dissertation. University of Lapland. Diedut 2/2012. Guovdageaidnu: Sámi allaskuvla.
- Schanche, A. (2002). Saami skulls, anthropological race research and the repatriation question in Norway. In C. Forde, J. Hubert, & P. Turnbull (Eds.), *The dead and their possessions: repatriation in principle, policy and practice* (pp. 47–58). London: Routledge. [http://dx.doi.org/10.4324/9780203165775\\_chapter\\_3](http://dx.doi.org/10.4324/9780203165775_chapter_3)
- Seurujärvi-Kari, I. (2012). *Ale jaskkot eatnigiella. Alkuperäiskansaliikkeen ja saamen kielen merkitys saamelaisten identiteetille*. Helsinki: SKS.
- Smith, G. H. (2003). *Kaupapa Maori theory: theorizing indigenous transformation of education & schooling*. The University of Auckland & Te Whare Wananga o Awanuiarangi: tribal-university. New Zealand. Retrieved from <http://www.aare.edu.au/03pap/pih03342.pdf>
- Smith, G. H. (2005). *Mai i te Maramatanga, ki te Putanga Mai o te Tahuritanga: From conscientization to transformation educational perspectives*. College of Education. University of Hawai'i at Manoa. Vol. 37, 1. Retrieved from <http://www.hawaii.edu/edper/pdf/Vol37/Mai.pdf>
- Smith, L. T. (1999). *Decolonizing indigenous methodologies*. London: Zed Books.
- Suoranta, J. & Ryyänen, S. (2014). *Rebellious research*. Helsinki: Into Kustannus Oy. Retrieved from [https://taistelevatutkimus.files.wordpress.com/2013/05/rebellious\\_research\\_no\\_refs.pdf](https://taistelevatutkimus.files.wordpress.com/2013/05/rebellious_research_no_refs.pdf)
- Ventsel, A. & Dudeck, S. (1995). *Do the Khanty need a Khanty curriculum? Indigenous concepts of school education*. Siberian Studies. Retrieved from <http://www.siberian-studies.org/publications/PDF/beventseldudeck.pdf>
- Vilkuna, J. (2005). *Kuka olet maailman ensimmäinen saamenkulttuurin professori*. Kaltio, 5/2005, 258. Retrieved from <http://www.kaltio.fi/vanhat/index4ea0.html?770>
- Virtanen, P. K., Kantonen, L., & Seurujärvi-Kari, I. (2013). Johdanto: Modernit ja muuttuvat alkuperäiskansat [Introduction: Modern and changing indigenous peoples]. In P. K. Virtanen, L. Kantonen, & I. Seurujärvi-Kari (Eds.), *Alkuperäiskansat tämän päivän maailmassa* [Indigenous people in the world today] (pp. 9-28). Helsinki: Suomalaisen Kirjallisuuden Seura.
-

- Wilson, S. (2008). *Research is ceremony. Indigenous research methods*. Winnipeg: Fernwood Publishing.
- Wulf, C. (2008). Producing the social in rituals. Education and learning, mimesis and performativity. In P. Siljander & A. Kivelä (Eds.), *Kasvatustieteen tila ja tutkimuskäytännöt: Paradigmat katosivat, mitä jäljellä?* [The state and practices of educational research. Paradigms lost, what is left?] (pp. 51–71). Helsinki: Suomen kasvatustieteellinen seura.

