



Buörriebåhtieme - Welcome

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Chair, Giron Sami Theatre

Datum



UBMEJEN
UNIVERSITIÄHTA



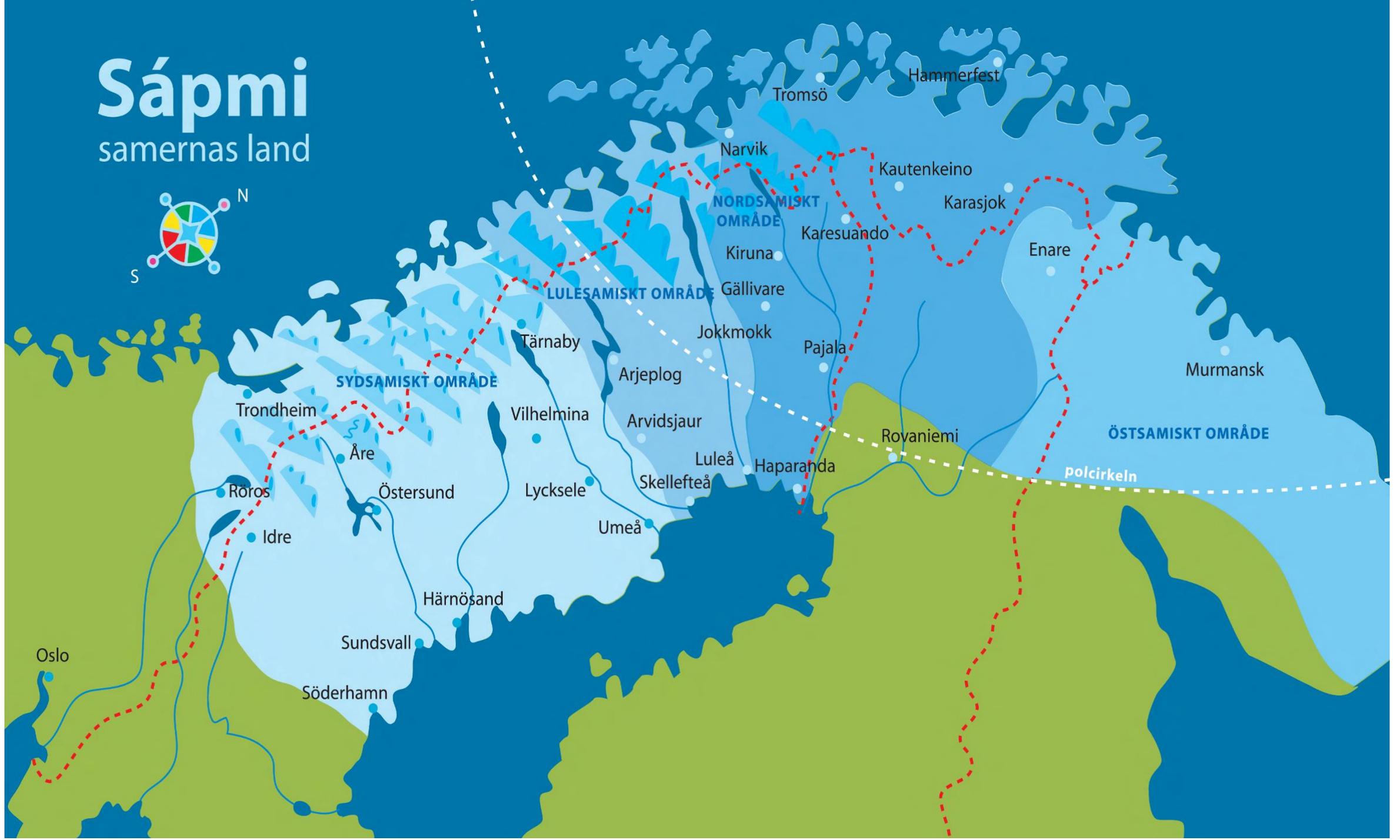
Sveerje

Umeje/Umeå

Guovdageaidnu
/Kautokeino

Sápmi

samernas land

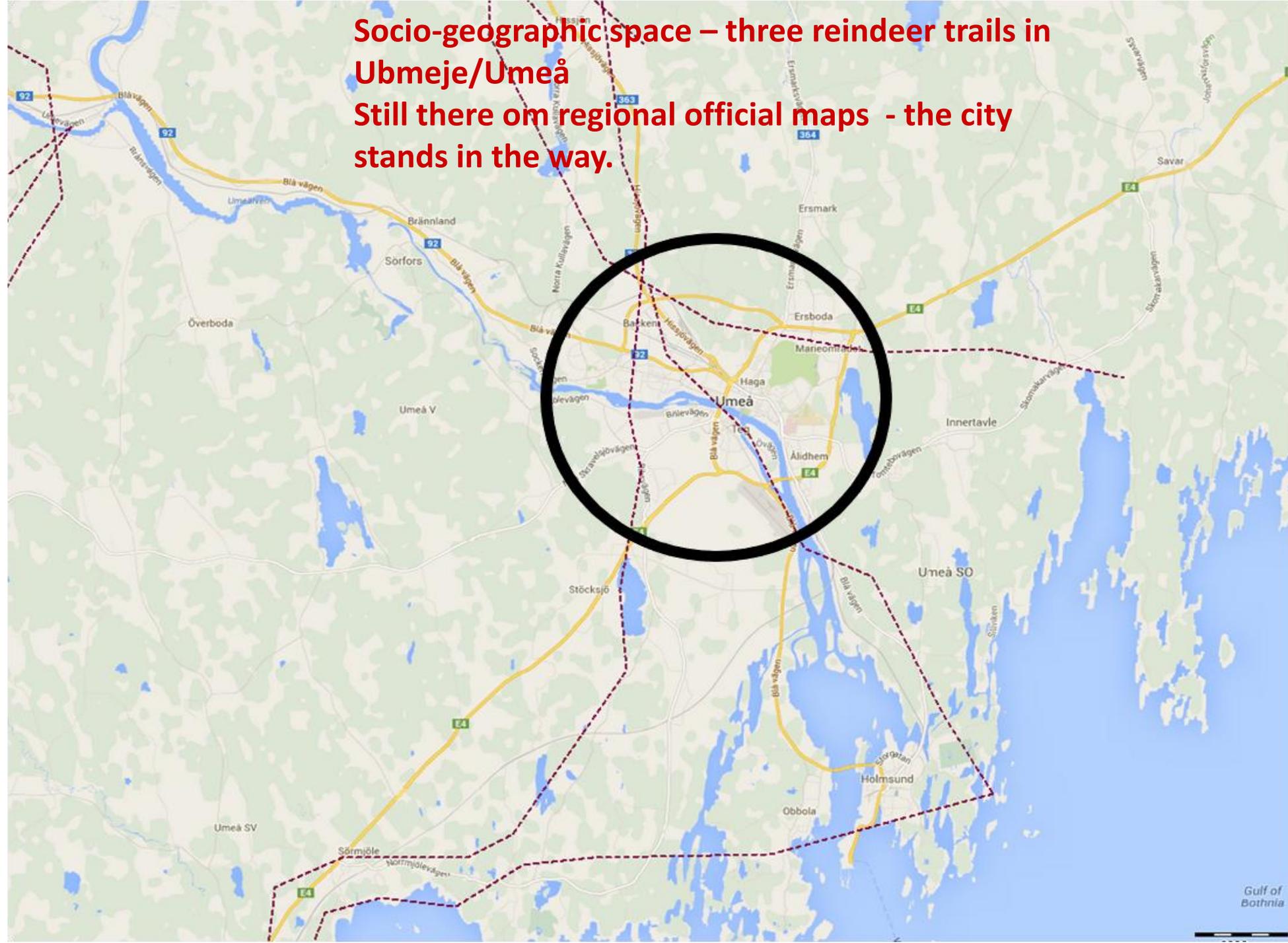


Space, the colonial history and the future



Homeland in my mothers family, me, my mother and my daughters film
[Sami Blood – Racebiological examination](#)

**Socio-geographic space – three reindeer trails in
Ubmeje/Umeå
Still there om regional official maps - the city
stands in the way.**



Historical turning points – still effective

- The turn of the century 1800-1900 : Lapp should be Lapp politics
"Feel free to favor the Lapps in every way in their nourishment, make them moral, sober and needy educated people, but do not let them taste on civilization in general [...] it has never been and should never be a blessing. Lapp should be Lapp." Vitalis Kernell, pastor 1906. (Lundmark, 1998, 2008)
- 1920s-30s: The forced relocations of Sami from the very north of Sweden (Lantto 2009, Labba 2020)
- Racial biology 1920s-50s (Hagerman 2015, Sandström 2020)
- The nomadic school system 1913-1962 (Huvva & Blind 2016, Norlin & Sjögren 2016)

Not fully recognized

- Untold Sami history, society and the Swedish colonial history
 - Almost no education in schools
 - Almost no education in teacher colleges
- Sweden is repeatedly criticized for the treatment of its own indigenous people by United Nations Human Rights Council, Advisory Committee member on the framework convention for the protection of national minorities at the Council of Europe and Civil Rights Defenders,
- Critics also stress the need for specific legislation to protect Sami rights.
- Sweden has not signed legal conventions on indigenous rights – only declarations
- In conclusion: Politics for minorities not for indigenous people

Numbers and links

No censuses on ethnic grounds are made

App. 80,000-110,000 Sami in Sápmi.

- 20,000-50,000 in Sweden.
- 50,000-65,000 in Norway
- 8,000 in Finland
- 2,000 in Russia

<http://www.samer.se/>

<https://sweden.se/society/sami-in-sweden/#>

Example area of business: The cultural sector

- The few Sami cultural institutions in Sweden have the ambition to visualize, problematize and contribute to the understanding about the Sami people.
- The funding from the Swedish state towards Sami culture is seriously underfinanced. In comparison the Norwegian state funding towards Sami culture is seven to eight times higher than that of the Swedish state. This means that the Sami culture as an area of business exist on a very fragile basis that limits it's possibilities.

SWEDEN - NORWAY

- SEK 17 MSEK versus SEK 130 MSEK/ 7 versus 30 institutions
- Piteå municipality 42000 inhabitants: Culture and leisure administration 130 MSEK/year
- One consequence: Brain drain to Norway of academics, culture workers & artists



Between recognition, justice and difference - young Sami people on transitions between school to work



Illustration©Tomas Colbengtson

individual career choices within a collective horizon of action

Preliminary findings from an ongoing study

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What do we know about young people with indigenous backgrounds and their school to work transitions and establishment on the labour market?

Generally

- The importance of geographically close access and “free” education
- Differences related to background factors such as social background, migration/ethnicity, gender and disability.
- Transitions from school to work has been extended and are more complex, fragmented and risky (more early school leavers, dropouts)
- Difficult for young people to orient themselves in career choices of education and occupation
- Higher competition and competency requirements at the labour market, less "entrance jobs", increase of temporary and insecure jobs

Globally, indigenous peoples generally have less access to education, and the proportion of dropouts and school failures is higher than for the majority population (UN 2017).

- High rates of dropouts among indigenous pupils lower results in the international PISA tests (Dreise & Thomson 2014).
- Fewer students study at post-secondary education and get a university degree compared with the majority population.
- In Sweden we know very little about the situation for young Sami and their school to work transitions

Theoretical points of departure/Design

Aim to immerse the knowledge about school to work transition for young Sami people and the importance of the Sami background for career development.

Careership theory, (Hodkinson & Sparkes 1997, Hodkinson 2008),

Otherness (Hall 1990, 1999, Anthias 2002)

Socio-geographic space (Bourdieu 1999, Lefebvre 1991).

Biographical life stories (interviews in Sweden)

4 women and 2 men in their twenties (21-30) identifying themselves as Sami. 3 with reindeer husbandry affiliation and 3 without.

Other analytic concepts of interest

Ethnic pride (Nystad et al 2017)

Recognition (Trondman et al. 2014).

Ethical space (Ermine, 2007)

Resilience/vulnerability (Ungar 2011:225).

Preliminary findings

“My home is my heart – it follows me everywhere”

2 from Norway and 4 Sweden, 2 men and 4 women

All but one with multi-ethnic parentage

Most speaks Sami – three different linguistic varieties - a red thread in their life

All have upper secondary education -4 with postsecondary education

2 working in the cultural field, 2 at Sami school or preschool (education/language), 1 as shop assistant, 1 as technical entrepreneur

3 occasionally works with reindeer husbandry

All with self-evident Sami identity and close relationship with the extended Sami family

All had had colonial experiences of being Sami

They all express they have support from their families for their choices. Supporting reindeer husbandry seems connected to responsibility for the survivor of the culture.

They all talk about to contribute to the Sami community – feel a responsibility for the future

*“Sápmi deserves quality – want to show the majority society we got quality”
(woman)*

Future – opportunities and challenges

Overall: Knowledge based career reflections. Strengthen the culture and individual identity

Fields of interest/occupations: Sami languages - education, Healthcare, Creative/culture industry.

Reindeer industry –lots of challenges e.g. land use conflicts. Need to combine with other occupations, innovations.

Tourism is not interesting in their careers

In common: Strengthen the Sami culture, flexibility, entrepreneurship, few possibilities of education with a Sami profile, balance the ignorance in the surrounding society – tired to educate the majority society

In line with a report from the international research centre Nordregio (Smed Olsen et al, 2020)

Early analyse of the narratives

Speaks more of a **collective horizon of action** than an individual one (Lindblad 2016)

Their stories tells about **ethnic pride** being a Sami (Nystad et al 2017)

Recognition and support from the extended family, with or without a ethical space or formal support, seems to be a keys to ethnic pride.

They speak of the importance of both space and time expressed as knowledge of the past and **commitment for the future for “the Sámi community”**

Agency navigate their way and using their and others psychological, social, cultural, and physical resources to sustain their well- being, and their narratives also speaks of culturally meaningful career choices.

Advice to a 16-year old girl (herself):

Spend time with the elders for sharing their knowledge and traditions, learn everything you can before they are gone, but don't forget yourself and what you feel is important.

Conclusion so far ...

The individual choice mostly takes place within a collective responsibility which includes a relationship with Sápmi (Sami-land), its history and future.

Belonging to the Sami community as a shared social phenomenon, i.e. a collective ethos, seems to be a driver for career choices.

Possibilities on a “Sami labour market” and flexibility to combine reindeer husbandry is of importance.

The importance of recognition (inner and outer), justice and possibilities for ethnic openness are also factors for agency and a collective horizon of action, a collective ethos, in their career paths.

Possible implications on political level (in Sweden)

Education about Sami culture/society and the colonial history in, at least, compulsory school (recognition)

Strengthen the possibilities of job opportunities connected to the Sami society and culture, including to prevent "brain drain" to Norway (justice)

Sign legal convention on indigenous rights to equal the "game" on the field, i.e. for equivalent conditions. (difference)