



Supporting Linguistically Conscious Teaching in Endangered Sami Languages Context

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LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND
For the North – For the World

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- 3 Sami languages as examples



Photos Sami Parliament

University of Lapland



Facts: 4 faculties,
2 research units (Arctic Centre and Multidimensional Tourism Institute).

The northernmost university in the EU

Profile composed of research on **Arctic and Northern change** and **knowledge** of the Arctic environment through strategic choices with:
Global Arctic **responsibility**, **sustainable** tourism and **future** services and **reachability**.



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BACKGROUND

Lincosy research project

1.9.2023-31.8.2027

Research Council of Finland
funding

Collaborators: HY,
University of Kentucky, UiT
Arctic University of
Norway, Umeå U, Nord U,
Leeds Beckett U, Memorial
U, Regional State
Administrative Agency

PI, Professor Pigga Keskitalo



Dr. Inker-Anni Linkola-Aikio



Docent, Dr. Erika Sarivaara



Lincosy goals

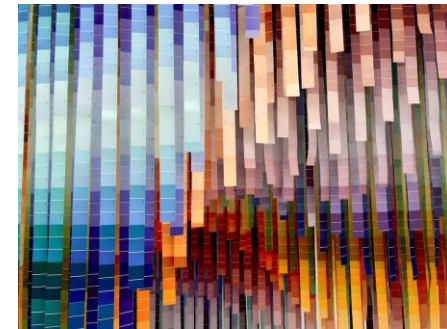
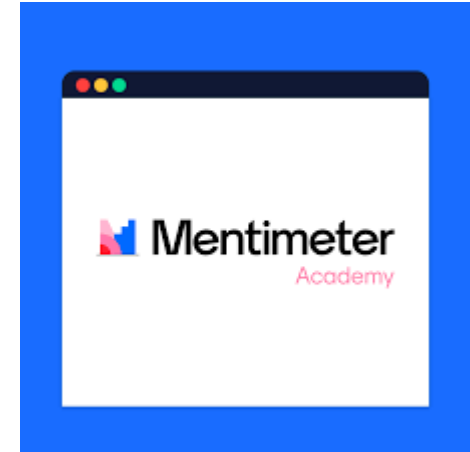
- Goal 1:
 - Exploring macro level practices in Nordic countries by applying Linguistically Responsive Teaching theory in the field of education
- Goal 2: Employ mikro level Sami language teaching context using a multimethodological study
 - Comparative perspectives applied
- Goal 3: Develop innovative LRT teaching approaches to improve the quality of endangered Sami languages teaching with teachers in primary schools using a participatory approach.



Word cloud



- Go to menti.com
- The voting code **8925 3373**



Your thoughts about **Endangered Languages Teaching**

Sami languages



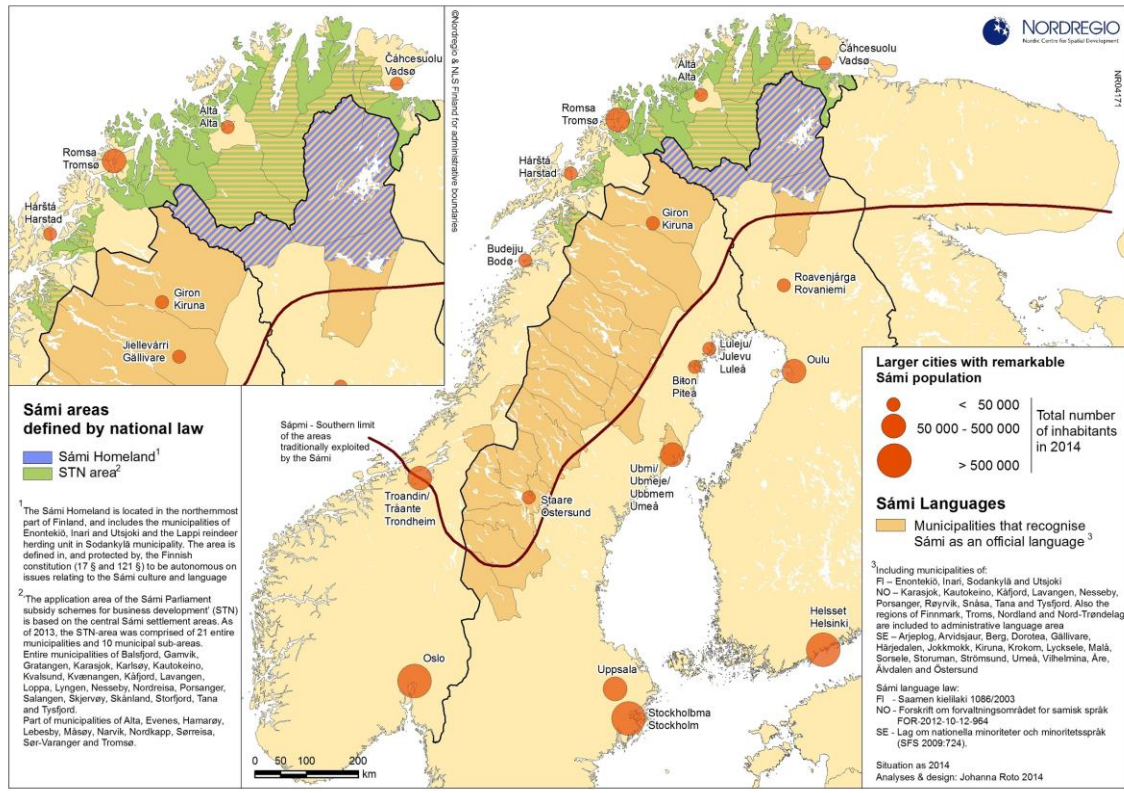
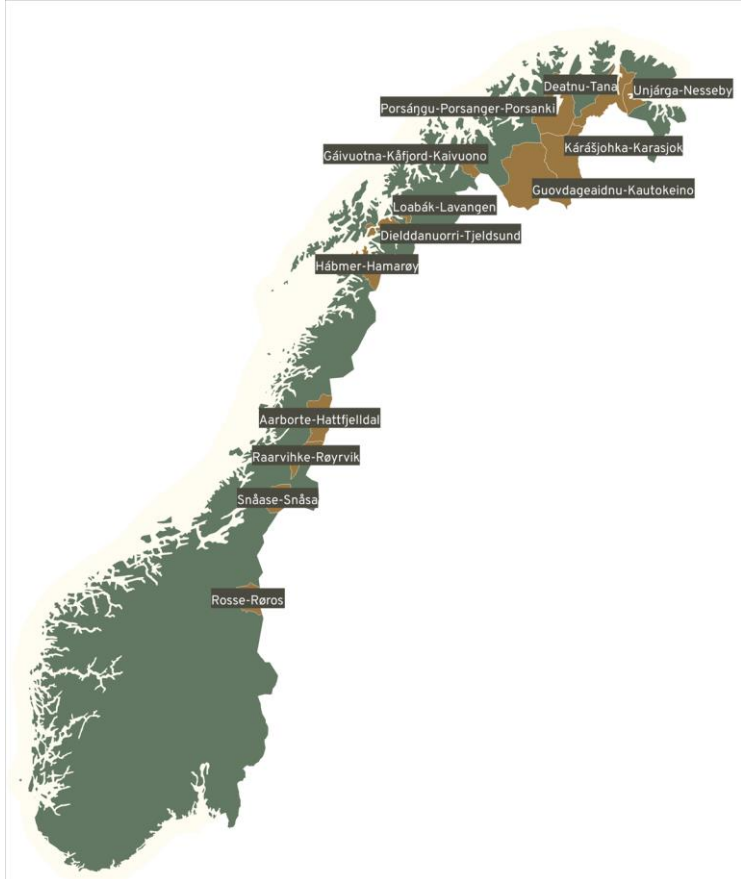
1. Ume Sami (50)
2. South Sami (500)
3. Pite Sami (50)
4. Lule sami (1500-2000)
5. North Sami (20-30 000)
6. Inari Sami (300-400)
7. Skolt Sami (300-350)
8. Akkala Sami (0)
9. Kildin Sami (500)
10. Ter Sami (10)

Sami people and education

- Indigenous people
- Statuses in the national **constitutions** in the Nordic countries
- Protected by various international **human rights** instruments and **national acts**
- Finland: Education Act in Sami Homeland
 - Outside it **additional provision** in Sami language teaching for 2 hours (Helsinki and Oulu started Sami classes), additional funding should be applied by the municipalities
- Norway: Education Act in Sami language administrative area (§ 3-1 i samelova) or other municipalities under certain circumstances
 - Outside it certain demands (10 pupils in one municipality and 6 pupils in one learning group)
- Sweden: National minority languages in administrative areas (funding available)



Sámi areas defined by law



Educational Act *Finland*



- Basic Education Act 21.8.1998/628
 - Teaching language is either Finnish or Swedish
 - Teaching language **can be** also Sami, Romani or sign language
 - In addition, part of teaching can be given in other language of pupil, if that does not **harm** pupil's possibility to follow the teaching.
- In Sami Homeland Area those who can Sami, teaching should be given **mainly** in Sami (between 51-100?)
- If teaching is organised in one of those languages that is given and that pupil is **able** to study, pupil's **guardian** can choose the teaching language
- In addition, teaching language can be partly or mainly in other languages in public schools (English, Russian, French, Spanish, Germany) – International Schools
- School of Eastern Finland
- Private schools (fex. Jewish School of Helsinki)



Sami language education

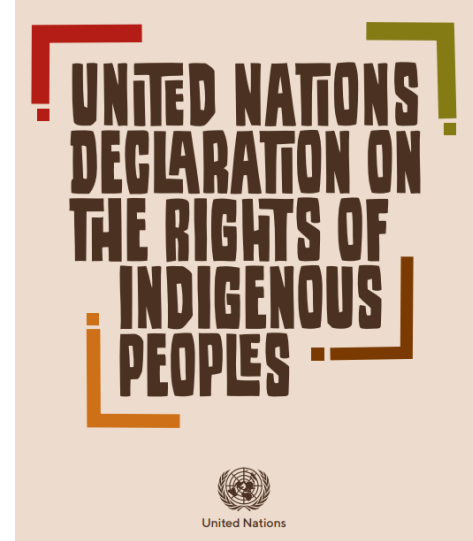
- Education Act (Ministry of Education)
- Finnish National Agency for Education (Curriculum)
- **AVI Regional State Ministry Agency** (to guide and advise, to enforce the provision of early childhood education services, to process complaints, appeals and statements concerning educational services, to grant government aids, to organise further training, to participate in the handling of international affairs and to provide guidance and advice on safety and preparedness measures)
- Municipalities organise basic education
- Other actors: vocational education, universities, civic colleges, summer universities, third sector
- Sami selfdetermination organisations: Sami Parliaments and NGO
- 75 % of Sami speaking children living in suburban areas
 - Distance teaching as a solution

The Convention on the Rights of the Child (CRC)



- international minimum standards on how a child should be educated
- Article 29: a child or young person's education should help their mind, body and talents be the best they can.
- Article 30: In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

United Nations Declaration on the Rights of Indigenous Peoples



- Recognizing in particular the **right** of indigenous families and communities to retain **shared responsibility for the upbringing, training, education and well-being of their children**, consistent with the **rights of the child**
- Indigenous peoples have the right to **establish** and **control** their **educational systems and institutions** providing education in their **own languages**, in a manner appropriate to their **cultural methods of teaching and learning**.
- Indigenous individuals, particularly children, have the **right** to all levels and forms of **education** of the State without **discrimination**.
- States shall, in conjunction with indigenous peoples, take **effective measures**, in order for indigenous individuals, particularly **children**, including those living **outside** their communities, to have **access**, when possible, to an **education** in their **own culture** and provided in their **own language**.
- Indigenous peoples have **the right** to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in **education** and public information
- States shall in consultation and cooperation with indigenous peoples take specific measures to **protect indigenous children** from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development, taking into account their special vulnerability and the importance of education for their empowerment.
- Indigenous peoples have the right, **without discrimination**, to the improvement of their economic and social conditions, including, inter alia, in the areas of **education**, employment, vocational training and retraining, housing, sanitation, health and social security.



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Concepts:

Learning and teaching

Indigenisation in education

Consiusness/Responsiveness


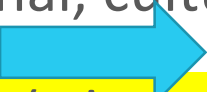




Concepts: Teaching and Learning

- Refers to the **impartation** and **acquisition of knowledge** (Matsika et al. 2022).
- The relationship that recognizes the **knowledge** that both **educators** and **learners** bring to the **educational interactions**, which highlights the way that new **knowledge** and **understandings** can grow out of **shared learning experiences** (Sim 2017).
- Teaching and learning is an **educational setting** environment of instructors who providing **content, objectives, and goals**; learners whom **receiving knowledge, performance, and produce outcomes** (Wu 2020).
- The **process** that allows for **transformation of thoughts** and **behaviors**, and may happen **formally or informally, in and out of classroom** (Juhary 2019).
- These are **activities** employed by an educator to make **learning** possible, whilst **learning** is an **active process** that happens within the student when there is **integration of new knowledge with existing knowledge** (Farikay & Marevesa 2022).
- The **activity** that goes on in a **learning** environment between **the teacher or the most knowledgeable person** and the **learner** (Pace 2022).
- Mean a **process** whereby **social values** are inculcated to a learner of which form part of **socialization** programme (Mthembu 2021).

Concepts: Indigenous Education

- **Updating of curricula** to accurately reflect cultural shifts; Being aware of bias and problems in educational systems that have been dominated by Western forms of knowledge and scientific processes. (Mthembu 2021)
-  **decolonisation** of education (Smith 1999)
- Revitalization of knowledges (Shange 2021) and Indigenous languages
- Paradigm change (Kuokkanen 2000)
- Indigenisation: **process** which indigenous ways of **knowing, being, doing and relating** are incorporated into educational, organisational, cultural and social structures of educational institution  including indigenous perspectives and approaches (O'Connor 2020)

Concepts: Indigenisation in education

- Indigenisation as the institutionalised change efforts toward Indigenous inclusion that uses a “whole university approach underpinned by principles of recognition and respect for Indigenous peoples, knowledges and cultures” (Behrendt et al. 2012, 162)
- Educational change (Frawley et al. 2017, 46):
 - Assembling resources
 - Engagement
 - Working together
 - Building confidence
 - Excellence and equity
- Framework for implement Indigenous perspective that privileges Indigenous values, interests, aspirations and epistemologies (Rigney 2001, 2006)



Girjjohallat girjáivuoda - Embracing diversity: Sami education theory, practice and research Pigga Keskitalo, Torjer Olsen, Anna-Lill Drugge and Rauna Rahko-Ravantti (Eds.) IPED project (Funded by the Finnish Research Council Nosh-hs funding)

- Sami Pedagogy (Keskitalo & Olsen, in evaluation)
 - "Set of thinking and actions, that were put in place hundreds of years ago as local traditional childrearing practices born from the ancestors (pp. 51)
 - Connected to global waves of indigenous education progression
 - Aim of keeping indigenous children and youth grounded in their unique cultures, rooted in the cosmology, life, land and water in their place
 - Continuity of historical lines up to the present, meet both the present and future needs
 - Languages in risk of extinction
 - Institutionalised progression
 - Connection to the indigenous self-determination and indigenous rights
 - Increased legal and institutionalised support and resources
 - Obstacles to overcome (heritage of colonialism and assimilation, wellbeing of children, families and people)



Keskitalo & Olsen continues

- **Decolonial** (Smith 1999) and **critical indigenous education** (Denzin et al. 2008)
- **Analyse and describe**, challenges and development issues, transmission of knowledges and socialisation processes
- **Diversity** and (radical) **inclusion, polyphonic voices**
- Indigenous education: **Connects Indigenous studies and education**
- **Methodological and conceptual debates crucial**
- Target groups: For members of indigenous communities but also members of mainstream society (Keskitalo & Olsen 2021; Olsen & Sollid 2022)



Keskitalo & Olsen continues

- United Nations 2003: Indigenous languages, traditions, identities and welfare = quality education in the Indigenous education field
- Establishment Sami's own teacher education (Sámi allaskuvla 1989) – arise of Sámi pedagogy
- Currently Sámi kindergartens, Sámi schools and Sámi teacher education programs – knowledge for mainstream education needs as an antiracist education to build equity
- Long Sami school history affecting, since 1600's already (Kortekangas et al. 2019)
- Emergence of indigenous research methodologies

Goals of Indigenous education

- Revitalisation and maintenance of Indigenous cultures and languages
- Increase knowledge of indigenous histories, circumstances and challenges



equity in society

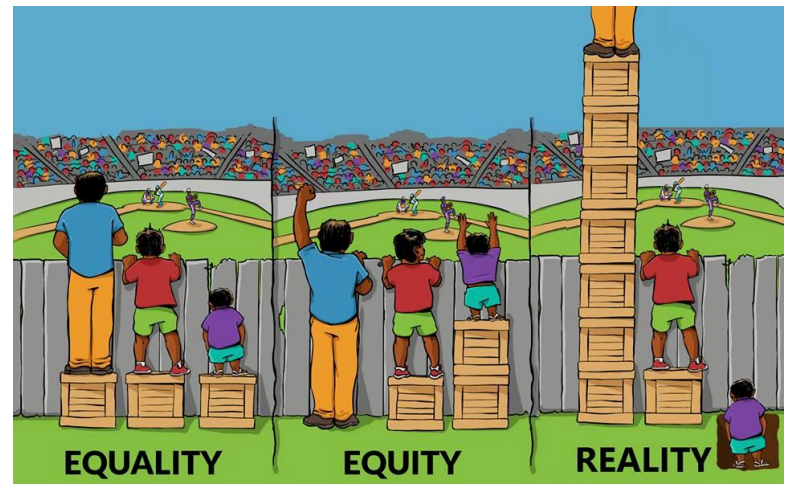


Illustration: [CC BY-NC](#)

Sámi research in educational context

- Gáfestallan: Talks of the Indigenous Research Paradigm in Sámi Research
- Pigga Keskitalo, Torkel Rasmussen, Rauna Rahko-Ravantti, Rauni Äärelä-Vihriälä (2021, 78)

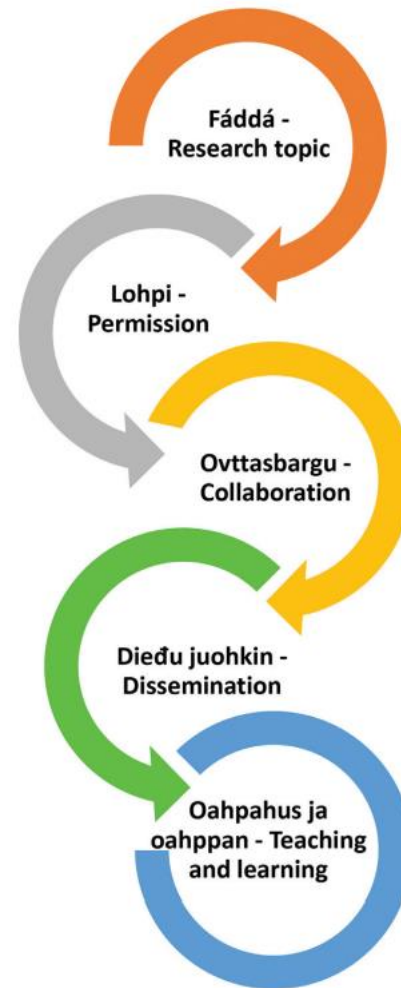


FIGURE 3.1
Ruvdet as processing relational knowledge
in Sámi research

3

SAMI

LANGUAGES AS

EXAMPLES

Some profound key education challenges in endangered Sami languages educational context

- Lack of educated teachers
- Lack of resources and support
- Lack of understanding of responsive education and language consciousness
- Small learning groups
- Societal challenges, poverty
- Multiculturalism and language-in-education-planning
- Access to own language education a challenge outside the core Sami regions
- Revitalisation of the languages after assimilation era
- Revision of ignorance to the acceptance and embracement



Some key possibilities in endangered Sami languages context

- Potential of Sami pedagogy and traditional childrearing practices (Balto 1997)
- Potential of language revitalisation (Rasmussen 2013; Sarivaara 2012)  that cannot be stopped
- Potential of language pedagogies (Äärelä-Vihriälä 2016)
- Potential of land-based education (Gaup Utsi et al. in print)
- Culturally responsive education (Nutti 2010)
- Decolonisation of education (Rahko-Ravantti 2016)
- Indigenous gamification (Laiti O. 2021)
- Developing linguistic landscape (Linkola-Aikio 2014)
- Integrative motivation of students (Todal 2002; Helander et al. 2022)
- Educational responsibility
- **Creation of pedagogy in various Indigenous languages contexts**

Linguistically conscious / language conscious teaching / kielitietoinen opetus / gielladidolaš oahpahus

- Curriculum texts (2016 onwards in Finland)
 - In a language-aware community, attitudes towards languages and language communities are discussed and the central importance of language in learning, interaction and cooperation as well as in the construction of identities and socialisation into society is understood
 - Responsibility of whole school
 - Every adult as a linguistic model
 - Language use of different fields of knowledge
 - Supporting pupils' diverse language competencies
 - Inter-lingual phenomenon
- Background in 1980's Language Awareness movement in the UK
- Linguistic responsiveness (societal dimension)
- Language awareness (actions towards pupil)



Helander et al. 2022. Land-based participatory Pedagogical experiment in Sami language distance teaching Maintaining children’s relationship with land and nature. In Handbook of Research on Teaching in Multicultural and Multilingual Contexts. IGI Global.



Helander et al. 2022. (Sami culture-based storytelling innovation enriching child’s inclusion and agency in Sami language distance teaching). In Sami Scientific Journal.



Helander et al. 2023. Enriching Sami language distance education. In Coloniality and Decolonisation in the Nordic Region. Routledge.

Takkâ! Spässeb! Giitu! Thank you! Tack!
Takk! Kiitos!

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research.ulapland.fi/fi/persons/pigga-Keskitalo/publications/