

Abstrakt Nord konferansen

Navn	Abstrakt	Språk
Hanne Magga	Racism, Hate Speech and Sami Health in the Wake of the Fosen Case and the Norwegian Truth and Reconciliation Commission After the Norwegian Supreme Court ruling in October, 2021, that the wind turbine park in Fosen violates Sami human rights, there has been an explosion of racism, hate and prejudice against Sami. This has had a profound negative effect on Sami health. The hope that the ruling would finally bring some justice and equality to the Sami population has come crashing down. And the government still refuses to act on the court's ruling. As Sami youth were in the streets protesting the Norwegian government's violation of Sami human rights, The Norwegian Truth and reconciliation Commission's report was presented to the public. The report is heartbreaking and leaves the Norwegian government with little honor. At the same time, most of the Norwegian majority population seems to have little interest in in the findings of the commission. This paper draws on my work documenting anti-Sami racism and hate speech since 2017, and examines how the steadily increasing levels of hate speech have coincided with increasing exploitation of Sami land, with the enthusiastic support of the Norwegian government. As a Sami health care worker, I have witnessed the effects of this anti-Sami discourse on Sami health, and how it has led to increased feelings of powerlessness, hopelessness, and exclusion from the protection of law on the part of Sami. I will be presenting the Suodji/Suodje/Suaja-project, a project owned by the Saami Council. The project addresses consequences of minority stress and racism in the Sami population, how to respond and protect our selves and our community. When the government is unable to properly address the issue, we have to take matters into our own hands and actively	Engelsk

	respond, create boundaries and build strength and resilience together.	
Ellen Marie Jensen med Hege Merete Somby	Educating for Justice, Educating for Transformation: Continuing Education in a Post-Commission Norway Section 27.3 of the Norwegian Truth and Reconciliation's final report Kunnskap og kompetanse (Knowledge and Competence) underscores education as a prerequisite for reconciliation. Follow-up documents also argue that in order for Norway to meet its obligations in national and international legal frameworks, concrete measures must be developed at all levels of society in order to increase knowledge and competence about Sámi history, culture, languages, and rights. These documents also highlight the critical role of institutions in promoting and strengthening continuing education for the majority population – such that Norwegian society better understands its own history, particularly the state's policy of Norwegianization and its enduring effects. In other words, reconciliation must move beyond targeted efforts to strengthen competence within Sámi communities. It requires a long-term, transformational approach in which education serves as a foundation. Drawing on approaches and experiences from three trans- and interdisciplinary programs offered by the Sámi University of Applied sciences, the presentation promotes the critical importance of continuing education in Sámi studies – not only to fulfill the obligations of the Norwegian national curricula, but also to support the societal transformation necessary to address past and ongoing injustices stemming from colonial policies. Finally, I/we pose the central question: Who bears the responsibility for educating the majority society and culture? Should the onus for teaching the majority society on Sámi studies – and the history of Norwegian colonial policies – fall squarely on the Sámi	Engelsk

	people and our insitutions? Who carries the responsibility?	
Tove Mentsen Ness	Various forms of colonisation and discrimination processes are unfortunately common to Indigenous Peoples worldwide. In this article, the focus is the lived consequences of colonisation in the Norwegian part of Sápmi (the Sámi traditional lands), where systematic state-imposed colonisation officially ended decades ago. Thus, based on a thematic analysis of qualitative in-depth interviews with 12 South Sámi aged 67–84, the aim was to examine how stories about hopes and worries for the future can shed light on how colonisation is experienced among older South Sámi today. The voices of these participants are important, as they can be considered triply muted, due to (a) ageism and (b) continued yet unconscious colonising practices against the Sámi in general and (c) against the South Sámi people in particular, a minority within the minority. Inspired by decolonising perspectives, this article reveals that older South Sámi are worried for the future, not only due to memories from the past but also their experiences with persisting colonial practices such as the ongoing enlargement of windmill parks and cabin areas in the midst of the winter pastures of the South Sámi reindeer herders. Hopefully, the time has come to finally put an end to colonial practices and take collective responsibility for creating a more just future for both coloniser and colonised. Similarly to the participants in this study, the report from the Truth and Reconciliation Commission also stresses issues such as loss of language, experience of racism, and reindeer husbandry being under pressure. This report may therefore be used as an important tool to ameliorate the conditions of the Sámi people if taken into consideration in the time to come.	Engelsk

Astri Dankertsen	Det sies ofte at en samisk familie inkluderer både de levende og de avdøde. I førkristne samiske samfunn var underverdenen ikke noe fjernt, langt borte fra de levendes verden, men snarere noe nært, som folk hadde nære relasjoner til i hverdagen (Hansen & Olsen, 2004). I INDHOME-prosjektet studerer vi boligpolitikk og urfolks hjembruk i Sápmi og Grønland. Denne presentasjonen er basert på kvalitative intervjuer og observasjoner av hjem på den norske siden av Sápmi. I INDHOME-prosjektet er vi inspirert av Gerald Vizenors (1999) survivance-begrep, der vi analyserer hjembruk som en form for kulturell overlevelse. Noen av deltakerne har flyttet langt bort fra sine forfedres hjemområder, mens andre bor på steder der de har bodd i generasjoner. De knytter livene sine til livene til de som har levd før dem. Historiene de forteller om hjemmet sitt, og menneskene, husene og landskapene de føler seg knyttet til, kan analyseres som måter å fortelle historier om samisk overlevelse på. Mens noen har mistet det samiske språket, tradisjonell kunnskap og kunnskap om fortiden sin, fortsetter de å bygge på relasjoner i tid og rom gjennom hverdagspraksiser som skaper og gjenskaper en følelse av tilhørighet.	Norsk
Grete Mehus	The history of the Norwegianization policy against the Sámi, the Indigenous people of Sápmi, (northern Norway, Sweden, Finland and northwest Russia) was about colonization, assimilation and discrimination from 1930 until 1980. Many Sámi lost their mother tongue and were disconnected from their culture and traditional ways of living, which resulted in historical trauma. Taking this into consideration, a nursing program with specific Sámi content was implemented in northern Sápmi four times since 1995. This article elaborates our experiences with developing programs and new national guidelines in Sámi nursing in Sápmi. We encourage more tertiary education institutions in Sápmi to offer Sámi nursing	Norsk

	programs with the above focus and recommend admission requirements that do not prolong the linguistic discrimination of Sámi students. Today, all Norwegian universities and colleges can draw up curricula for nursing programs with the particular aim of focusing on Sámi issues in nursing programs. ----- ----- This study is published in AlterNative in 2023: "The history of Sámi nursing education and the path toward regulations on a national guideline for Sámi nursing education in Norway" by Mehus,Hætta,Emaus and Okstad. https://doi.org/10.1177/11771801231168762	
Berit Frogner	Saajve – Stories, didactics and artistic practice in a South Saami preschool We are three researchers in this project: Professor Viktor Johansson and Dr. David Kroik, and Berit Frogner – PhD-student. The aim of this article-to-be is to explore how educators, children, architects and artists can work together to strengthen South Saami themes within the early childhood education institution. More precisely, it is about creating pedagogical approaches and spaces where Saami storytelling traditions and Saami languages become part of children's play through joint creative work. We study these spaces and approaches in the meeting between narrative traditions, children, educators, architects, artists, researchers and the preschool's indoor and outdoor environment. The scholarly work in the project is based on and done in collaboration with Saami artists and architects who are working on the interactive work in creating an outdoor area of a preschool with a division for Saami children. Methodologically and philosophically, the project is rooted in indigenous methodologies as it has developed in recent decades. Particular emphasis is placed on the narrative approaches of indigenous methodologies, both in the form of the	Engelsk

	children's and the teachers' stories in the encounter with the material space, each other, the artist and with the educators. A collectivist and collaborative way of looking at knowledge permeates the methodological approach. The artistic work is based on traditional Saami stories about the Saajve world and provides an opportunity for the children to walk between worlds in the preschool's outdoor environment in a playful way. The indigenous pedagogical and Sami language didactic orientation towards storytelling thus meets the artistic design and children's play in the presentation the project. In conclusion we suggest that artistic collaborations can generate knowledge that can be important for the work with Saami themes, outdoor environment, play and storytelling in early childhood education. We argue that these kinds of transdisciplinary collaborations contribute to the international research on language didactics and indigenous pedagogy where indigenous peoples' knowledge and ways of looking at the world are made part of the work of educational institutions where pedagogical practices involve counter-colonizing and decolonizing processes.	
David Kroik	A South Saami Language teacher identity Historically, the school system was a central institution in the colonization and Norwegianization of the Saami people, contributing to the marginalization of Indigenous languages and identities (Minde, 2005; The Truth and Reconciliation Commission in Norway, 2023). Today, education is increasingly recognized as a vital arena for language revitalization (Todal, 2018). While South Saami language instruction is available to children, the structural frameworks surrounding this education still bear traces of colonial legacies (Kroik, 2023). Against this backdrop, this paper explores the transition from pre-service to in-service teaching within the South Saami teacher education program at	Sørsamisk

	Nord University. Employing reflexive thematic analysis (Braun & Clarke, 2006, 2020), the study draws on longitudinal interview data from a South Saami teacher student, conducted before and after completing the Master's program. The analysis examines the motivations, expectations, and challenges faced by the participant, with particular attention to the use of South Saami as a language of instruction. The findings reveal tensions between the desire to revitalize the language and the practical constraints of teaching in a minority language context, including limited resources, institutional barriers (Vestheim & Sem, 2024), and emotional labor (Huss & Stångberg, 2018). The paper focusses on developments in Language Teacher Identity (LTI) (Barkhuizen, 2019), highlighting how an Indigenous language teacher identity is shaped by both personal commitment and systemic conditions. By foregrounding the lived experience of a South Saami teacher, this study contributes to a deeper understanding of Indigenous and South Saami LTI and the complexities of sustaining minority language in schools in Norway today.	
Anne Katrine Hundal sammen med Håkon Halber og Inger Johansen	Developing student teachers' competence on Saami content in the school subject Norwegian Anne Kathrine Hundal, Associate Professor, Nord university Haakon Halberg, Associate Professor, Nord university Inger Johansen, Assistant Professor, Nord university In this paper, we report on a project aimed at developing competence related to Saami content in the school topic Norwegian. Studies, as well as the Truth and Reconciliation Commission Report, show that both teachers, teacher educators and the population in general lack competence on Saami culture, history and presence (Lile 2011; Midtbøen et al. 2017; Holand & Haugan 2024; NIM 2022; Habbestad et al. 2025), and that there is a significant need to strengthen the education on Saami topics. The project is a tripartite cooperation	

	between teacher educators, teacher students and teachers at a university school. Through an exploratory approach, we have tried out several teaching plans with pupils in 7th grade based on a need to operationalize and concretize what Sami topics can and should be in schools outside the Sami-language management area. The activities consisted of reading South Saami fairy tales (Birkeland, 1986) in the traditional South Saami turf hut at campus Levanger, exploring South Saami language through bilingual picture books, learning local South Saami toponyms and other core terminology in South Saami and outdoor sensory exploration. The empirical data consists of observation notes, reflection texts and notes from conversations with the pupils' teachers. We found that the students' professional competence developed as they received training in teaching about a topic in which they felt they lacked competence. For the student teachers, the project served as an arena for "high-quality practice" where they could challenge themselves in the role of teacher in an authentic teaching context.	
Gry Ulrichsen og Lisa Bolin Lien	In this presentation, we examine how supervision in higher education can be practised in ways that challenge colonial forms of knowledge. Based on a lengthy supervision process between supervisor Gry and student Lisa, we reflect on supervision practices that can open up for care, ruptures and co-creation. Through experimental supervision formats – such as working with images, materials and silence – space was created for knowledge to be expressed in ways other than through verbal language and linear argumentation. This opened up the possibility of recognising that knowledge also resides in the body, memories, materials and relationships. In the paper presentation, we will discuss experiences with support in decolonial critic, and art-based and post-qualitative approaches. The concept of 'cruel optimism' is central to investigating how unconscious reproduction	Norsk

	through conventional, taken-for-granted forms of supervision can bind both students and supervisors to Eurocentric knowledge production in ‘colonial safe ethical spaces’. The paper is a contribution to the development of master's supervision as an ethically binding and decolonial practice, through a decentring of dominant forms of supervision in knowledge production.	
Torkel Rasmussen	Sámi Language Sociology research in the wake of TRC The Norwegian Truth and Reconciliation Commission has highlighted serious shortcomings in the implementation of Sámi- and Kven-language policies, identifying an “implementation gap” between legislation and practice. These findings confirm earlier sociolinguistic research, which has shown that insufficient legal and institutional guarantees for Sámi-language services and education have hindered both language development and the reversal of language shift. The Commission recommends improving the conditions for language revitalization through deliberate strategies that enhance people’s opportunities to learn and use Sámi and Kven. Language revitalization is a nationwide responsibility and must, among other things, ensure language education from kindergarten through higher education and adult learning. In 2024, the Norwegian Parliament incorporated the Language Revitalization Strategy into official by deciding how the report would be followed up. The parliament assigned an overall responsibility to the Ministry of Education, while municipalities and county municipalities hold the primary responsibility for implementation. This new policy framework poses both challenges and opportunities for sociolinguistic research. How can revitalization processes best be studied in societies where the explicit goal is language revival? One approach is to investigate how municipalities and counties manage their responsibilities, despite limited knowledge and capacity in this field. Action	Norsk

	research models offer a promising avenue, enabling researchers to identify stakeholders, establish dialogue, and provide guidance that strengthens local implementation. In my presentation I discuss how Sámi language sociology can develop new perspectives and methodologies for studying revitalization in the current political context, with particular attention to the role of researchers as active contributors to change. Doing this I will present briefly a research project plan that Sámi University of Applied Sciences has applied funding for from the Norwegian research council. In this plan we encourage Sámi stakeholders on the grassroots level and municipalities to cooperate with researchers to achieve a reverse of the language shift.	
Marianne Frisberg Larssen	This paper explores what I call the political mobilisation of “the sacred” in current land rights debates, particularly the debates on developing wind turbine industry in Finnmark. In my work I follow particularly one group called Sámi Osku- ja Eallinoaidnu, a Sámi belief and lifeview association, formed to work as a political agent to protect sacred landscapes. I ask: what strategies and narratives are employed by Sámi Osku- ja Eallinoaidnu, what do these narratives “do” and why is this happening now? Answering these questions, I draw on material from my own fieldwork and the areas I focus on is around Rástegáissá, the plan area for the Davvi wind project, Sieiddeduottar and Sieidi in Porsanger municipality where wind power projects are sketched up. In the analysis I try to unpack how the proposed wind turbine projects are perceived, through concepts such as desecration and iconoclasm and how Sámi narratives challenge and “disturb” the majority perspective, with these counter-narratives.	Norsk
Asbjørn Kolberg	Personal narratives in the South Saami newspaper Waren Sardne. The newspaper	Norsk

	Waren Sardne (1910–13, 1922–27) was a unique South Saami voice in a time of early Saami ethnopolitical manifestation and resistance against state reindeer herding legislation and assimilation policies. Waren Sardne and the so-called Sami column (1918–1928) in the Trondheim newspaper Dagsposten represented a South Saami public sphere for political and organizational discussions, news, and other material of common interest to the Saami people. In my presentation, I take a closer look at how Waren Sardne was also a channel for personal narratives and show how the newspaper functioned as a safe-space for Saami counter-narratives that would otherwise probably not have been published in the majority press.	
Brit Marie Hovland	Navigating the Educational Paradox. Sami Omittance and Oblivion 1889-1960 Maps are powerful storytellers. The history textbook map is not geography or a mere historical artefact, it is a nation building citizenry imperative conveyed. Reading an old Norwegian primary school history textbook from 1894, I stumbled across this coloured fold-out map “Noregr” the first one used in classroom all across Norway. The title alludes to the Norse era. The mapping of the nation mesmerized me with its two striking territorial exceptions to normal cartography: It included land lost centuries ago, whilst excluding as non-existent the northern part of Norway. Obviously, the ‘phantom limb’ propagated a key element of the textbook master narrative: a Norse golden age followed by centuries in unions and foreign rule, towards a promised national dawn. Hence the history textbook narrated the tale of the nation from origin to faith: Who are we, where do we come from, where are we going? Why then omit a fourth of the nation state territory in a textbook also taught to children in the unchartered part? The omission implied the exclusion of the region of Sapmi, its indigenous people and	Norsk

	minorities. The Sami history and culture were not mapped, nor part of the textbook's definition of the nation, 'our' history, 'our' politics or 'our' future. Omitted and oblivioned. The excluded territory corresponds to the "region of transition" defined in later state policies of assimilative Norwegianization of the Sami people and culture progressing from the 1890s. This uncharted omission is testament to a dark side of enlightenment, democratization and the Nordic one-school-for-all narrative. From the vantage point of this 1890s map, the institutionalized national master narrative and its school policies, the paper explores epistemological changes within history and citizenship education in Norway from the 'long 19th century' to a pivotal change around 1960. The mapping and the master narrative in history shows that it initially, explicitly aimed to fabricate nation-minded citizens and love of the fatherland. In the wake of the First and Second World Wars, international school experiments and revision initiatives coined history and citizenship education as key vehicles for other values - as enduring peace, human rights, and a new ideal of global "world-mindedness". The striking dichotomy to this tale of human rights, progress and equity is a persistent and lasting oblivion, omission and silencing of minorities and indigenous people - obviously not part of the "world-mindedness in mind". The emerging world-minded human rights discourses in curricular documents totally overlooked harsh assimilative Norwegianization. The analysis adds to the Norwegian Truth and Reconciliation Report (2023), further highlighting post-colonial silencing through educative tools. The paradox of contradictory ideals of human rights world-mindedness and harsh Norwegianization, is the nexus of the analysis.	
Mattis Danielsen	Public Health, Sami Cultural Heritage and Life Skills	

	Mattis Danielsen Place-based learning offers a meaningful approach to teaching Sami topics and perspectives. In Sami tradition, place and landscape hold a central role and are closely connected to ways of knowing, worldviews, and values. Through an ecocultural perspective, this form of learning promotes sustainability, relational understanding, and respect for nature's premises. When working with Sami children and youth, it is essential to understand cultural characteristics, social conditions, and ways of life, as well as what it means to belong to a minority. Sami culture is marked by circularity, impermanence, and a deep connection to nature—often in contrast to the structures of majority society. By using landscape and local history as a starting point, educators can build bridges between cultures and contribute to inclusive communities. Place-based learning also supports interdisciplinary themes such as public health and life skills in schools, by fostering secure identity development and positive self-understanding. Increased visibility and understanding of Sami culture among pupils and teachers can help dismantle barriers between majority and minority populations, laying the foundation for mutual respect and shared belonging.	
Johan Inge Greff	Abstract Guarkah mannem. Ádde mu. Dádjadit muv. Forstå meg. Sami cultural understanding and intercultural competence. Presenter: Johan Inge Greff Collaboration between NASAK and RVTS Øst and all crisis centers in the eastern region. 1.5 years of leadership development for leaders and middle managers at the region's crisis centers (Oslo, Østfold and Innlandet) in action skills in meetings with indigenous people. 50 hours. NASAK's contribution is 3 two-day modules. Purpose: This course has been developed to strengthen the	Norsk

	competence of managers and employees at crisis centers in meeting with clients/users with a Sami background. The purpose is to ensure a more equal and culturally sensitive service offering, which takes into account Sami culture, history and community life. The course will contribute to: Increased understanding of Sami culture and community life, emphasis on how historical traumas, language and identity can affect Sami children, women, men and families' encounters with the crisis center. Better communication and interaction, so that employees can meet Sami children, young people and adults with respect and security - and adapt conversations and measures to cultural needs and forms of communication. Develop culturally sensitive practice, where employees reflect on their own attitudes, power relations and privileges, by meeting Sami clients with recognition, humility and openness. Transfer value to work with other minority groups, by promoting an inclusive practice that recognizes diversity and individual experiences. The course will provide employees with tools and insight that strengthen their ability to meet Sami users in a safe, respectful and professionally sound manner - and contribute to ensuring that the shelter is experienced as a safe place for everyone.	
Håkon Hermanstrand	Voenehkh, Saami inhabitants in Norwegian villages in the 1800s. A microhistorical study of four settlements around the Inner-Trondheimsfjord. This is a presentation of a microhistorical study of four Saami families during the 1800s. In Saami they can be called voenehkh, village dwellers, since they lived in Norwegian villages. These four families lived in or close to the Saami areas of Fovsen-Njaarke, Aejrienvaerie, Skæhkere og Gaskelaante, as well as in the Norwegian region of Innherred. A central part of the study is the question of ethnicity, ethnic identity and organization of cultural differences. Their interactions with	Norsk

	Norwegians and Saami and their livelihoods are described in detail to shed light on this question. The voenehkh had the same livelihoods as Norwegians and Romani with an exception, the connection to Saami reindeer herding. The voenehkh interacted closely both with their Norwegian neighbours and other Saami, but these interactions followed different social norms. A central element in the interaction was the omnipresent knowledge of a person's ethnic identity. The study and presentation is an outcome of the project South Saami Memory Culture at Nord University/ Noerhte universiteete 2021 – 2025 financed by The Research Council of Norway.	
Morgan Oftedal	Lapp Bailiffs and the Incursion Theory of Saami Settlement in South Norway, 1894-1914 The incursion theory of Saami settlement (framrykkingsteorien) postulates that South Saami people only migrated into the southernmost parts of Saepmie in the 17th and 18th centuries, well after Norwegian and Swedish settlement. Introduced by historians in the late 1880s, the theory has greatly hampered South Saami land rights, particularly through court. However, by studying local testimony collected by the Norwegian Lapp Commission of 1889, it becomes clear that the incursion theory had no popular presence in South Norway prior to the control regime of South Saami reindeer husbandry, established in 1894 following the Commission's proposals. While rooted in legislation and decrees, the regime only became a reality through the actions of a handful of men: the Lapp bailiffs. Based on my PhD project about the Lapp bailiffs in South Norway, my paper will explore how bailiffs on the Norwegian side contributed to disseminating the incursion theory among the local population, applying a settler colonial framework.	Engelsk
Henrikke Ellingsen	«We Refuse to Continue Being Invisible to You ”: The Fosen Actions as Epistemic	Norsk

	Struggles Against the Coloniality of Silence By Henrikke Sæthre Ellingsen and Susanne Normann (OsloMet) Abstract: In February 2023, nineteen young activists from the Saami and environmental movements initiated one of the largest social protests in modern Norwegian history. This movement was sparked by a 2021 Supreme Court ruling that determined wind power development in Indigenous Saami winter pastures violated the human rights of South Saami reindeer herders in Fovsen Njaarke Sijte. The protests aimed to challenge the government's inaction after a prolonged delay of 500 days in addressing the ruling. The activists occupied the Ministry of Petroleum and Energy lobby in Oslo, Norway, before the protests developed into different actions throughout 2023. In this article, we analyze how the Fosen protests creatively confronted colonial power dynamics within the context of Norway's energy transition. Drawing on decolonial concepts such as epistemic disobedience, deep silence, and the coloniality of silence, we examine how these protests addressed the state's inaction following the 2021 Supreme Court ruling on the Fosen wind power development. Our findings demonstrate that the Fosen activists disrupted colonial narratives and redefined public discourse on justice in the Norwegian green transition. By occupying spaces of power and alternating between voice and silence, the Fosen activists challenged the dominant colonial epistemology and encouraged us to rethink justice in energy transitions. Therefore, we suggest that decolonial social struggles possess critical pedagogical value, offering insights for international climate justice movements pursuing more equitable and inclusive futures.	
Morten Haugen Både abstract og poster	Møter med samisk kultur i Håkon Evjenth's guttebøker fra 1930-åra. Håkon Evjenth (1894-1951) var en populær og skoledannende barnebokforfatter i sin tid.	Norsk

	Hans debuterte med barneboka 'Tre på to og to på fire' (Gyldendal forlag, 1934). I foredraget sees hans bøker inn i en kontekst av barnelitteraturen i samtida, og viser hvordan samer og samisk kultur ble presentert for norske barn i en kontekst av belærende underholdning.	
Helen Murray and Duane Long	Presenters: Helen Margaret Murray, NTNU and Duane Long, University of Ulster Title: Comparative Perspectives on Minority Language Signage in Saepmie and the Gaeltacht Abstract: This presentation outlines the design and preliminary findings of a comparative study examining minority language signage in four settlements: two in Saepmie (Norway), and two in the Gaeltacht (Irish speaking) region of northwestern Ireland. The study focuses on the presence and visibility of minority languages in public spaces, specifically in signage on municipal buildings and private businesses. It investigates the extent to which signage is bilingual or solely in the minority language, and where the minority language appears independently. Initial findings indicate notable differences between the two regions. In the Gaeltacht, Irish is more widely used on signage, including a greater number of signs in Irish only, compared to Saami language signs in Saepmie. These observations may provide insight into how language visibility reflects broader sociolinguistic dynamics and policy implementation. The presentation concludes by exploring the pedagogical implications of these findings. In particular, we consider how minority language signage can serve as a tool for language revitalization and learning, and its potential role in reconciliation processes in Norway.	Engelsk

Poster Nord konferansen

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Anne Marie Holand og Kåre Haugan	Indigenous knowledge is a term used to highlight a diversity of knowledge systems and traditions that form an important part of indigenous peoples' ways of life, communities, and identity. Within the South Sámi culture, harvesting and utilization of wild-growing plants for nutritional, medicinal, and other purposes is deeply rooted in long-standing traditions. This indigenous knowledge is characterized by an experiential and location-based set of practices related to both plant and animal species. «The four great ones» are a term from Namdalen in Trøndelag that collectively refers to four central plants in the South Sámi food tradition: angelica (faatna), sorrel (jåamoe), alpine snow thistle (jaarja), and great bellflower (kåale). In this study, two South Sámi cultural bearers were interviewed, providing extensive insights into these plants. The interview data were analyzed using thematic analysis. The interviews revealed that these plants have been used both as food and medicine and emphasized an understanding of how and when plants are harvested. Sustainability awareness, such as the practice of restricted harvesting, was found to be a key aspect of South Sámi cultural traditions. Our results show that there is a variation in how these plants are used, both within and between families, and this knowledge is not static but is often developed through contemporary observations and experiences. Especially angelica has played a central role in the South Sámi food tradition, with all parts of the plant being used. The plants sorrel, alpine snow thistle, and great bellflower have been used as vegetables alongside meat and fish. Gampa, a boiled porridge made from “the four great ones”, is a traditional dish typically served with milk and sugar. These plants had to be harvested early in the year to avoid the accumulation of bitter substances. Angelica and sorrel, which contains vitamin C, have been used medicinally to prevent and counteract disease. Interview findings	
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	support that “the four great ones” provide a valuable framework for introducing topics such as botany, sustainability, and South Sámi culture in teaching.	
Henrik Berger sammen med Kine Johansen Trøen og Claudia Melis	Sámi perspectives in early childhood teacher education: a systematic analysis of learning outcomes at DMMH As part of the national DEMBRA initiative, the early childhood teacher education program at DMMH has launched a local subproject aimed at examining how Sámi themes and perspectives are formally integrated into the curriculum. Through a systematic document analysis of learning objectives and outcomes across all bachelor-level course plans, we investigate the institutional anchoring of Sámi content. Preliminary findings reveal notable variation across subjects and courses, with few explicit references to Sámi perspectives in the learning outcome descriptions. However, the analysis identifies five implicit categories where Sámi themes are addressed. The poster presents both quantitative and qualitative patterns in the material and offers a basis for discussion on the role of Sámi perspectives in early childhood teacher education, as well as a methodological approach to institutional self-assessment.	
Ingvill Åberg	The Network for Research and Teaching of Small Saami Languages (SAMLA) works in support of research and revitalization of small Saami languages, in the intersection between language research and language education. Small Saami languages have related histories and face similar (yet unique) challenges, and some challenges are different from the ones faced by larger minority languages. SAMLA gathers researchers from Finland, Sweden and Norway within the fields of South Saami, Lule Saami, Skolt Saami and Inari Saami. Through workshops, seminars and guest lectures SAMLA supports and advances cross-border and cross-disciplinary research and contributes to building more robust research communities within these fields. SAMLA	

	further supports professional development for teachers and emerging teachers of small Saami languages, as we believe the education and support of language teachers is crucial to revitalization. We provide a space for working and emerging teachers for meeting, storying, and sharing of experiences - both successes and challenges. We hold designated workshops for teachers to voice and compare institutional needs and concern and discuss possible solutions. Further, SAMLA supports professional learning through seminars and panel discussions with researchers both from the Nordics and internationally. The unique strength and ethical commitment of SAMLA is its close engagement with stakeholders: learners of South Saami, Lule Saami, Skolt Saami and Inari Saami. The ultimate goal for all SAMLA's activities is the benefit of language learners of these critically endangered indigenous languages in our Nordic region.	
Morten Haugen	Møter med samisk kultur i Håkon Evjenth's guttebøker fra 1930-åra. Håkon Evjenth (1894-1951) var en populær og skoledannende barnebokforfatter i sin tid. Hans debuterte med barneboka 'Tre på to og to på fire' (Gyldendal forlag, 1934). I foredraget sees hans bøker inn i en kontekst av barnelitteraturen i samtida, og viser hvordan samer og samisk kultur ble presentert for norske barn i en kontekst av belærende underholdning.	

I tillegg 4 keynotes og Camilla fra MiUN.

Kanskje vil Filip si noe? (Arran)

Keynotes:

Annika Pasanen: Ønsker sin keynote 15 eller 16 oktober (kommer til Levanger på ettermiddagen den 14)

Thomas Colbengtson:

Eva Marie Fjellheim:

Sergii Rudenko: Med på teams

Andre ønsker ad når fremlegg:

Morten Haugen: Deltar kun 15 og 16 oktober, så kan ikke ha fremlegg den 14 oktober.

Ellen Marie Jensen: Ønsker å presentere den 14 eller tidlig på den 15, da hun må dra tidlig for å dra tilbake pga andre oppgaver ved Samisk høyskole.

Andre som vil komme:

Anders Linga: Sametinget (stand ad interreg prosjekter, ønsker også litt taletid)