The Societal Dimensions of Sámi Research: The Production and Implementation of Knowledge in the High North

Relevance relative to the call for proposals
The project develops a novel approach to the study of the interconnections between academic knowledge and societal change. The aim is to examine how societal changes have affected the production of knowledge on the Sámi within the Nordic societies, and how changes in scientific discourses, in turn, may be observed in actual policies, rhetoric and practices towards the Sámi. In the project the term Sámi research includes research conducted both by Sámi researchers as well as by non-indigenous researchers. Multidisciplinary and comparative in nature, the objective of the research project is to examine research-society relationships in the High North from the 'Lappologist' era to the present. At this launching stage, the project will focus on research-society relationships in Finland, Sweden and Norway, but later on we wish to extend the project also to Russia, the fourth country comprising Sápmi. The project is launched by the research group The Societal Dimensions of Sámi Research (est. 2015) at TMU, to which many members of the project belong. For the proposed project, we have gathered an extended international research group, which consists of both established specialists and up-coming researchers working within the fields of history, museology, anthropology, archeology, cultural studies and political science. Further recruitment of young researchers is secured by one PhD project that will be applied for from TMU in 2019.

2. Aspects relating to the research project

Background and the status of knowledge
Recently, the scholarly gaze has been increasingly turned from the Indigenous object to researchers who study the Indigenous, and to the societal processes that have regulated the production of such knowledge in the past and the present (e.g. Tuck and Young 2012). This turn has contributed to an expanding body of 'research on research' within Indigenous and postcolonial studies internationally, and produced clusters of research in histories of scholarly disciplines such as anthropology and history of science. This notwithstanding, so far research on Sámi research has been really scarce. In particular, there are currently no transnational, comparative studies that would address the development and implementation of academic knowledge regarding the Sámi in the different Nordic countries, partly due to the linguistic borders that separate research done in Finland, Sweden, and Norway. To address this gap in scholarship, we have gathered an international and multidisciplinary group capable of crossing these borders and of carefully analysing the societal dimensions of Sámi research, a research field that has grown both in scholarly and societal significance over the past years.

Approaches, hypotheses and choice of method
This project aims to find out and chart, through concrete case studies, how societal circumstances and contexts have affected Sámi research in the Nordic countries, and conversely, how that research, in turn, has influenced the societal discourses of the Sámi. How, for instance, have different institutional, discursive and societal contexts have impacted upon the production of knowledge regarding the Sámi across time? And how has this academic knowledge actually impacted upon Sámi communities and their standing within the Nordic societies?

The project's point of departure is the complex interdependence between scholarly knowledge production and society. Especially within the humanities and social sciences, understanding of the profound interdependence between society and scholarly activities, or power and
knowledge, has largely replaced the positivist idea of research as an activity solely pursued to accumulate objective and non-biased knowledge, untainted by external influences. From this perspective, science and academic knowledge are seen increasingly as sets of concepts, practices, technologies, social and institutional relationships, values and ideologies that are embedded within a society, constitutive of that society, and hence worthy of critical study as such (Dear 2012; Foucault 2002; Gouyon 2014; Haraway 1988).

Accordingly, the ways in which power and societal relations are produced, reproduced and challenged through science have become increasingly central themes for scholars interested in the nature and role of scientific knowledge in contemporary societies. The close links between the production of academic knowledge and masculine, colonial and state power have received thorough academic attention (e.g. Said 1991 and 2000; Salter 2002), but also the monopoly of the state and of academic knowledge in producing truths and knowledge has been severely questioned, leading to a new emphasis upon the possibilities of decolonial research (e.g. Bhambra 2007; Mignolo 2000 and 2007; Sengupta and Ali 2011; Tufiwi-Smiti 1999). The interactions between the state, the scholarly and the societal are thus complex and multidirectional, and entail varying forms of indigenous agency, entanglement, appropriation, and adaptation (Sengupta and Ali 2011).

From a methodological point of view, understanding how societal dimensions are articulated in and through science, and how science, in turn, impacts upon the social, requires therefore detailed textual and empirical research that is attentive to the highly contextual and situated nature of the relationships between science and society (McGovern 1999; Sengunda and Ali 2011). Accordingly, alongside with conducting empirical and textual research on the project topic, we seek to develop conceptual and methodological approaches necessary for the analyses. In particular, we build on the idea that in order to study research critically, and to provide a politically and historically informed analysis of the ways in which the relationships between science and the society have been reconfigured over time and in different social, discursive and material contexts, there is a need to advance methods, concepts and approaches that allow for 'conjunctural analysis' (e.g. Hall et al 1978) of research texts as social texts that are both discursively situated and worldly (Said 1991: 3-5). This implies looking at the ways in which 'the micropolitics of context, subjectivity and struggle' as well as 'the macropolitics of global economic political systems and processes' (Mohanty 2003: 501) (or rather, the discourses articulated by the state) intersect in, and shape the range of voices and subject positions that are present in research.

Similarly, understanding the ways in which research impacts society requires attention to multiple different forces and developments that are conjured when academic knowledge is (or is not) applied in practice. Methodologically, this requires going through policy statements, committee reports, media, analysis of museum exhibitions, archives and collections. Our aim is to chart not only direct quotations of research, but also to identify individual or clusters of experts being heard as well as identify/reveal the discursive resources, the ways of speaking/writing of the Sámi, that originate from research being utilized in sources.

Building upon these methodological and theoretical premises, the proposed project examines the evolving relationships between scholarly knowledge production and society in the context of the Sámi in the Nordic countries. The central idea underlying this research is that in order to understand these relationships, it is important to study the complex societal conditions, which have framed the production of academic knowledge in different periods. For instance, we argue that in the case of Norway, raising academic interest in the Sámi in the latter half of the 19th century was strongly associated with Norwegian nation building, and with the more general shift from multi-culturalism
to social Darwinism. Furthermore, the national settlement with Sweden in 1905 generated a thorough mapping of pastoral activities on the Norwegian side of the border. Accordingly, until the Second World War, knowledge regarding the Sámi was produced largely by a small, but highly influential group of Norwegian clergymen. The context was nation building and a general Social-Darwinist worldview. The emerging image was one of a people bound to vanish in the wake of modernization and progress because of their racial characteristics and cultural inferiority. Scientific theories and presentations all confirmed this outline, be they ethnographic or medical contributions.

The ideological climate after the Second World War represented a change in national minority politics, but not necessarily in scientific practice. While the idea of ethnic assimilation as a national strategy was no longer valid, while some of the old scientific paradigms still existed within research. A more substantial change took place from the 1960s onwards as new scientific paradigms and the general educational revolution swept through Western universities. These changes contributed to the opening of the University of Tromsø (1972), the Nordic Sámi Research Institute in Kautokeino (1973) and the Sámi museum in Karasjok (1972) – all of them justified with references to the “Sámi minority situation”. On a discursive level, they brought in consistent demands that research conducted upon the Sámi should be relevant, above all, to the Sámi themselves, and that the Sámi should become the producers or co-producers, rather than mere objects, of such knowledge (e.g. Lehtola 2005).

The changes described above are usually associated with the birth of what is today known broadly as Sámi research, and with the related processes of decolonization of Academia and the rise of Indigenous research in general. Since then, the broad efforts to develop and promote Sámi research have resulted in the construction and institutionalization of a versatile and highly international community of researchers across Sweden, Finland and Norway and to the raise of new generations of researchers that are strongly linked to existing Sámi communities. Having said that, also the more general ‘arcticification’ of national and international politics and economy, and the corresponding demand, on behalf of the dominant society and international and global actors, for policy-relevant research-based knowledge regarding Arctic natural and human resources, has sharply increased academic and political interest regarding the Sámi.

Surprisingly, however, no consistent efforts to investigate the actual impact that the changes described above might have had upon the Sámi exist so far, neither in terms of production nor in terms of implementation of academic knowledge. Accordingly, we are particularly interested in examining how changes in scientific discourse may be observed in actual policies, rhetoric and practices employed by Nordic societies towards the Sámi, and in critically assessing whether, and to what extent, the paradigm change towards 'Sámi research' has succeeded in challenging hierarchic power relationships between the State and the Sámi.

Given the complexity of the relations between society and science, one of the main working hypotheses of this project is that while the degree of effect varies significantly from country to country, the “democratization” and “decolonization” of academic knowledge on the Sámi as a whole has had only limited social impact within the Nordic societies. This is evident already by the fact that the channels of influence vary from country to country, partly depending on the structural constraints and the political/academic culture of each polity. Moreover, it is noteworthy that Sámi voices continue to face challenges also within Academia. As for instance Kuokkanen (2007) eloquently argues, Sámi research promoting Indigenous methodologies and epistemologies is still struggling to gain legitimacy within the wider research community. Several forms of structural and discursive violence continue to place Indigenous voices in a disadvantage within the academic environment, as the concept of “Indigenous methodology” meet theoretical opposition. A hypothesis is put forward that such
positions of subalternity within the academia are paralleled by the actual societal impact - or lack of it - that Sámi research has had within each Nordic Society that we examine. Accordingly, it is the indications of this position that is of particular interest in our research.

3. Research plan, project management, organisation and cooperation
The general focus areas have been selected based on what we believe are some of the key institutions and key scholars with regard to Sámi knowledge production within the humanities and social sciences. The project leaders, located at the Tromsø University Museum, have experience on research administration and in the research field, as well as in tutoring. UiT comprises what is today the largest Nordic research milieu on Sámi and Indigenous issues. The other core institution, Giellagas at the University of Oulu, is the leading institution in Finland in the fields of Sámi cultures and languages.

The project is composed of researchers with varied backgrounds and methodologies to provide an arena cultivating dissonance and reflection. The multidisciplinary approach implies that a variety of theoretical, conceptual, and methodological approaches will be brought to the fore, which we believe promotes a more comprehensive understanding of knowledge production regarding the Sámi in the Nordic countries. The methods will include archival work, participant observations, interviews, as well as textual and discourse analysis.

The project is divided into three interlinked Working Packages (WPs). The WPs will be based on a cross-national comparative design, which will bring together our collective research on the societal implications of scholarly productions regarding the Sámi in a historic as well as a contemporary perspective.

WP 1, 'The Societal Dimensions of Research on the Sámi in Norway and Finland' builds a broader, historically and internationally comparative understanding of the ways in which the relationship between academic knowledge and society has transformed in the context of academic knowledge concerning the Sámi in Finland and Norway. Researchers include prof. Ivar Bjørklund (Social Anthropology, University of Tromsø), prof. Lars Ivar Hansen (Historian, University of Tromsø), PhD Laura Junka-Aikio (Politics and Cultural Studies, Giellagas Institute for Sámi Research), LL.M., lawyer Antti Aikio (Law, University of Lapland), prof. Veli-Pekka Lehtola (Cultural Historian, Giellagas Institute for Sámi Studies) and PhD Jukka Nyyssönen (Historian, University of Tromsø). Later, Dean of the Department of Social Sciences at the Sami University College, Dr. Solveig Joks has joined the WP and the project.

WP 2, 'Museums as Arenas for Production and Dissemination of Knowledge on Sámi Cultures, Societies and Identities', examines how the relationships between scholarly knowledge production and society have changed in the context of Nordic museums, and whether and how these changes have impacted upon the societal discourses surrounding the Sámi. This WP brings together research communities working in museums and academic institutions in Finland, Norway and Sweden. The main researchers include prof. Trude Fonneland (Cultural Studies, University of Tromsø), curator Dikka Storm (Human Geography, University of Tromsø), PhD Catrline Baglo (Archaeology, University of Tromsø), curator Eva Silvén (Cultural Studies, Nordiska Museet), PhD Silje Opdahl Mathisen (Cultural Studies, University of Oslo) and Dr. Tiina Aikäs, (Archaeology, University of Oulu). After the sending and evaluation of the application, WP2 has been joined by associate professor Rossella Ragazzi (TMU, UiT), Dr. Marit Myrvoll (Várdobáiki Sámi Centre) and professor Marina Kuropjatnik (Department of Cultural Anthropology and Ethnic Sociology, St. Petersburg State University).
WP 3, ‘Nordic Media as a Field for Negotiating Scholarly Knowledge on the Sámi’ explores how academic knowledge on Sámi issues, is articulated, transformed or omitted in the Nordic media. The aim is to identify the contexts and the priorities of the media regarding the presentation and utilization of Sámi research. We further discuss how this mediation lay bearings upon the focus and results of the researchers and the public understanding of the texts and images of Sámi pasts and presents. Researchers working within this package include prof. Trude Fonneland, prof. Anni-Siiri Länsman (Giellagas), prof. Terttu Kortelainen (information studies, University of Oulu) and assoc. prof. Coppélia Cocq (HUMlab, Umeå University).

The network of researchers involved in this project has already started working together. The first research project workshop was held in Tromsø in December 2016 and the second in May 2017. The core researchers of the three WPs will convene for a further shared workshops during the project. Each researcher will closely collaborate with an extended team of researchers. These extended teams will meet once a year, in addition to which the goup will convene in two common project workshops which addresses shared theoretical and methodological questions. This research-design will facilitate field-based multidisciplinary collaboration on the separate case studies and lead to field-informed comparative analysis and theory building.

WP 1: The Societal Dimensions of Research on the Sámi: Cases of Norway and Finland

WP 1 examines how the relationships between the society and academic knowledge concerning the Sámi have evolved over time in two largely different Nordic societies: Finland and Norway. The primary aim is to trace and compare the various political, societal, discursive and material turns that have impacted upon the development of academic knowledge regarding the Sámi in each country, and to analyse how research, in turn, has impacted upon the viability of Sámi communities and their interfaces with the dominant society. Examples of the former are found in the development of the welfare state policy after the WWII, while the latter could be judicial research done in the 1980’s generating fundamental changes in the national perceptions of Sámi rights.

Professor Veli-Pekka Lehtola studies how the perspective of Sámi research started to change in Finland in 1960s, when at first the North Finnish researchers, e.g. historians, made Lapland their focus of study, using new methodologies in archaeology and in historical research in the the Research Center of Northern Finland (Pohjois-Suomen tutkimuslaitos) at the University of Oulu. The first educated Sámi scholars started to emphasize alternative approaches and perspectives regarding Sámi matters. This was especially reflected during the establishment of the Nordic Sámi Institute in Kautokeino, Norway, in which the Sámi from Finland also had a prominent role. Using published literature, the minutes of both the Research Center of Northern Finland and the Sámi Institute, as well as discussion about their purposes and role in Northern research, Lehtola will discuss the ways in which the changes of perspectives were received and how they were debated in connection to earlier academic research on the Sámi.

Professor Ivar Bjørklund analyses Norwegian government-initiated research regarding Sámi pastoral activities from the mid-nineteenth century to the present. Former ethnographic undertakings focused on the herdsmen themselves, their lifestyles and whereabouts. After the WWII, research turned into a domain for the natural sciences with their concern for pasture conditions, animal welfare and meat production. This transformation probably reflects a shift of focus from farming interests, foreign politics and national borders to the social democratic
PhD Jukka Nyyssönen and PhD Laura Junka-Aikio examine how historical and societal developments in Finland and Norway are reflected in more confined debates surrounding the production and implementation of knowledge. In the first article, Nyyssönen compares how societal discourses make themselves audible in Sámi Research in Finland and Norway through the study of ethnographical and historical studies on the Sámi from the 1920s to the 1950s as acts of power of definition. What kind of Sámi identities were built and subject positions were given to different actors and what kind of political implications do these carry? In the second article Nyyssönen will compare the knowledge production in and the implementation of knowledge through governmental committee reports produced in Finland and in Norway. Because of the corporativist connection to the state structures, aspects of power are blatant in the committee institution. Using available archival sources in Finland and in Norway, committees working on Sámi policies between 1940s and 1990s are studied.

PhD, researcher Laura Junka-Aikio will analyse developments within Sámi research in Finland since the 1990s, when Sámi politics in Finland became increasingly institutionalized. Drawing on cultural and political theory, she will examine the different ways in which Sáminess is understood in contemporary research, and how changes, tensions and variation in academic representations of Sáminess relate to the broader conjuncture of political, societal and discursive forces within which contemporary contemporary knowledge on the Sámi is being produced and implemented. Junka-Aikio will contribute to the project three peer-reviewed articles, one of which will approach these questions from the perspective of legal research and Indigenous rights, and which will be co-authored together with Sámi Law Scholar Antti Aikio.

**WP 2: Museums as Arenas for Production and Dissemination of Knowledge on Sámi Cultures, Societies and Identities**

The experience of being objects of research represented in museum displays and collections is a central aspect of Sámi history across all the Nordic countries. While museums have traditionally been seen as value-free and neutral sites of objective knowledge, recent critical examination has repositioned the museum as a social institution; moreover, one which creates rather than merely reflects knowledge (Merriman, 1999; Hooper-Greenhill 1992).

Taking a close look at research produced in the context of museums, the aim of this WP is to examine whether, and how, larger societal changes within Nordic societies, including the ongoing paradigm shift towards research conducted by the Sámi themselves, have impacted upon the relationships between Museums and Sámi communities. Central questions framing the subprojects include: What kind of knowledge on the Sámi have Nordic and Sámi museums produced and displayed in the past and in the present? What kinds of roles have they played within the political and societal life of Nordic societies and among the Sámi themselves? (see Bjørklund, Brantenberg, Eidheim 2002, 2012). How have external factors, pressures and demands influenced the ways in which research on the Sámi has been conducted in the context of museums?

The museums studied within this working package are 1) Tromsø Museum – the University Museum, the Arctic University of Norway; 2) Nordiska Museet in Sweden; and 3) four newly established museums Várdobáiki Sámi Centre, Árran LuleSámi Centre, Äjtte Swedish
Mountain- and Sámi museum, and Siida Finnish Sámi National Museum. The four Sámi museum institutions contribute in particular with crucial insights on how Sámi research and identities produced at museums are negotiated locally. Tromsø Museum was established in 1872, and is a central institution for research about Sámi culture and history. Nordiska Museet was founded in 1873 and is today the largest cultural history museum in Sweden. These museums were shaped during a time of racial beliefs as well as of sharp exploitation of northern resources. Both contain important collections of Sámi artefacts and have produced and displayed quite a few exhibitions on Sámi culture and history since the late nineteenth century. Our analyses of the knowledge and representations produced in these two institutions will focus on the work of three of these institutions’ researchers: Just Qvigstad (1853-1957), Ørnulf Vorren (1916-2007) and Ernst Manker (1893-1972), each of whom was an expert on Sámi language and/or ethnography. While these researchers are often presented as academics within a so called Lappologist orientation, we ask in which ways did the societal context influence their research methodologically and theoretically (Hansen 1992). How were these influences reflected in the museums’ displays of Sámi culture? (Silvén 2012; Storm 2010).

This working package will explore how knowledge and representations of the Sámi produced and disseminated by Tromsø Museum and by the Nordiska Museet are reflected and further elaborated in and by the new Sámi museum institutions (Silvén 2012; Mathisen Opdahl 2014). What kind of stories and artefacts prevail and which research discourses are present? Are there any national differences in their display of Sámi culture and to what extent do these institutions relate to indigenous museums worldwide? The potential outcomes of this research are manifold: 1: to generate new knowledge on the ways current research, representations, collections, and archives produced by museums impact upon, and are implemented within Sámi communities and the surrounding societies. 2: a better understanding of how the artefacts are collected, studied and displayed in national and Sámi museums may provide new insights into how Sámi cultural expressions have been shaped and changed over time. 3: we wish to explore the gendered aspects and implications of the research and representations in museums. How is research, collections and displays used to reinforce, challenge or negotiate new and old Sámi femininities and masculinities? (Moore 1988, Green 2007).

**Responsible:** Trude Fonneland with Dikka Storm, Cathrine Baglo, Eva Silvén, Tiina Äikäs and Silje Opdahl Mathisen.

**WP 3 Nordic Media as a Field for Negotiating Scholarly Knowledge on the Sámi**

The focus of this WP is on Nordic Medias as arenas that provide both avenues for enhanced awareness of Sámi issues and instruments that people employ in engaging in such issues. Nordic Medias are multi-vocal and inclusive fields, into which Sámi voices and scholarly knowledge on the Sámi have been integrated in varying degrees. Lately, online presence has become an ever-more common demand also in research contexts. Researchers are encouraged by employers and funders to circulate their research results and knowledges through various media channels. When articulated, the rationale behind this activity is frequently to disseminate broadly and to open for (local) public feedback and participation, and ultimately to justify the research. Thus, it involves not only output of results, but also shaping of public opinion. The WP will study Nordic media and academic online presence as arenas for dissemination and channeling of scholarly knowledge on the Sámi. A mapping of local mediascapes will be a prerequisite for the research to be conducted in our project. We explore what differences can be traced in this type of coverage between the Nordic countries. Which segments of knowledge production are favored, which are excluded? How do images and discourses circulate and (re-)produce certain notions about Sámi ways and cultures? Further,
we aim to gain insights into how media’s images and discourses have affected researchers’ focus and results, and thus the disseminated understandings of Sámi pasts and presents (see Ginsburg 1991, 2002). In addition, we seek to highlight what kind of consequences these media generated discourses and images have had for the Sámi communities.

The WP contains two sub-projects; the first one aims to investigate the implications that the new media landscape has on the redefinition of knowledge production and expertise in Sámi contexts. The Internet and consequently digital and mobile technologies are often perceived as democratizing due to their availability, interactivity, low cost and ease of use. The web indeed encourages participation and enables more people to collectively engage in the opening of public debate in political, social and cultural spheres. It has also become easier for Internet users to create their own tools, apps, websites, etc. Recently, initiatives from Sámi communities have multiplied on social media and through digital technologies, for instance for promoting and strengthening the Sámi languages and for expressing protests. The production and transmission of knowledge through the use of new technologies open for a vernacular authority (Goldstein 2015) to expand and assign new actors the role of experts (Rainie and Wellman 2012). We will investigate how relationships between scholars – i.e., the “experts” in the era of the printed word – and community members – i.e. “lay experts” that gain authority in the digital age – are changing and, more concretely, influencing how research is designed and conducted. This will be achieved through the analysis of social media networks and the study of how recent research projects on Sámi issues have been designed and conducted in relation to Sámi communities. This will be analyzed in a contemporary context with the backdrop of discourses of decolonization, restituation, repatriation and Indigenous methodologies (responsible assoc. prof. Coppélie Coq, HumLab, University of Umeå and prof. Trude Fonneland, Tromsø Museum, UiT).

The second sub-project concerns social scientific research concerning the Sámi, its media visibility and related debates/commentaries in the media. University lecturers Dr. Anni-Siiri Länsman and Dr. Terttu Kortelainen (University of Oulu) will focus on the circulation of scholarly knowledge production concerning new concepts, such as the “non-status Sámi”, in the contexts of both academic discussion and other societal discussion. How does a new concept attract attention, is diffused in different contexts and used by actors representing varied societal interest groups and discussions and how it is employed in the argumentation in media debates and in different kinds of web contexts. Our aim is to explore which are the central media and sites where the knowledge production concerning Sámi issues is distributed, negotiated and debated.

Budget (see the electronic grant application form)

4. Key perspectives and compliance with the strategic documents

Compliance with the strategic documents
UiT – The Arctic University of Norway has comparative advantages in respect to Sámi and Indigenous studies, and comprises what is today the largest Nordic research milieu on Sámi and Indigenous issues. The planned international workshop/conferences places the project in line with UiT’s strategy for internationalization.

Relevance and societal significance
At the time of the rise of Indigenous politics globally, the Sámi and the Arctic are receiving increasing attention in Finland, Sweden and Norway. By addressing the power/knowledge nexus in the context of Sámi research and by asking how research on the Sámi is entangled with broader processes taking place within the Nordic societies, this project will produce
genuinely new knowledge concerning the Sámi and their relationship to the dominant society. Such knowledge will carry high policy relevance and it will be important also from the perspective of informed public debate on the Sámi and their standing within the Nordic societies. The project will improve dialogue between Sámi researchers in different countries and foster exchange between Sámi researchers and the broader academic community concerned with Indigenous studies and the High North. Given their character as ‘research on research’, the publications generated through this project will also answer to the increasing demand for academic research that would be useful also for the purposes of higher education.

Environmental impact
No major effects (negative or positive) on the external environment will result from the project as such.

Ethical perspectives
The project has a clear ethical relevance concerning the political and moral questions of contemporary society. Ethics will be adhered to in all areas of research, as well as in written and oral presentations of the research results. The entire research team will continually discuss emerging ethical issues with each other, ensuring that the research setup and process complies with the guidelines of NESH (Den nasjonale forskningsetiske komité for humaniora og samfunnsfag) and NSD (Norsk samfunnsvitenskapelig datatjeneste) in Norway.

Gender issues (Recruitment of women, gender balance and gender perspectives)
The research group is gender balanced. The network of expertise related to the project has a great majority of female researchers. Researchers will be sensitive to gender issues during their fieldwork and in their analyses. The project is concerned with how research, collections and displays are used to reinforce, challenge or negotiate new and old Sámi femininities and masculinities.

5. Dissemination and communication of results
Dissemination plan (see the electronic grant application form)

Communication with users
The project outcomes will be published in two peer-reviewed anthologies published by highly ranked international publishers. In addition, project members will seek opportunities to publish individual articles in national and international scholarly journals. The members of the research team will take an active role at disseminating research results to the general audiences through national and international media, paying particular attention to Sámi language media serving Sámi communities across the Nordic countries. A travelling exhibition, including both textual and visual material, and designed for an easy set-up in different institutional and museum spaces relevant for the project, will be planned in collaboration with our partners in Sámi and Nordic museums.

References


