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NORTH SÁMI IN NORWAY

ELDIA Case-Specific Report

By Marko MARJOMAA

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Table of Contents

Table of Contents	II
Foreword	VI
List of Abbreviations	VIII
List of Tables and Figures	IX
List of place names in North Sámi and Norwegian	XI
1 Introduction: What ELDIA is about	12
2 Sociohistory	14
2.1 Introduction	14
2.2 Sociohistorical and Linguistic Contexts	19
2.2.1 The context of the investigated language community	19
2.2.2 Territorial and political context	21
2.2.3 Cultural context	24
2.3 Demographic context	28
2.3.1 Statistics and basic demographic information	28
2.3.1.1 Relevant Sources of Information on North Sámi Speakers	28
2.3.1.2 The geographical areas of existing information	30
2.3.1.3 Demographic development	31
2.3.1.4 Language and ethnicity in statistics	32
2.3.1.5 Number of North Sámi speakers and information on language skills	33
2.3.2 Assessment of the criteria that form the basis of existing information	36
2.3.1.6 Age structure of the North Sámi area	36
2.3.1.7 Gender	39
2.3.1.8 Birth rate	39
2.3.1.9 Mixed marriages	40
2.3.1.10 Administrative units and the North Sámi	40
2.3.3 Basic shortcomings of existing demographic data	42
2.4 Language and minority policies in practice	43
2.4.1 General context of language-political practices	43
2.4.1.1 Attitudes of the minority and majority towards each other	43
2.4.1.2 Attitudes towards the language	44
2.4.1.3 Level of education among the Sámi	44
2.4.2 Standardisation of the minority language	44
2.4.3 Language use in different domains	45
2.4.3.1 Newspapers	45
2.4.3.2 Television and radio	45

2.4.3.3	Periodicals.....	46
2.4.3.4	Literature and media for children and youth	47
2.4.3.5	Films.....	47
2.4.3.6	Theatre	48
2.4.3.7	Popular music	48
2.4.3.8	Internet	49
2.4.3.9	Pre-school	50
2.4.3.10	School	50
2.4.3.11	Higher education	52
2.4.3.12	Administration	52
2.4.3.13	Religion	52
2.4.3.14	Intra-group communication.....	53
2.4.3.15	Communication between ethnic groups	53
2.4.4	Identity-connected language-political behaviour.....	53
2.4.5	Gender aspects of everyday language policies	53
2.4.5.1	Mixed marriages	53
2.4.5.2	Gender patterns.....	54
2.5	Languages in contact and language maintenance	54
2.5.1	Genealogical background of North Sámi	54
2.5.2	Major differences between North Sámi and Norwegian	55
2.5.3	Sociological background.....	57
2.5.4	Monolingualism, bilingualism and multilingualism.....	57
2.5.4.1	Changes in the dominance relations	57
2.5.4.2	Command of languages	58
2.5.5	Results of the language contact.....	59
2.6	Summary	60
3	3. Data sampling and methods.....	62
3.1	Introduction: Fieldwork and data collection.....	62
3.1.1	Fieldworkers.....	62
3.1.2	Mail survey.....	62
3.1.3	Interviews	63
3.2	Sample survey	63
3.2.1	The structure of the minority speaker questionnaire	63
3.2.2	Minority language speaker survey	65
3.2.2.1	Data collecting mode	65
3.2.2.2	Target population, sampling frame and sample size	66
3.2.2.3	Response rate and survey outcome	66
3.2.3	The structure of the control group questionnaire	67
3.2.4	Evaluation of the MinLg and CG questionnaires.....	67
3.2.5	Control group survey	68
3.2.5.1	Data collecting mode	68
3.2.5.2	Target population, sampling frame and sample size	68
3.2.5.3	Response rate and survey outcome	68

3.3	Individual interviews	69
3.3.1	Target population	69
3.3.2	Selecting and contacting interviewees	69
3.3.3	Background information form	69
3.3.4	Recording device(s)	70
3.3.5	Interview template	70
3.3.6	Interview descriptions.....	72
3.4	Focus group interviews	74
3.4.1	Focus group interviews with MinLG speakers	74
3.4.1.1	Target population	74
3.4.1.2	Selecting and contacting interviewees	75
3.4.1.3	Background information form	75
3.4.1.4	Recording device(s).....	75
3.4.1.5	Interview template	75
3.4.1.6	Interview descriptions	76
3.4.2	Focus group interviews with CG representatives	80
3.4.2.1	Target population	80
3.4.2.2	Selecting and contacting interviewees	80
3.4.2.3	Recording device(s).....	80
3.4.2.4	Interview template	80
3.4.2.5	Interview descriptions	82
3.5	Sociodemographic distributions	83
3.6	Principles underlying ELDIA analyses	84
3.6.1	Minority languages as part of multilingualism in modern societies	84
3.6.2	The operational goal of ELDIA.....	85
3.6.3	Defining and measuring language vitality.....	86
3.6.4	Practical procedures in the data analyses.....	89
3.6.5	Analyses conducted on survey questionnaire data	89
3.6.6	Analyses conducted on interview data	90
3.6.7	Case-specific comments on data and data analyses	92
4	New data on legislation, media, education, language use and interaction.....	96
4.1	Legal and Institutional Analysis.....	96
4.2	Media Analysis	98
4.3	Sociolinguistic Analysis of Survey and Interview Findings	101
4.3.1	Language Use & Interaction.....	101
4.3.1.1	Mother tongue	101
	Interviews: Mother tongue	103
	Control Group	104
	Comparing the results of the MinLg and Control Group.....	104
	Summary: Mother tongue.....	104
4.3.1.2	Cross- and intra-generational language use	105
	Cross-generational language use	105
	Interviews: Language use with grandparents	106

Interviews: Language use with parents.....	106
Interviews: Language use with parents.....	107
Intra-generational language use	109
Summary: Cross- and intra-generational language use	114
4.3.1.3 Self-reported language competence	114
Summary: Self-reported language competence	124
4.3.1.4 Domain specific language use.....	124
Summary: Domain specific language use.....	133
4.3.1.5 Languages and the labour market	133
Summary: Languages and the labour market	140
4.3.1.6 Language maintenance.....	140
Summary: Language maintenance.....	143
4.3.1.7 Support and prohibition of language use	143
Summary: Support and prohibition of language use	147
4.3.1.8 Language attitudes	147
Summary: Language attitudes	166
4.3.1.9 Multilingualism issues.....	167
4.3.2 Legislation	168
4.3.2.1 Support and prohibition of language use	168
Summary: Support and prohibition of language use	172
4.3.2.2 Existence of legal texts in North Sámi.....	172
4.3.2.3 Education and law	173
4.3.2.4 Interview results concerning legislation	174
4.3.3 Media	174
Summary: Media.....	184
4.3.4 Education	184
4.3.4.1 Language acquisition	185
4.3.4.2 Language of education	185
4.3.4.3 Sámi languages as a teaching subject.....	187
4.3.4.4 Interview results of MinLg about education.....	187
5 Case-Specific Language Vitality Barometer	189
5.1 Capacity	191
5.2 Opportunity	193
5.3 Desire	194
5.4 Language products.....	195
5.5 The vitality of MinLg	196
6 6. Conclusions.....	198
References.....	199
Annex 1: Policy recommendations	209
Annex 2: MinLg and CG questionnaires for North Sámi	210

Foreword

The ELDIA project's Case-Specific Report on the North Sámi of Norway considers the situation of the North Sámi in the North Sámi speaking region of the administrative area for the Sámi language in Norway¹.

The structure of the Case-Specific Report (CSR) follows the centrally planned design for Case-Specific Reports in the ELDIA project to ensure maximum comparability. ELDIA's internal decision-making body, the Steering Committee, is responsible for heading the project and its direction. The Case-Specific Reports were designed by the Tartu ELDIA team, including **Kadri Koreinik**, **Kristiina Praakli**, **Helle Metslang** and **Karl Pajusalu**. The main manual used for data analysis during Work Package 5 in the project (data analysis) was written by **Eva Kühhirt** and **Anneli Sarhimaa**. One of the project's guiding principles was that all case-specific reports adhere to the guidelines.

At the University of Oulu, three minority languages were studied in the ELDIA project: Kven (by Anna-Kaisa Räisänen), Meänkieli (Laura Arola, Elina Kangas & Minna Pelkonen) and North Sámi (by Marko Marjomaa). The leader of the Oulu team during most of the project's run time was **Helena Sulkala**. Every case specific study in the ELDIA project included a minority language mail survey, a control group mail survey, and interviews for both groups.

As part of ELDIA, this report is the result of dedicated work by numerous individuals. The practical planning of the North Sámi Case study was done by **Marko Marjomaa** and the planning of the Norwegian control group survey was done in co-operation by Marko Marjomaa and **Anna-Kaisa Räisänen** (lead author of the Case-Specific Report on Kven in Norway). The minority language fieldwork was conducted by Marko Marjomaa and **Ellen Oddveig Hætta**. The focus group interview with the Norwegian control group was conducted by Anna-Kaisa Räisänen and **Philipp Konzett**. The minority language interview material was transcribed by Marko Marjomaa and **Sierge Rasmus** and the Norwegian control group interview material was transcribed by **Merethe Eidstø Kristiansen**. The questionnaire scanning process was mainly performed by **Riikka Kolehmainen**. The data from the minority language survey was entered into a statistical programme file by **Anu Alanko**. **Kari Djerf** and **Antti Mattila** provided their statistical expertise on the survey data. The data analyses was conducted and summaries and results of the minority language survey written by Marko Marjomaa. The data analyses of the Norwegian control group survey were conducted and summarised by **Minna Pelkonen**.

The final text was written by the main author and responsible researcher, Marko Marjomaa, with the exception of the following sections: Section III/6 authored by Anneli Sarhimaa and Eva Kühhirt

¹ The ELDIA project also included addresses from the municipality of Porsángu, which belongs to the administrative area for the Sámi language. However, due to a sampling failure by the company from whom the addresses were ordered, addresses from Porsángu were not delivered. The company later provided a new set of addresses including Porsángu, and they were used in an internet survey launched at the beginning of January 2013. The results were not yet available when writing this report.

(Chapter 3.6.7 by Marko Marjomaa); Section (IV/1) Legal and Institutional Analysis written by **Sia Spiliopoulou Åkermark**, based on the institutional analysis conducted by **Petra Granholm**; and the media analysis chapter (IV/2), written by **Reetta Toivanen**, based on the empirical study by **Mari Keränen**. The North Sámi and Norwegian versions of this Case Specific Report will be prepared and published online for a larger non-specialist audience.

Acknowledgements: The research team would like to thank the minority language and control group respondents who took the time and effort to fill out the very long and detailed questionnaire forms and return them to us. We would also like to express our gratitude to the interviewees, whose invaluable input is apparent in the pages of this report. We would like to thank all of those volunteers and colleagues from Norway and Finland who have helped us during the project. We would also like to thank our colleagues in ELDIA, at the University of Oulu and at the Giellagas Institute at the University of Oulu. Our gratitude goes also to our patient families and friends, who have supported us throughout the ELDIA project.

List of Abbreviations

In alphabetical order

AG	age group
CG	control group (non-Sámi-speakers)
CSR	Case-specific report
FG	focus group
II	individual interview
MajLg	majority language (in this study Norwegian)
MinLg	minority language (in this study North Sámi)
Q	question

List of Tables and Figures

Table 1. Size of the Sámi population: Sámi speakers by county in the censuses of 1910, 1930, 1950 and 1970.	31
Table 2. Identity of persons in the counties of Norlánda, Romsa and Finnmárku in the census of 1970.	32
Table 3. Share of respondents who reported to understand, speak, read or write very good or good North Sámi, Lule Sámi and South Sámi speakers (Ravna 2000: 22).	33
Table 4. Language skills in the administrative area for the Sámi language and the other municipalities of the North Sámi area outside the administrative area for the Sámilanguage (Ravna 2000: 22–23).	33
Table 5. The number and distribution of registered voters in different constituencies in Sámediggi election 2009 (SSB 2010b. Sámi statistihkka 2010: 33).	34
Table 6. Population on 1 st January, births, migration and population growth in the SED area (SSB 2010b: 36).	37
Table 7. Size of the population living in Sámegiela hálddašanguovlu (SGH) (SSB 2010d).	41
Table 8. Minority language survey outcome (both North Sámi and Norwegian language versions).	67
Table 9. Control group survey outcome.	69
Table 10. Individual interviews of the MinLg.	74
Table 11. Focus group interviews of the MinLg.	79
Table 12. Gender distribution of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.	83
Table 13. Age distribution of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.	83
Table 14. Educational level of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.	84
Table 15. Category tagging of discourse phenomena	91
Table 17. Use of North Sámi with older and younger siblings in childhood and now of the MinLg.	111
Table 18. Understanding other languages in MinLg. Numbers are absolute numbers.	120
Table 19. Speaking other languages in MinLg. Numbers are absolute numbers.	120
Table 20. Reading other languages in MinLg. Numbers are absolute numbers.	120
Table 21. Writing other languages in MinLg. Numbers are absolute numbers.	120
Table 22. Characteristics of North Sámi (MinLg) (Oulu Q45).	158
Table 23. Characteristics of Norwegian (MinLg) (Oulu Q47).	159
Table 24. Characteristics of Kven/Finnish (MinLg) (Oulu Q48).	160
Table 25. Characteristics of English (MinLg) (Oulu Q49).	161
Table 26. Characteristics of North Sámi (CG) (Q27).	163
Table 27. Characteristics of Norwegian (CG) (Q25).	164
Table 28. Characteristics of Kven/Finnish (CG) (Q28).	165
Table 29. Characteristics of English (CG) (Q28).	166
Table 30. Media which were used in Norwegian every day by the majorities of both respondent groups.	181
Table 31. Five daily most used media in English for MinLg and CG.	183
Figure 1. The administrative area for the Sámi Language.	17
Figure 2. Map of the Sámi languages and their main dialect areas.	18
Figure 3. Sámi flag.	25
Figure 4. Map of the the SED areas.	30
Figure 5. Sámediggi election constituencies in Norway (SSB 2010b. Sámi statistihkka 2010: 123).	34
Figure 6. The number of persons entitled to vote in Sámediggi elections 2009 in different municipalities. (SSB 2010b. Sámi statistihkka 2010: 125).	35
Figure 7. Population pyramid of Norway in 2007.	38
Figure 8. Population pyramid of the SED area in 2007.	38
Figure 9. Population pyramid of the SED area in 1990.	39
Figure 11. Cross-generational language use of MinLg.	109
Figure 12. Intra-generational language use of MinLg.	113
Figure 13. Levels of language skills of MinLg for North Sámi.	116
Figure 14. Levels of language skills of MinLg for Norwegian.	116

Figure 15. Levels of language skills of MinLg for Kven/Finnish.....	117
Figure 16. Levels of language skills of MinLg for English.	118
Figure 17. Levels of language skills of MinLg for German.	118
Figure 18. Levels of language skills of MinLg for French.	119
Figure 19. Levels of language skills of MinLg for Spanish.	119
Figure 20. Level of language skills of Norwegian Control Group for Norwegian.....	122
Figure 21. Level of language skills of Norwegian Control Group for English.	122
Figure 22. Level of language skills of Norwegian Control Group for German.	123
Figure 23. Level of language skills of Norwegian Control Group for French.	123
Figure 24. Level of language skills of Norwegian Control Group for Spanish.....	124
Figure 25. Domain specific use of North Sámi in the administrative area of the Sámi language (MinLg).....	127
Figure 26. Domain specific use of Norwegian in the administrative area of the Sámi language (MinLg).	128
Figure 27. Domain specific use of Kven/Finnish in the administrative area of the Sámi language (MinLg).	129
Figure 28. Domain specific use English in the administrative area of the Sámi language (MinLg).....	130
Figure 29. Domain specific use of Norwegian for the control group.....	132
Figure 30. Domain specific use of English for the control group.	133
Figure 31. Views of the minority language group about North Sámi in the labour market.	136
Figure 32. Views of the control group about North Sámi in the labour market.....	137
Figure 33. Views of the minority language group about Norwegian in the labour market.....	137
Figure 34. Views of the control group about Norwegian in the labour market.	138
Figure 35. Views of the minority language group about English in the labour market.	138
Figure 36. Views of the control group about English in the labour market.....	139
Figure 37. Views of the minority language group about Kven/Finnish in labour market.....	139
Figure 38. Views of the Control Group about Kven/Finnish in labour market.	140
Figure 39. Statements about the future of languages (Q40) – MinLg survey.....	156
Figure 40. Statements about the future of languages (Q24) – CG survey.	156
Figure 41. Legislation: Support and prohibition of the use of North Sámi (MinLg).	170
Figure 42. Legislation: Support and prohibition of the use of North Sámi and Kven/Finnish (CG).	171
Figure 43. Use of media in North Sámi (MinLg).....	176
Figure 44. Use of media in Norwegian (MinLg).	177
Figure 45. Use of media in Kven/Finnish (MinLg).	178
Figure 46. Use of media in Kven/Finnish presented in absolute numbers (MinLg).....	178
Figure 47. Use of media in English (MinLg)	179
Figure 48. Use of media in Norwegian (CG).....	182
Figure 49. Use of media in English (CG).....	183
Figure 50. Case-specific barometer results of the North Sámi for the administrative area for the Sámi language in Norway.....	191

List of place names in North Sámi and Norwegian

North Sámi

Áltá

Báhčaveaijohka

Buođggát

Čáhcesuolu

Deatnu

Girkonjárga

Guovdageaidnu

Ivguvuotna

Karášjohka

Leavdnja

Návuotna

Njávdán

Porsáŋgu

Ráisa

Várggat

Várjjat

Norwegian

Alta

Pasvik

Bugøynes

Vadsø

Tana

Kirkenes

Kautokeino

Lyngenfjorden

Karasjok

Lakselv

Kvænangen

Neiden

Porsanger

Nordreisa

Vardø

Varanger

1 Introduction: What ELDIA is about

ELDIA (European Language Diversity for All) is an interdisciplinary research project for re-conceptualizing, promoting and re-evaluating individual and societal multilingualism. Empirical research was conducted with selected multilingual communities, who cover almost the entire spectrum of the different political and socioeconomic circumstances of linguistic minorities in Europe. The communities investigated speak endangered, and often only recently literarised, minority languages (e.g. Karelian, Veps, Seto) or languages with a vigorous standard variety (e.g. Hungarian). Included are both autochthonous (e.g. Meänkieli/Tornedal Finnish speakers) and indigenous minorities (e.g. Sámi), and more recent migrant groups (such as the Estonians in Germany and Finland). All these minority languages belong to the Finno-Ugric language family which is seriously underrepresented in internationally accessible sociolinguistic literature. The results of the research project, however, will be generalisable beyond this internally highly diverse language group: they will also contribute to the study of multilingualism and the development of language policies in other multilingual contexts, both within and outside Europe.

The project provides

- more detailed knowledge about multilingualism and the interaction of languages in Europe, in the form of context analyses, case-specific and comparative reports, practical information and recommendations
- data and corpora for further research
- a means of communication and networking between researchers (workshops, publications, etc.)
- the European Language Vitality Barometer (EuLaViBar) – a checklist/handbook for policy-makers and other stakeholders.

The minority language (MinLg) in this Case-Specific Report (CSR) relates to North Sámi in the administrative area for Sámi languages of the North Sámi speaking area in Norway² and the control group (CG) includes all Norwegians except those who belong to other Sámi language, Kven or Finnish language communities. North Sámi is one of the nine present-day Sámi³ languages, which belong to the Finno-Ugric/Uralic language family. Sámi languages are spoken in four different countries: Russia, Norway, Finland and Sweden. Traditionally, the North Sámi language is spoken in the northern parts of Norway, Sweden and Finland, but due to migration North Sámi is also spoken outside the traditional speaking area. The estimated number of North Sámi speakers in Norway varies from 10 000 (Sammallahti 1998: 1) up to 20 000 (Rasmussen 2005: 58, Ravna 2000: 14). The Sámi constitute a small

² Porsángu was not included due to a failure by the company from whom the addresses were ordered.

³ Also spelled in English: Sami, Saami, Saamic, Samic, and the exonyms Lapp, Lappish and Lappic are also used. Nowadays, derivatives of the exonym *Lapp* are considered derogatory.

minority in a country which is linguistically fairly homogeneous. It has been estimated that over 90% of the inhabitants of Norway (population 1 April 2012: 5 002 942) have Norwegian as their mother tongue (Höglin 2002: 12).

The structure of this Case Specific Report follows the predefined structure of the case specific reports of the ELDIA-project. The CSR includes several chapters. The next chapter introduces the socio-historical and linguistic context of North Sámi; it is followed by chapters on methodology, findings from legal and media analysis, and findings from the surveys and interviews. The CSR is concluded by discussion and conclusions. Chapter 3.6 was authored by Anneli Sarhimaa and Eva Kühhirt (Johannes Gutenberg-Universität Mainz), except Chapter 3.6.7 which was authored by Marko Marjomaa, Chapters 4.1 and 4.2 were authored by Reetta Toivanen (University of Helsinki) and Sia Spiliopoulou Åkermark, respectively. The rest of the text was written by Marko Marjomaa (University of Oulu and Johannes-Gutenberg-Universität Mainz). The analysis of the CG data from Norway was conducted by Minna Pelkonen. Her analysis has been used as a source of information in sections which concern the control group.

ELDIA is funded by the 7th Framework Programme of the European Commission. Note that the views expressed in this research report are the sole responsibility of the authors and do not necessarily reflect the views of the European Commission.

More information about ELDIA can be found on the project website www.eldia-project.org. Our electronic publications can also be accessed directly at <http://phaidra.univie.ac.at/o:80789>.

2 Sociohistory

2.1 Introduction

The North Sámi language is one of the nine present-day Sámi languages (see Figure 2), which belong to the Finno-Ugric/Uralic family of languages. Sámi languages are spoken in four different countries: Russia, Norway, Finland and Sweden. Traditionally, the North Sámi language is spoken in the northern parts of Norway, Sweden and Finland, but due to migration North Sámi is also spoken outside the traditional speaking area. This case-specific report for the ELDIA project focuses on the situation of the North Sámi language in Norway.

The concepts used in this report are ‘Sámi’, ‘the Sámi’, ‘North Sámi’ and ‘the North Sámi’. The concept ‘Sámi’ signifies the Sámi language(s) in general and ‘the Sámi’ refers to the Sámi people in general. More specifically, ‘North Sámi’ signifies the North Sámi language and ‘the North Sámi’ refers to the North Sámi people. The place names in this report (see the list of place names on p. XI) are in North Sámi if the place name exists in North Sámi. This practice has been chosen because the majority of the places mentioned in this report are situated in the North Sámi language area.

The Sámi people were seen as a separate ethnic group in legislative terms as early as the 13th century, when the Sea Sámi people were given special rights concerning the use of land (Aarseth 2006: 3). *Lappekodisillen*, ‘The Lapp Codicil’⁴ of the year 1751 is an important document, because the state of Denmark-Norway and the state of Sweden acknowledge the existence of the Lappiske Nation, ‘Lappish Nation’ in the agreement (Pedersen 2008: 24–25). In the year 1848 the *Stortinget*, the Norwegian parliament discussed the *fornorskning* ‘Norwegianization’⁵ of the Sámi for the first time (Brenna 2005: 80). The debate on Sámi matters continued in the year 1854, when the *Stortinget* for the first time had a comprehensive discussion of the rights of the Sámi (Pedersen 1997: 117). These discussions attest that the Sámi were seen as a separate ethnic group.

The important event which made Sámi issues publicly known in Norway was the Áltá conflict which began in 1968. The conflict became more heated in 1978 when *Stortinget* decided to dam the river Áltá (Alta)⁶, which triggered heavy protests in the winter of 1981. Although the protests could not stop the project and the dam was finally built, the Áltá conflict was a turning point in Norwegian Sámi policy (Skogvang 2002: 21–22). As result of the new Sámi

⁴ *Lappekodisillen* ‘Lapp Codicil’ was an addendum to a border agreement of the Strömstad Treaty in 1751 between Denmark-Norway and Sweden (the latter, at the time, included Finland). *Lappekodisillen* recognised the right of the Sámi to freely cross the border as part of their seasonal migration of reindeer herding. (Pedersen 2008.)

⁵ *Fornorskning* ‘Norwegianization’ was an assimilation policy which aimed to assimilate the Sámi culturally and linguistically into ethnic Norwegian culture (Eira 2004: 57–58).

⁶ When the name is used for the first time in the text, the Norwegian form of the place name is given in brackets.

policy, *Sameloven*⁷ ‘the Sámi Act’ was ratified in the year 1987 and the *Sámediggi*, ‘the Sámi Parliament’ was established in 1989 (Skogvang 2002: 119–120).

The demographical situation in the North Sámi speaking area changed drastically in the 19th century. The Norwegian speaking population arrived at the coastal region Finnmark (Finnmark) around 1300 C.E., but the population remained fairly small. The great demographical change took place between 1835 and 1900, when ethnic Norwegians became the majority in large parts of the traditional North Sámi speaking area. (Pedersen 1999: 22–23.)

The oldest documents which possibly refer to the Sámi stem from ancient authors such as Tacitus; they did not have first-hand knowledge about the Sámi but mixed reality with legends and myths. More accurate information is derived from the neighbouring people of the Sámi. The story of Ohthere, which was written down in England around the year 890 C.E., is especially interesting, because Ohthere describes his own experiences of the Sámi (Aikio 1992: 62, 64). Gradually Norway, Sweden, Novgorod and later Russia became interested in the areas where the Sámi lived, and so laws and official papers began to document the existence of the Sámi as well. The *Historia Norvegiae*, from ca. 1170 C.E., mentions that Norwegians live as neighbours of the Sámi. The Sámi are also mentioned in the old Norse poem of Völunda in the Edda and in the Sagas of Norwegian Kings written down by Snorri Sturluson in the 13th century (Aikio 1992: 18, 64–70).

Today the study of the Sámi languages and cultures belongs to the research agenda of numerous institutions in the Nordic countries. The two main institutions for Sámi research in Norway are the Sámi allaskuvla ‘The Sámi University College’, and the Romssa Universitehta, ‘The University of Tromsø’. According to information from the Research Council of Norway (2008), research on the Sámi is also conducted in other smaller institutions or organisations where Sámi research is defined as belonging to the function of the institution. Research on the Sámi includes a wide variety of studies within the framework of different disciplines. Research at the Sámi allaskuvla focuses on the Sámi languages, culture, reindeer husbandry and other traditional livelihoods. Enquiry into the local, national and international law makes up an important segment of this research (Sámi allaskuvla 2010). Sámi dutkamiid guovddáš, ‘The Sámi Research Centre’ coordinates research into the Sámi, Sámi culture and Sámi languages at the Romssa Universitehta (Romssa Universitehta 2010a). Research into Sámi culture and the Sámi language also takes place in other countries, e.g., in Finland, in the Giellagas-institute and at the University of Oulu; as well as in Sweden, in the *Vaartoe – Centrum för Samisk forskning* ‘Vaartoe – Centre for Sami Research’ at the *Upmi Universitehta* ‘University of Umeå’.

The status of the Sámi has varied greatly in Norway’s history, and this will be discussed in this report. Today the Sámi have indigenous status in Norway, which was the first country to ratify International Labour Organisation (ILO) Convention No. 169 in 1990 (Skogvang 2002: 57). The government of Norway regularly reports on the implementation of ILO Convention

⁷ In North Sámi *Sámeláhka*.

No. 169 to the United Nations. Norway also ratified the European Charter for Regional or Minority Languages (ECRML) in 1993 and reports every three years on the implementation of the ECRML to the Committee of Experts under the European Charter for Regional or Minority Languages. The Framework Convention for the Protection of the National Minorities (FCNM) was ratified by Norway in 1999 and the reporting cycle takes place every five years.

In addition to the traditional Sámi-speaking area, which is indicated in Figure 2, North Sámi speakers now also live in other areas of Norway, due to migration. There are Sámi people living in the capital city region of Oslo, and it is estimated that they number 5000 (Seurujärvi-Kari 2005: 343) or even more (Sámi Instituhtta 2006). In addition, as Figure 2 shows, the traditional North Sámi speaking area also includes northern parts of Sweden and Finland. In Finland and Sweden as well, North Sámi speakers have migrated outside the traditional speaking area, especially to the capital city regions.

The position of the Sámediggi is central to Sámi related issues in Norway, and one of the most important tasks is to follow the Sámi language situation. The Sámediggi therefore has an obligation every fourth year to report to the Storting (the Norwegian parliament) on the Sámi language situation in Norway (Eira 2004: 52). The Sámediggi also observes the general situation of the Sámi in Norway.

During the creation of the Sámediggi, Sámi organisations participated in the process by sending their statements to the Department of Justice (Justisdepartementet) which was coordinating the planning (Aarseth 2006: 348–349). One of the key issues was to determine the *Sámegiela hálddašanguovlu*, the ‘administrative area for the Sámi Language’. During the discussions on the area of *Sámegiela hálddašanguovlu*, the recently established Sámediggi and other Sámi organisations were involved in the process (Aarseth 2006: 394). All the municipalities that belonged to the original *Sámegiela hálddašanguovlu* are located in the North Sámi speaking area. At the time the research was conducted, the *Sámegiela hálddašanguovlu* included the following municipalities (see Figure 1. The administrative area for the Sámi Language.):

- Kárášjohka (Karasjok), Guovdageaidnu (Kautokeino), Unjárga (Nesseby), Porsáŋgu (Porsanger) and Deatnu (Tana) in the county of Finnmark (Finnmark)
- Gáivuotna (Kåfjord) and Loabát (Lavangen) in the county of Romsa (Troms)
- Divtasvuodna [in Lule Sámi] (Divttasvuotna in North Sámi, Tysfjord in Norwegian) in the county of Norlánda (Nordland)
- Snåase [South Sámi form] (Snåsa) in the county of Nord-Trøndelag

(Forskrift om endring i forskrift til sameloven (lov 12. juni 1987 nr. 56) om forvaltningsområdet for samisk språk).



Figure 1. The administrative area for the Sámi Language.

The administrative area for the Sámi language has been coloured grey. Tysfjord and Snåsa did not belong to the speaking area of North Sámi and were not included in the survey.

(Source: Fornyings-, og administrasjons- og kirke departementet 2013.)

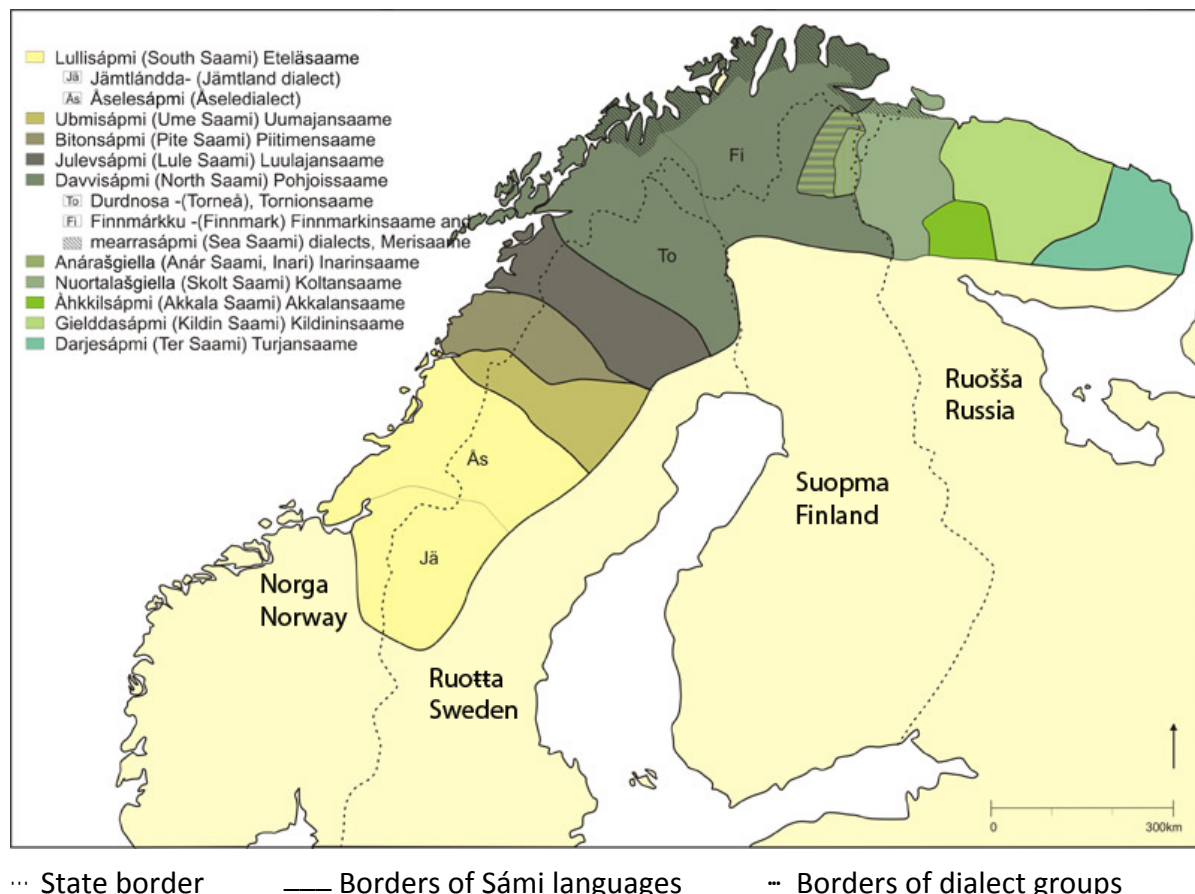


Figure 2. Map of the Sámi languages and their main dialect areas.

(Source: Sámi kultuvrra ensyklopediija 2010, names of the states added by Marko Marjomaa).

There are various acute topics in the research of Sámi, most of which are common to all Sámi languages. In the field of linguistics the following issues need more in-depth analysis: a) syntax, especially within the framework of modern linguistic theories; b) sociolinguistics, especially language preservation and bilingualism; c) the acquisition of North Sámi as a first and second language; d) language revitalisation; e) the use of new media and communication techniques and the use of North Sámi in these; f) North Sámi literature from the indigenous perspective; g) language as a conveyer of knowledge and bearer of culture and identity (The Research Council of Norway 2008).

In the field of culture and history the following topics call for more research: a) Sámi prehistory and history; b) the settlement history of North Sámi speakers, including their social organisation, use of resources, the settlement patterns and relationships to other population groups in various geographic regions; c) comparisons of culture between different Sámi regions, and between the Sámi people and other ethnic groups; d) conflict between “the traditional” and “the modern” within culture. The demographics of Sámi need more research in various aspects. Interesting topics for investigation include how to get as accurate a picture as possible of the speakers of North Sámi in general, as well as of different regions. Another interesting topic would involve obtaining information on marriages

between ethnic groups, and the relations between the Sámi people and other population groups. Family structure, education and the choice of profession amongst the North Sámi also need more study, as does the quality of life and living conditions. It is also important to obtain more information on issues related to childhood, for example, school, education, and language use among children. More research is needed on the building of modern Sámi society, including politics, the development of institutions and issues related to self-determination. More information is needed on gender related issues with regard to almost all the above questions (The Research Council of Norway 2008).

2.2 Sociohistorical and Linguistic Contexts

2.2.1 The context of the investigated language community

The majority language of Norway is Norwegian⁸ and the largest ethnic group are the ethnic Norwegians. In the traditional North Sámi language area, including the counties of Finnmark, Romsa and the northern part of Nordlândia, Norwegians are also in the majority. The exceptions are the municipalities of Guovdageaidnu, Kárášjohka, Deatnu and Unjárga, where the majority of the population over 18 years old are Sámi speakers and ethnically Sámi (Rasmussen 2005: Appendix 5.5). The municipalities of Porsángu and Gáivuotna also have a notable concentration of Sámi people (Magga Ole Henrik 2002: 10). Due to internal migration North Sámi speakers also live outside the traditional North Sámi area, for example, in Oslo. There are no specific numbers available, but according to estimations there are thousands of North Sámi speakers living outside the traditional North Sámi area (Sámi Instituhtta 2006).

The easternmost part of Finnmark has traditionally been populated by the Skolt Sámi. Today the Skolt Sámi language in Norway is nearly (Magga Ole Henrik 2002: 9) if not totally extinct (Sammallahti 1998: 31); most of the remaining speakers live in Finland. In addition to the Sámi, Northern Norway is home to another Finno-Ugric minority, the Kvens (discussed in detail in Räisänen & Kunnas [forthcoming]). The main Kven language area includes the following areas in the northern parts of the county of Romsa: Ivguvuotna (Lyngenfjorden), Ráisa (Nordreisa) and Návuotna (Kvænangen). The Kven area in the county of Finnmark includes Áltá, Porsángu (Porsanger), Leavdnja (Lakselv) and Deatnu. In eastern Finnmark, the Kven area includes Čáhcesuolu (Vadsø) and Várggat (Vardø) in North Várjjat (Varanger), and Buodggát (Bugøynes), Njávdán (Neiden), Girkonjárga (Kirkenes) and Báhpaveaijohka (Pasvik) in South Várjjat (Varanger) (Lindgren 1993:20). Before the Norwegianization period, North Sámi speakers were commonly multilingual and, for example in Norway, could speak both Norwegian and Kven. However, Norwegianization changed the situation so that multilingualism was no longer common (Lindgren 2005: 150).

⁸ According to the law *Lov om målbruk i offentlig teneste* 'the Language Usage Act' Norwegian has two official written forms *Bokmål* and *Nynorsk*.

In recent decades migration to Norway has also brought new language and ethnic groups to the main North Sámi area. According to the website of the Statistisk sentralbyrå, 'Statistics Norway' (SSB 2010a), the largest groups of immigrants in Norway, as of 1st January in 2010, come from Poland, Sweden, Germany and Iraq. However, the situation is not similar in every part of Norway. For example, in Finnmark, which is the central North Sámi area, the largest immigrant groups in the years 1998–2006 came from Finland and Russia (Norut Alta 2010).

The heritage language of the North Sámi people is North Sámi, although not all ethnic North Sámi people can still speak it. It has been estimated that there are 25,000 people who understand at least one of the Sámi languages, and that there are 23,000 speakers of the different Sámi languages living in Norway (Ravna 2000: 18). The number of North Sámi speakers is estimated to be 20,000 (Rasmussen 2005: 58), while the whole Sámi population in Norway probably numbers 50,000–65,000 (Nordisk samekonvensjon 'Nordic Saami Convention' 2005: 120). The vehicular language in communication with Norwegian speakers is Norwegian, and in situations where one of the speakers does not speak Sámi, the conversation is easily turned into Norwegian (Eira 2004: 139). Norwegian is also used as the vehicular language with the speakers of other Sámi languages, if they speak Norwegian or Swedish but do not speak North Sámi (Cathey 2009: 77–78).

As stated above, North Sámi is a legally recognised indigenous language in Norway. The ethnonym which North Sámi speakers use when referring to themselves is *sámi* (nominative singular) and *sámit* (nominative plural). The word *sápmelaš* (nominative singular) or *sápmelaččat* (nominative plural) are also used. Language in general is *giella* in North Sámi, and the Sámi language is *sámegiella*. A more specific term for North Sámi is *davvisámegiella* (*davvi* 'north, northern'). The entire area where Sámi people traditionally live, in Russia, Norway, Finland and Sweden, is called *Sápmi* in North Sámi language.

The present North Sámi literary language was officially taken into use in 1979; many literary languages had preceded it, and the adaptation of a new literary language also caused problems (Magga Tuomas 1999: 17). The same literary language, based on the Latin alphabet, is also used in Finland and Sweden (Sámi giellalávdegoddi 2010a). The literary language of North Sámi is not solely based on one dialect. Due to the dialectal differences within North Sámi, the relationship between the literary standard and the spoken dialects can cause problems for speakers of the different dialects when they use the language in writing.

Official Sámi policy in Norway has taken a positive direction in the past 20–30 years. Officially and legally the position of North Sámi is relatively good, although implementation of the law has encountered problems. The majority of Norwegians have positive attitudes towards the Sámi and Sámi language, at least at the level of principles (Berg 2001: 1–4, Marten 2007: 113–130). The status of the Sámi language among the Sámi is improving. Especially in the core North Sámi area attitudes are positive.

The establishment of *Sámediggi*, ‘the Sámi parliament’ can be seen as an official ending point to the Norwegianization policy. However, negative attitudes still exist towards the Sámi and the use of the Sámi language (Magga & Skutnabb-Kangas 2003: 38). This can be seen, for example, in recent acts of vandalism against signs with Sámi place names. The present-day negative attitudes can be regarded a result of the Norwegianization which took place in Norway from the mid-19th century to the 20th century. The aim of Norwegianization was to assimilate the Sámi people culturally and linguistically⁹ into Norwegian culture (Eira 2004: 57–58). The influence of this period can still be seen in the negative attitudes of some Norwegians towards the Sámi people and language, and Norwegianization still affects the way some Sámi people think, for instance making them reluctant to use the Sámi language in public.

Differences in the minority status caused friction between the Sámi and the Kven, especially in the 1990s; the Kvens saw the indigenous status of the Sámi as a threat to their own emancipation (Anttonen 1999: 363–396).

2.2.2 Territorial and political context

The traditional North Sámi speaking area is geographically the largest speaking area of the Sámi languages, as can be seen in Figure 2. It stretches in Norway from Girkonjárga, in the eastern part of the county of Finnmark, to Ofuohtá, in the County of Nordland. North Sámi is also spoken in the inner parts of Finnmark (see Figure 2). The traditional speaking area includes also the four northernmost municipalities in Finland and areas to the northeast of Váhčir/Jiellevárri (in Swedish Gällivare) in Sweden. Earlier the North Sámi speaking area continued further to the east, as far as the Fisher Peninsula in Russia.

The North Sámi language can be divided into three main dialect groups, which are *Mearrasámegiella*, ‘Sea Sámi’, *Finnmarkku suopmanat*, ‘Finnmark dialects’ and *Durdnosa suopmanat*, ‘Torne dialects’ (Sammallahti 1998: 9).

The following summary of the history of Norway is based on the book *Grunntrek i norsk historie fra vikingtid til våre dager*, ‘Basic facts about Norwegian History from Viking Times to our Days’ by Danielsen, Dyrvik, Grønlie, Helle and Hovland (1992). The kingdom of Norway began to evolve gradually in the Viking Age. Between 1397 and 1521 Norway was a part of the Kalmar Union¹⁰, and from 1536 to 1814 Norway was closely connected to Denmark. When Denmark-Norway was defeated in 1814 in the Napoleonic wars, and Norway was ceded to Sweden in the Treaty of Kiel in 1814, Sweden and Norway formed a loose state union, wherein Norway was permitted to maintain its own constitution. The union with Sweden was dissolved in 1905. Norway remained neutral during World War I and claimed its

⁹ Methods used in assimilation were quite harsh. For example, the Land Sales Legislation of 1902 prohibited the sale of land to people lacking proficiency in Norwegian (Brenna 2005: 82).

¹⁰ The Kalmar Union was a Scandinavian union that joined the kingdoms of Norway, Sweden, and Denmark under the rule of a single monarch.

neutrality again during World War II, but was occupied by German forces from 9th April 1940 until 8th May, 1945. Norway is currently a constitutional monarchy.

The union with Denmark had a profound impact on the Norwegian language situation. Old Norse (or the Old/Middle Norwegian language forms descending directly from it) was spoken and used as an official written language as early as 991 until Danish replaced it as the standard written language during the fifteenth and the sixteenth centuries. The Danish written language and orthography were then used in Norway up to the year 1885 when Nynorsk was officially declared equal to Danish (Skjerdingsstad 2003: 63–64). Today the Norwegian language has two official literary standards: Nynorsk ('New Norwegian') and Bokmål ('book language'). Nynorsk was created by Ivar Aasen in the mid-19th century, on the basis of spoken Norwegian dialects. At approximately the same time, Knud Knudsen developed the basis for Bokmål, a Norwegian adaptation of the Danish written language.

As mentioned earlier, the concept *Lappiske Nation* 'Lappish Nation' was used in Lappekodisillen in 1751, and included the Sámi in Denmark-Norway and Sweden (Pedersen 2008: 24–25). The Sámi were seen as a distinct ethnic group as opposed to ethnic Norwegians and Swedes. Lappekodisillen was important to the Sámi, because it recognised the right of the Sámi to freely cross the border as part of their seasonal migration of reindeer herding between Denmark-Norway and Sweden (which at that time included Finland). However, the situation changed when, in 1852, the border between Norway and Finland (part of Imperial Russia 1809–1917) was closed. This made the traditional seasonal migration of the reindeer herders impossible and forced them to move to Sweden, where the borders were still open to Norway and Finland. However, in 1889 the border between Sweden and Finland was also closed, and reindeer herders began to migrate eastwards to Finland and southwards in Sweden (Solbakk John T. 2006: 60–61).

The Norwegian Parliament (Stortinget) discussed the Norwegianization (*fornorskning*) of the Sámi for the first time in 1848 (Brenna 2005: 80). The discussion of Sámi matters continued in 1854 when the Stortinget held the first comprehensive discussion of the rights of the Sámi (Pedersen 1997: 117). These discussions demonstrate that the Sámi were seen as a separate ethnic group in Norway.

The Sámi became politically active in the early 20th century and established ethnic organisations. The first associations were founded in the South Sámi area. Several Sámi organisations were also set up in 1911 in the County of Finnmark, which is located in the North Sámi speaking area. However, the problem with the Sámi organisations was that they did not live particularly long (Hætta 2007: 61–63).

After World War II more liberal views on human rights affected the Sámi policy in Norway. Several committees focusing on Sámi matters were established and Sámi issues were investigated. The establishment of the Sámediggi in 1989 and the ratification of ILO Convention No. 169 in the year 1990 can be seen as culmination points of the change in Norwegian Sámi policy. The former process, especially, played an important role in getting

the Sámi involved in decision making on Sámi issues in Norwegian society. It is also noteworthy that the Sámi participated in the creation process of the Sámediggi (Aarseth 2006: 348–349).

The ratification of ILO Convention No. 169 was an important event for the Sámi, because by ratifying the convention Norway acknowledged their indigenous status. The implementation of provisions is monitored by reports which the government of Norway sends every year to the ILO Committee of Experts on the Application of Conventions and Recommendations.

Norway later ratified two important international charters concerning the minorities, namely the European Charter for Regional or Minority Languages (ECRML) in 1993 and the Framework Convention for the Protection of the National Minorities (FCNM) in 1999. The state itself can define which minorities and languages are covered by these treaties. The European Charter for Regional or Minority Languages in Norway covers Sámi, the Kven language (territorial minority language) and Romanes and Romany languages (non-territorial minority languages) (Norway 2008). In Norway the Framework Convention for the Protection of the National Minorities covers Jews, Kvens, Roma/Gypsies, the Romani people/Travellers and the “Forest Finns” (*skogfinn*, people of Finnish descent living in southern Norway) (Ministry of Government Administration, Reform and Church Affairs 2010: 4). The Sámi meet the criteria of the convention requirements, but the Sámediggi stated that the Sámi did not wish to be covered by Norway’s policies towards national minorities, since Sámi rights pursuant to ILO Convention No. 169 go beyond those of the Framework Convention (Norway 2001: 4).

The implementation of the treaties mentioned above are monitored by reporting. The implementation of the European Charter for Regional or Minority Languages is reported every third year and reporting cycle for the Framework Convention for the Protection of the National Minorities takes place every five years.

The *Sámiráđđi*, ‘the Sámi Council’ is a non-governmental organisation formed by Sámi member organisations from Finland, Russia, Norway and Sweden. The *Sámiráđđi* was established in 1956 and until 1992, its name was *Davviriikkaid sámiráđđi*, ‘Nordic Saami Council’. The name was changed to *Sámiráđđi* in 1992, when the first Sámi member organisation from Russia was accepted as member. Since 1989 the *Sámiráđđi* has had an advisory status in the United Nations, which means that *Sámiráđđi* can take part in indigenous related meetings and processes inside the UN (Gaski & Kappfjell 2002: 21–22). The *Sámiráđđi* particularly participated in the work concerned with ILO Convention No. 169 in the UN Working Group on Issues Concerning Indigenous Peoples.

Contrary to their relatively good global visibility, the North Sámi of Norway are missing from some central European documents but are mentioned in others. The North Sámi language is mentioned in the section reports and surveys of Finland and Sweden included in the

Euromosaic reports¹¹, but there is no Euromosaic report on Norway, although the reports *Saami in Finland* and *Saami in Sweden* mention that North Sámi is also spoken in Norway (Euromosaic report 2010). The reason for the lack of a report on Norway is that Norway is not a member of the European Union, but the North Sámi language has been mentioned in the Charter for Regional or Minority Languages, not only in reference to Norway, but also Sweden and Finland. Norway has also submitted four periodical reports to the Secretary General of the Council of Europe. These reports comprise information on the constitutional and administrative structure of Norway as well as demographical data, economic data and information on minorities. Most of the reports are dedicated to the way Norway has been able to fulfil the provisions of the European Charter for Regional or Minority Languages (Council of Europe 2010).

2.2.3 Cultural context

The North Sámis have many cultural symbols, which distinguish the group from the majority Norwegian culture. The *duodji*, ‘traditional handicrafts’ made of natural materials of the environs of the Sámi is typical of the North Sámi and the Sámi cultures in general. Typical handicrafts made of wood are for example, sleds and boats. Reindeer antlers are used, for example, in knife handles and lasso rings. Root yarns are used as the raw material for baskets and leather is used in various garments (Hætta 1994: 74–75).

The traditional way of presenting music for the North Sámi is to *juoigat*, to yoik. A traditional *yoik* is monophonic vocal music and it differs distinctively from the music of the surrounding majority culture (Hætta 1994: 70–72). The *gákti*, the Sámi coat, is one of the most visible and perhaps best known symbols of the North Sámi culture. It is not exclusive to the North Sámi, however, and other Sámi groups have their own coat fashions (Lehtola 1997: 10). The *goahti*, a Sámi tent, is also associated with the Sámi people. All these cultural symbols are very old and have gained their present-day position gradually over several centuries.

Probably most widely known cultural symbol is *gákti*, the Sámi coat. Its form and decoration signifies the area the wearer of the *gákti* comes from. The *gákti* is still worn by some individuals even in everyday life and many people use it in festivities (Hætta 1994: 76–82). The form of *gákti* has changed over the years and is still changing. There are modern versions of *gákti* and clothes which have features of Sámi culture, such as adornments.

Reindeer husbandry is associated with the Sámi, because in the reindeer pasture area reindeer herders are exclusively the Sámi.¹² Reindeer husbandry is not only a source of livelihood, but also an important part of North Sámi culture, and Sámi culture in general.

¹¹ The *Euromosaic* Reports were commissioned by the European Union to provide detailed information on the regional and minority language groups of the European Union.

¹² Reindeer herding within the reindeer pasture area is in principle exclusively Sámi. Non-Sámi and Sámi may herd reindeer within the so-called “concession areas” south of the reindeer pastures.

The Sámi flag (see Figure 3. Sámi flag.) was designed by the Sámi artist Astrid Båhl, and has, since its official introduction by the Nordic Sámi Conference in Åre on the 15th of August 1986, been representative of all Sámi people living in Norway, Sweden, Finland and Russia (Solbakk John T. 2006:15).



**Figure 3. Sámi flag.
(Sámiráđđi 2013)**

Flag days, and the use of the Sámi flag in Norway, are regulated by the *Forskrift om bruk av det samiske flagget* 'Regulation on the use of Sámi flag'. The common flag days for all Sámi in Norway, Sweden, Finland and Russia are the following: 6 February (Sámi national day), 2 March (the new Sámi parliament in Finland was established 1996), Lady Day/Annunciation (a traditional Sámi holiday), St. John's day (Midsummer), 9 August (International Day of Indigenous Peoples), 15 August (the inauguration day of the Sámi flag), 18 August (the Sámi Council was formed in 1956), 26 August (the Sámi parliament in Sweden was established 1993), 9 October (the Sámi Parliament in Norway was established 1989), 9 November (the law establishing the Sámi parliament was passed in 1973 in Finland), 15 November (the birthday of Isak Saba, the author of the Sámi national anthem).

The Sámi people also have a common national anthem as well, *Sámi soga lávlla* 'Song of the Sámi People'. It is based on a poem written by Isak Saba (1875–1921) in 1906. The Sámi Conference in 1986 adopted the poem as the Sámis' common national anthem, and the melody composed by Arne Sørli was adopted as the official anthem at the Sámi Conference in 1992 (Sámediggi 2005).

Some of the existing cultural symbols of the North Sámi are connected to the traditional way of life, and have been continued, for instance, in the handicrafts and the *gákti*. New symbols have also been adopted, such as the flag and the national anthem.

Today the major religion among North Sámi speakers is Christianity. The largest Christian community in Norway is *Den Norske Kirke*, the Lutheran state church of Norway.

Laestadianism, the Christian religious revival movement within the Lutheran church has had an important position among the North Sámi, although it seems to be losing ground

especially among younger people. The founder of the movement, Lars Levi Laestadius (1746–1832), a clergyman in Swedish Lapland, was Sámi himself on his mother's side, which helped him in his work among the Sámi people (Hætta 1994: 45–47). Although Laestadius had received his education in Swedish and served the Church of Sweden, he mainly used Sámi and Finnish, the vernaculars of his congregation, in his work. He also wrote in these languages. Laestadius's Sámi language capacity included, in addition to North Sámi, Pite Sámi, Lule Sámi and Ume Sámi. Due to differences in doctrinal opinion, Laestadianism split into several branches. Common to all these branches is the emphasis on the Lutheran doctrine of justification. Other important doctrinal features are the division between believers and unbelievers, and that every believer is entitled to give absolution. The strict moral demands of Laestadianism affected North Sámi society in many ways; for example, reindeer thefts and the use of alcohol were reduced. The rigid moral views influenced clothing so that the *ládju*, women's traditional "horn cap", began to be considered inappropriate.

According to Eira (2004: 113), North Sámi is used regularly in the Church of Norway in the regions of Kárášjohka, Guovdageaidnu, Buolbmát, Unjárga and partially in Porsángu as well. North Sámi is also used in religious radio programmes, for instance, the local radio DSF provides such programmes for the Kárášjohka, Guovdageaidnu and Deatnu (Norges Samemisjon 2010). There are no studies available on differences in the use of Christian religious symbols between the North Sámi and the majority culture. It is noteworthy, however, that the symbols of the pre-Christian era are still used in Sámi art and jewellery (Sunna 2006: 25).

The most important seasonal festival amongst the North Sámi in Norway is Easter. People gather, especially in Guovdageaidnu and Kárášjohka, to celebrate the end of the winter and to attend the Easter services in the church. It also is common that weddings are held at Easter (Hætta 1994: 66–67). In addition to the religious services there are also new forms of programme at Easter, for example, such as the Sámi Grand Prix music competition in Guovdageaidnu. The Easter festival is popular among the North Sámi and visitors also come from outside Norway. The festival is also visited by members of the majority culture.

A further characteristic feature of the North Sámi culture is folklore, especially the rich tradition of storytelling. As mentioned earlier the *yoik* especially has a very prominent place in North Sámi culture, and in addition to traditional *yoik*, there is also modern music inspired by the *yoik*. In a similar vein, the *duodji* 'handicraft' is not merely handicraft but also a form of art. Today numerous North Sámi artists also engage in various further art forms. For instance, the amount of literature written in North Sámi increased from the 1970s onwards, and the contemporary literary repertoire covers all the genres of literature. New forms of art have developed, too; theatre is one of the newest and quite a popular form of culture today.

Some books written directly in North Sámi were published as early as the beginning of the 20th century. However, as mentioned above, North Sámi literature began to increase on a bigger scale in the 1970s, so that today North Sámi literature includes all literary genres

(Solbakk John T. 2006: 116–124). There are more authors writing in North Sámi than ever before, not only in Norway but also in Sweden, and particularly in Finland. Given that the North Sámi read literature written in any of these countries, the following list contains authors from Finland and Sweden as well as Norway. The list contains authors who began their careers in the 1960s and after.

Nils-Aslak Valkeapää (1943–2001), also known as Áillohaš in North Sámi, was a multitalented person – a poet, painter, musician and actor – and very highly esteemed among the Sámi already in his lifetime. He was the first Sámi to win the Nordic Council Literature Prize, in 1991, with his book *Beaivi, áhčážan* ‘The Sun, my Father’ which includes photographs and poems (Gaski 2006: 35–37). Valkeapää was born in Eanodat (in Finnish Enontekiö), Finland but moved to Norway in 1996.

Jovvna-Ánde Vest (1948–) won the first Sámi fiction competition in 1988 with his book *Čáhcegáddái nohká boazobálggis* ‘The Reindeer Path Ends at the River Bank’. He has published several novels. He was born on the Finnish side of the river Deatnu (Tana).

Rauni Magga Lukkari (1943–) is a poet and has published many anthologies. Her first book *Jierjat vulget* ‘Iceout’ was published in 1980. She was also born on the Finnish side of the river Deatnu, too, but has lived for a long time in Norway.

Kirsti Paltto (1947–) is an author who has written poems, novels and radio plays for adults and children. She is one of the most productive Sámi writers. Her first book *Soagŋu* ‘The Suit’ was published in 1971 and was the first book in the Sámi language written by a Sámi woman. Like Vest and Magga, Paltto was born on the Finnish side of the Deatnu (Gaski 2006: 38–45).

Synnøve Persen (1950–) is a poet and a visual artist. Her book *Meahci šuvas bohciidit ságat* ‘The Sounds of the Forest Carry the Seeds of the New’ was published in 2005 and it won the Sámirađđi prize for literature.

Ellen Marie Vars (1957–) has written many books for young people. Her first book *Kátjá* was published in the 1986. She has also written poems (Gaski 2006: 46–47, 53–54).

Inger-Mari Aikio-Arianaick (1961–) is a writer, filmmaker and journalist. She has published several books of poems and a children’s book. Her first book *Gollebiekkat almmi dievva* ‘The Sky Full of Gold-winds’ was published in 1989. She was born in Ohcejohka, Finland (Aikio-Arianaick 2010).

Aage Solbakk (1943–) has written many schoolbooks and non-fiction books. He lives in Deatnu in Norway. One of his most important books, the *Kulturmáhttun* ‘Culture Knowledge’ was published in 2005, co-authored with his brother Odd Ivar Solbakk (Gaski 2006: 59–60).

Mary A. Somby (1953–) published the first children’s book in Sámi *Ámmol ja alit oarbmealli* ‘Ámmol and Blue Cousin’ in 1976. She has published poetry, theatre pieces and a novel. She was born in Deatnu, Norway (Gaski 1997: 243).

All North Sámi authors have undoubtedly played an important role in the formation of present-day Sámi culture. So far, however, there are no studies available on how well known the different authors are or those considered to be prominent among the North Sámi people.

2.3 Demographic context

2.3.1 Statistics and basic demographic information

There are no official reports about the size of the North Sámi speaking population in Norway, because there is no register of ethnic affiliation in Norway (Sámi logut muitalit 1 2008: 17), nor is there an official register of speakers of different Sámi languages in Norway. Therefore, the numbers given here concerning the size of the Sámi population and the North Sámi speakers are estimations based on various sources containing Sámi related information.

2.3.1.1 Relevant Sources of Information on North Sámi Speakers

There are two basic sources of information on the number of North Sámi speakers in Norway. The first is the report *Iskkadeapmi sámegiela geavaheami birra* 'Investigation on the use of the Sámi language' (Ravna 2000), which was commissioned by the Sámi Language Board (Sámi giellarađđi)¹³ of the Sámi Parliament of Norway. The second is the M.A. thesis of Torkel Rasmussen (2005) *Jávohuvvá ja ealáska: Davvisámegielaigiid demografiija ja buolvvaiddgaskasaš sirdáseapmi Norggas ja Suomas* 'Becomes silent and becomes enlivened: Demography of the North Sámi speakers and transition between generations in Norway and Finland'. According to the estimate presented by Ravna (2000), there are approximately 14,550 people in the North Sámi survey area¹⁴ who understand North Sámi. The report also states that the estimated number of people who understand Sámi is 25,000. The number of those who can speak Sámi is 23,000 and this estimation takes into account the Sámi speaking people living outside the survey area (Ravna 2000: 17–18). Rasmussen (2005: 58) estimates that the total number of North Sámi speakers in Norway is approximately 20,000. His estimation is based on information from Ravna's report.

Rasmussen (2005) has also studied historical changes in the size of the North Sámi speaking population: the numbers of ethnic North Sámi and North Sámi speakers in the North Sámi area of Norway from 1860 to 2000, as well as the size of the Sámi population in the North Sámi area of Finland from 1900 to 2003. Rasmussen collected the material for his study from various sources, such as Ravna (2000), and the 1930 census.

¹³ *Sámi giellarađđi* became part of the *Sámediggi* in 2002 and the name was changed to *Sámi giellaossodat* 'Sámi Language Section'.

¹⁴ The research area included the county of Finnmark (all municipalities), the county of Romsa (the municipalities of Návuohtna (Kvenangen), Ráisa (Nordreisa), Gáivuotna (Kåfjord), Ivgu (Lyngen), Omasvuotna (Storfjord), Ráisavuotna (Sørreisa), Beardu (Bardu), Siellat (Salangen), Skánit (Skånland) and Loabát (Lavangen), the county of Nordlándá (the municipalities of Dieldanuorri (Tjeldsund) and Evenášši (Evenes)).

In addition to these two basic sources, there are sources which include information on the North Sámi and the Sámi in general. One of these sources is the Sámi electoral roll¹⁵ which includes Norwegian Sámi aged over 18 as well as those who will turn 18 in the election year and have registered themselves as voters in the Sámediggi elections (Skogvang 2002: 124–126). In the election of 2009 the number of persons entitled to vote was 13,890 (SSB 2009a). Furthermore, in the statistical report series Sámi logut muitalit ‘The Sámi numbers tell’, three volumes have been published so far.

Although ethnic affiliation is not officially registered in Norway any more, in older censuses, from 1846 to 1930, the size of the Sámi population of the whole of Norway was counted. In the censuses of 1950 and 1970¹⁶ the size of the Sámi population was counted in preselected areas in the counties of Finnmark, Romsa and Nordlándá (Pettersen 2004: 2–5).

The basic source of demographic data on the population size of Norway and its regions is the *Statistik Sentralbyrå*, ‘Statistics Norway’. The Statistik Sentralbyrå maintains the website *Samer i Norge* ‘The Sámi in Norway’ (SSB 2009b), which provides Sámi related statistical information.

The definitions of Sámi ethnicity are not uniform or clear in the various different sources. The *Sámi logut muitalit* reports and the *Iskkadeapmi sámegiela geavaheami birra* (Ravna 2000) do not include information on ethnicity at all. In the 1846–1930 censuses different categories were used in different years for the registration of the Sámi population. For example, in the census of 1865, ethnic affiliation was registered by the categories *Norsk* ‘Norwegian’, *Lapper/Finner*¹⁷ ‘the Sámi’, *Kvæn* ‘Kven’ and *Blandet* ‘Mixed’, which included three sub-categories. The category *Blandet* ‘Mixed’ was also used in the census of 1875, now divided into 12 sub-categories. It is also characteristic of the censuses that the Sámi languages are not differentiated from each other. In the census of 1950, only Sámi language use, not ethnicity, was registered in the selected regions of northern Norway. Similarly to the treatment of the Sámi languages no differentiation was made between Sámi ethnicity and other ethnicities. The census of 1970 includes information on both ethnicity and language. However, the census still does not differentiate between the different Sámi languages. The Sámi electoral roll includes persons who fulfilled specific criteria in order to be eligible to vote in the Sámediggi elections. It is noteworthy that Rasmussen applies the modern definition of Sámi when analysing the previously collected material in his study. The

¹⁵ To register in the electoral roll a person must fulfil the following criteria a) they consider themselves a Sámi, and b) the Sámi language is their home language, or the home language of at least one of their parents, grandparents or great grandparents, or c) they are the child of someone who is or has been registered in the electoral roll (Sámediggi 2013).

¹⁶ The survey area comprised the following areas: the county of Finnmark was divided into three areas: the inner Sámi kernel area comprised the municipalities of Guovdageaidnu, Kárášjohka, and the part of Deatnu which previously formed the municipality of Buolbmát (Polmak), b) the outer Sámi kernel area included lower Deatnu, Unjárga and Porsángu c) the rest of Finnmark. The other areas were Omasvuotna (Storfjord), Návuoatna (Kvænangen) and Outer Gáivuotna; Inner Gáivuotna; Skánit (Skånland) in the county of Romsa and the rest of Romsa; the selected census areas in Nordlándá ‘Nordland’ (Aubert 1978: 118).

¹⁷ In Norway the term *Finne* has been used in reference to the Sámi (Elenius 2006:36).

objective criteria which Rasmussen applies in his study are the same objective criteria which are required from a person in order to be able to register to the electoral roll of Sámediggi (Rasmussen 2005: 38).

2.3.1.2 The geographical areas of existing information

The geographical areas of existing information are not uniform. The geographical area for North Sámi in *Iskkadeapmi sámegiela geavaheami birra* has been explained in footnote 14. The geographical area in *Jávohuvvá ja ealáska* includes the entire county of Finnmarku, *Davvi-Romsa Mearrasámeguovlu* ‘Sea Sámi Area of North-Troms’, *Gaska-Romsa* (Central Troms), *Lulli-Romsa* (South Troms) and *Davit Nordlándá* (Northern Nordland) (Rasmussen 2005: 8). The information in the report series *Sámi logut muitalit* is based mainly on the geographical range of the *Sámedikki ealáhusovdáneami doarjjaortnet* (henceforth: SED), the ‘Application Area of the Sámi Parliament Subsidy Schemes for Business Development’ (*Sámi logut muitalit* 1 2008, *Sámi logut muitalit* 2 2009, *Sámi logut muitalit* 3 2010). On the first of January 2009, the total population of the SED area was 38,468 persons (SSB 2010b: 36). The SED-area is presented in Figure 4.

The Sámi electoral roll contains information from all the election constituencies of the Sámediggi. In the Sámediggi election, Norway is divided into seven election constituencies called *válgabiire*, which are presented in Figure 5.

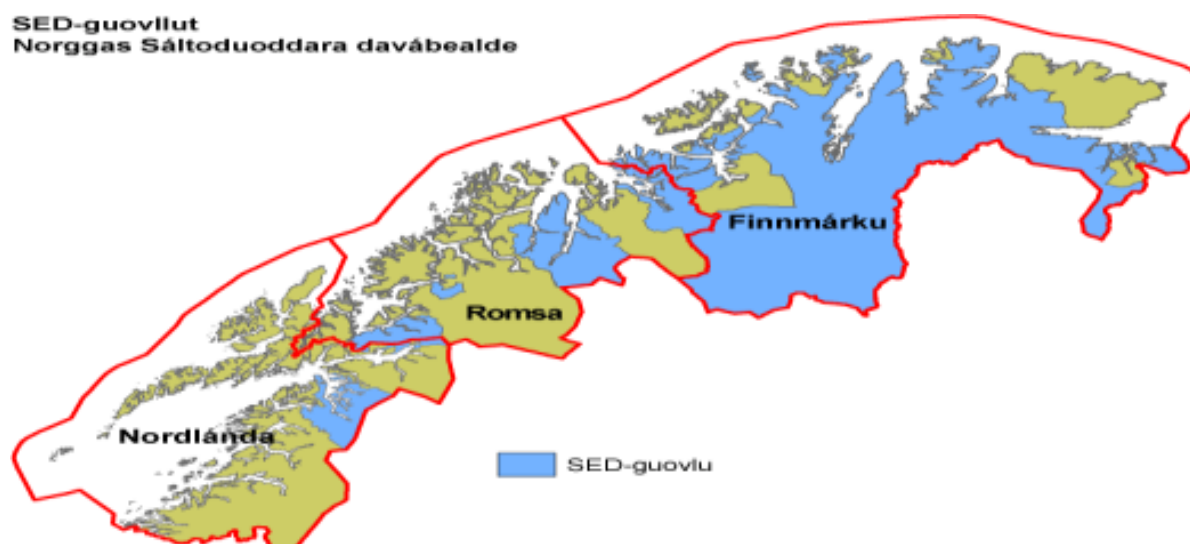


Figure 4. Map of the the SED areas.

SED-areas are marked in blue (SSB 2010b. *Sámi statistihkka* 2010: 116).

Accessibility to the registers fluctuates. The series of Publications on Censuses from 1866 to 2001 are available on the internet at http://www.ssb.no/emner/historisk_statistikk/. The use of the Sámi electoral roll is regulated by the *Forskrift om valg til Sametinget* ‘Regulation on election of Sámediggi’, which states that permission for using the Sámi electoral roll can

be received from the Sámediggi. The report *Iskkadeapmi sámegiela geavaheami birra* (Ravna 2000) can also be read on the website of the Norwegian Sámediggi. The survey material is not available on the internet.

2.3.1.3 Demographic development

The demographic development of the Sámi population can be followed in the censuses. The first census to register the Sámi population in Norway was the census of 1845 (SSB 2006). In the censuses of 1845–1875, the division between Norwegians, Sámi and Kvens was based on descent, but in the period 1876–1930, a different mode of registration was used (Sámi logut mitalit 1 2008: 15–16). The census of 1865 was the first nominative census which also included information on language. However, no statistics about the language of the population were compiled from the data. The censuses of 1865–1930 included information on ethnicity at an individual level and the terminology used for the ethnical classification in the censuses included the following ethnonyms: *lapp* ‘Lapp’ i.e. Sámi, *finn* ‘Finnish’, *kvæn* ‘Kven’ and *blandet* ‘mixed’. The censuses from 1890 to 1930 included information on both language and ethnicity.

The census of 1950 contained information about the Sámi language in three northern counties of Norway, i.e. Nordlándá, Romsa and Finnmarku. The census of 1970 was the last census involving information about the Sámi language and the ethnicity of people living in pre-selected areas in the three northernmost counties of Norway, i.e. Nordlándá, Romsa and Finnmarku. In the year 1978 the Statistisk Sentralbyrå, ‘Statistics Norway’ published a report titled *Artikler fra Statistisk sentralbyrå* (No. 107) on the results of the census of 1970 (Sámi logut mitalit 1 2008: 15–16). Table 1 presents the results of four different censuses taken in the 20th century.

Census	County			Total number of speakers
	Finnmarku	Romsa	Nordlándá	
1910				18 590
1930				20 704
1950 Language	7 359	813	645	8817
1970 Identity	7 563	944	668	9 175
Language	8 582	1 446	507	10 535

Table 1. Size of the Sámi population: Sámi speakers by county in the censuses of 1910, 1930, 1950 and 1970.

The last census to include information on the Sámi population was taken in the year 1970 and conducted in pre-selected areas in the counties of Nordlándá, Romsa and Finnmarkku. The census of 1970 includes information on ethnicity and language, which can be seen from Tables 1 and Table 2 (Pettersen 2004: 2).

County	Total population	Sámi identity	Not Sámi identity	Uncertain	Unwilling to answer	Not answered
Nordlándá	14 760	668	6 015	111	159	7 807
Romsa	31 160	944	12 817	746	333	5 320
Finnmarkku	67 954	7 563	53 842	1 775	1 321	3 453
North Norway total	113 874	9 175	83 674	2 632	1 813	16 580

Table 2. Identity of persons in the counties of Norlándá, Romsa and Finnmarkku in the census of 1970.

(Sámi logut mitalit 1 2008: 23)

In the 1970 census there were 19,635 persons who had a Sámi speaking parent or grandparent (Aubert 1978: 38).

In addition to the official census, the Norwegian linguist Jens Andreas Friis published three series of thematic maps covering north Norway from Ofuohtá up to the easternmost parts of the Finnmarkku. The first edition was published in 1861 and the second from 1888–1890. These maps included information on the ethnic group of the investigated households, and the household members' fluency in the Norwegian, Sámi and Kven languages (Rasmussen 2005: 34).

2.3.1.4 Language and ethnicity in statistics

Language and ethnicity were not defined in all statistics. For example in the censuses from 1845–1970, the Sámi languages are not distinguished from each other. The sources which do differentiate between the Sámi languages are Ravna (2000) and Rasmussen (2005). The latter study gives the size of the North Sámi population in the research area (see the geographical areas of existing information) and the number of the North Sámi population

who speak North Sámi. As mentioned above, Rasmussen also describes the changes in the numbers of ethnic North Sámi and North Sámi speakers between 1860, 1930, 1970 and 2000.

2.3.1.5 Number of North Sámi speakers and information on language skills

It has been estimated that in Norway there are about 25,000 persons aged 18 or over, who understand the Sámi language and 23,000 over 18 years of age who can speak it. It can be further estimated that the total number of North Sámi speakers in Norway is approximately 20,000 people (Rasmussen 2005: 58). In the survey Iskkadeapmi sámegiela geavaheami birra the varying levels of language skills were also studied. The survey provides statistics on the following language skills: understanding, speaking, reading and writing. The results are presented in Tables 3 and 4.

Language skill	Sámi Language		
	North Sámi	Lule Sámi	South Sámi
Understands	78%	84%	62%
Speaks	65%	72%	54%
Reads	44%	57%	42%
Writes	28%	45%	32%

Table 3. Share of respondents who reported to understand, speak, read or write very good or good North Sámi, Lule Sámi and South Sámi speakers (Ravna 2000: 22).

Language skill	Administrative area for the Sámi language	Municipalities of North Sámi area outside the administrative area for the Sámi language
Understands	88 %	61 %
Speaks	78 %	42 %
Reads	56 %	20 %
Writes	37 %	10 %

Table 4. Language skills in the administrative area for the Sámi language and the other municipalities of the North Sámi area outside the administrative area for the Sámi language (Ravna 2000: 22–23).

The Sámi electoral roll in the year 2009 included 13,890 persons. The gender distribution was 7,380 men and 6,510 women, as can be seen in Table 5 below. The location of the election constituencies is presented in Figure 5.

Election constituency	Men	Women	Total
1. Nuortaguovllu válgabiire/Østre valgkrets	1194	1027	2221
2. Ávjovári válgabiire/ Ávjovári valgkrets	1833	1727	3560
3 Davviguovllu válgabiire/Nordre valgkrets	1138	839	1977
4 Gáisi valgkrets/Gáisi guovllu válgabiire	1090	894	1984
5. Viestarmera válggabijrra/Viesttarmeara válgabiire/ Vesthavet valgkrets	767	641	1408
6. Åarjel-Saepmie veeljemegievlie/Sørsamisk valgkrets	456	428	884
7. Lulli-Norgga válgabiire/Sør-Norge valgkrets	902	954	1856
TOTAL	7380	6510	13890

Table 5. The number and distribution of registered voters in different constituencies in Sámediggi election 2009 (SSB 2010b. Sámi statistihkka 2010: 33).

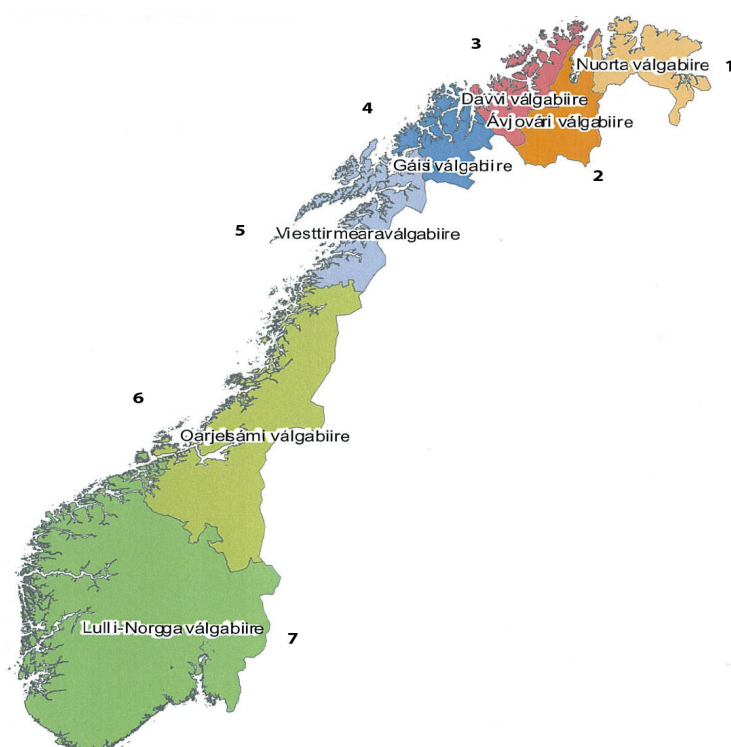


Figure 5. Sámediggi election constituencies in Norway (SSB 2010b. Sámi statistihkka 2010: 123).

Figure 6 presents the distribution of persons entitled to vote in the Sámediggi elections in 2009 in the municipalities of Norway (SSB 2010b: 125). The results show that there are only few municipalities in Norway without inhabitants entitled to vote in the Sámediggi elections. The major concentration of registered voters is in the counties of Finnmark and Romsa,

which belong to the traditional North Sámi region. There are also a considerable number of registered voters in the region of Oslo.

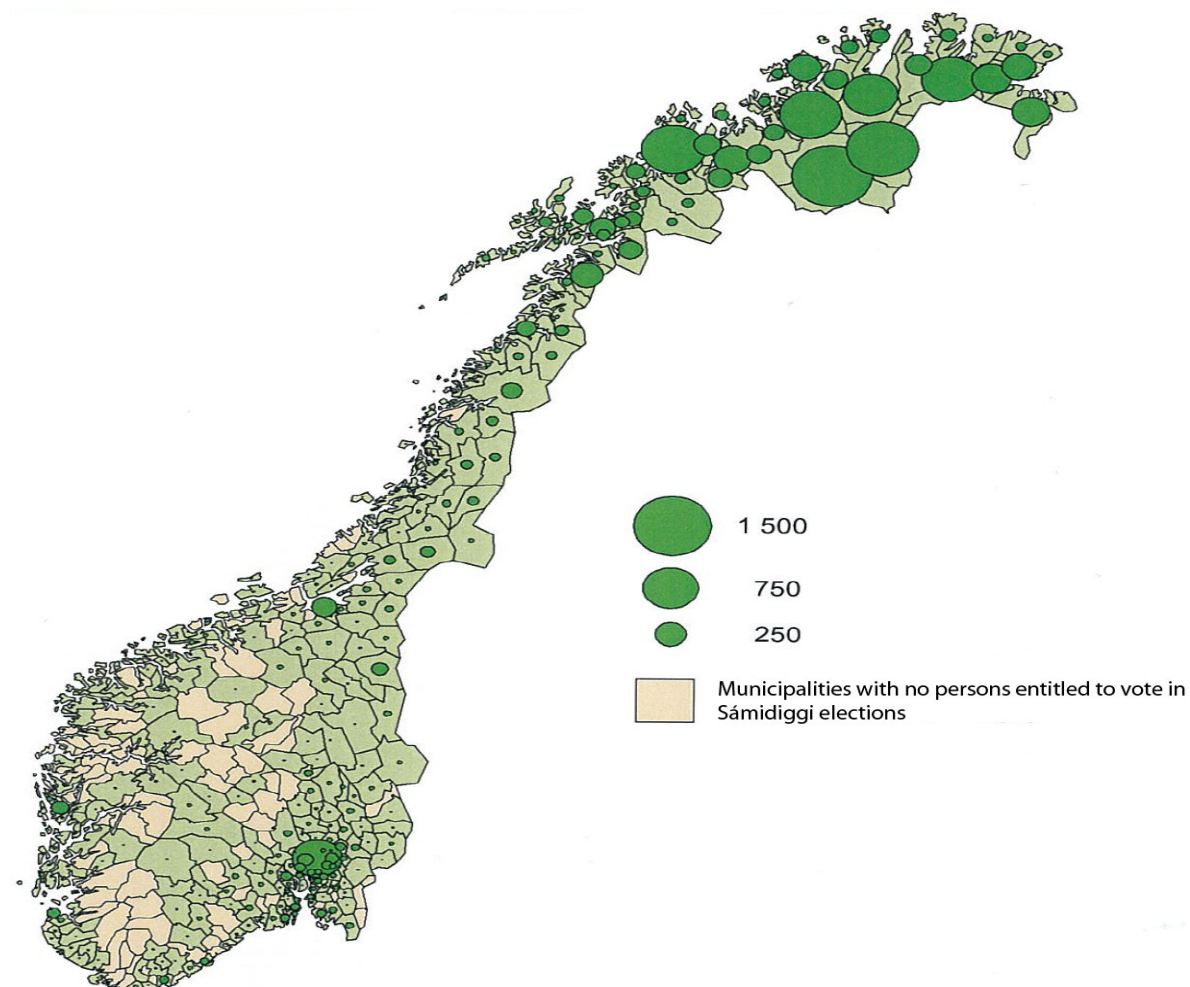


Figure 6. The number of persons entitled to vote in Sámediggi elections 2009 in different municipalities. (SSB 2010b. Sámi statistihkka 2010: 125).

Rasmussen (2005: 58) states that in the year 2000 13,400 persons over 18 years of age lived in the North Sámi research area, who could at least understand North Sámi.

The numbers presented in the censuses and in the Sámi electoral roll are absolute numbers. The report *Iskkadeapmi Sámegiela geavaheami birra* (Ravna 2000) includes absolute numbers and an estimation of the number of North Sámi speakers, which is based on a survey.

2.3.2 Assessment of the criteria that form the basis of existing information

The problem concerning information based on the censuses is that different criteria were used in the registration of the Sámi population in the various censuses (Pettersen 2004: 2). There are also notable disparities in the data collection practices in different regions. For instance, a study of the censuses of 1865, 1875 and 1900 made in the parishes of Davvesiida (Lebesy), Deatnu and Unjárga (Jernsletten 1999: 27-45) found that the censuses were conducted in a different manner in each of the three parishes. The information concerning language in the censuses has also been criticised, especially because the option of declaring one's second language was not taken into account in the censuses. The census of 1970 has been criticised for not covering the whole Sámi region (Rasmussen 2005: 41).

Tove Skutnabb-Kangas evaluated the Iskkadeapmi sámegiela geavaheami birra report in her report from the year 2000, and points out that the data collection method may have had an effect on the results. The data concerning individual's use of the Sámi language was collected via telephone enquiry (Skutnabb-Kangas 2000: 17). Further criticism has been expressed by Rasmussen, who remarks that important areas where North Sámi is spoken, e.g. the city of Romsa/Tromsø, were not included in the research area (Rasmussen 2005: 43). The main source of the statistical information given in the Samisk statistikk 2010 (SSB 2010b) has been evaluated at the beginning of the report itself i.e. Samisk statistikk 2010. Because the statistical information is based on the geographical area of SED, it contains only information from the SED area north of Sáltoduottar. This means that the Sámi living outside the SED area were not included in the statistics. This is a great deficiency, because the cities north of Sáltoduottar are not included in the SED area (SSB 2010b: 98). Considering that Rasmussen's thesis was evaluated according to normal academical procedures, his criticism must be taken seriously.

2.3.1.6 Age structure of the North Sámi area

In the census of 1970, in the so-called "inner kernel area" (i.e., Guovdageaidnu, Kárášjohka, and a part of the municipalities of Deatnu, Porsángu and Unjárga) 37% of the population was under 15 years old. A similar age structure was also found in the Inner Gáivuotna, where 33% of the population was under 15 years old. In Omasvuotna (Storfjord), Návuoatna, Outer Gáivuotna and the rest of Romsa the age cohort < 15 constituted 17% – 18%. It was characteristic of the Sámi speaking population in all the areas that speakers were relatively old, although this was not so typical of Inner Finnmark where the majority of the children and young people registered Sámi as their first language. In parts of the outer kernel area¹⁸ a fair proportion of the children still learned Sámi as their first language, as the case was also in Divtasvuodna/Divttasvuotna/Tysfjord in the county of Nordlándá (see Figure 2). Outside

¹⁸ The outer kernel area includes lower Deatnu, Unjárga and Porsángu; the rest of Finnmark, Omasvuotna (Storfjord), Návuoatna (Kvænangen) and Outer Gáivuotna; Inner Gáivuotna; Skánit (Skånland); the rest of Romsa; the selected census tracts of Nordlándá (Aubert 1978: 118).

these areas, however, it was more an exception than a rule that the children of Sámi families learned Sámi as their first language (Aubert 1978: 119).

The total population in the SED area on 1.1.2009 was 38,468 persons (SSB 2010b: 37). According to the Samisk Statistisk 2010 (SSB 2010b: 36) and the report Sámi logut mitalit 1 (2008: 55), the total population of the SED areas has decreased. In the area outside of the SED, north of Sáltoduottar, the population, however, has increased from 334,976 (on 1.1.1990) to 348,017 (on 1.1.2009; SSB 2010b: 38). In the SED area net migration and population growth were negative every year in the period 1990–2008, as can be seen from the numbers in Table 6. An interesting feature is that there are considerable differences in the population changes inside the SED area. Inner-Finnmárku has a relatively stable population while the populations of Coast-Finnmárku and Davvi-Romsa (North Troms) have decreased further.

Year	Total	Excess of births	Net migration	Population growth Total %	
1990	45 630	106		-204	-0.4
1995	44 663	90	-509	-562	-1.3
2000	41 626	43	-418	-339	-0.8
2001	41 287	7	-59	-269	-0.7
2002	41 018	-25	-287	-229	-0.6
2003	40 789	-58	-232	-503	-1.2
2004	40 286	-54	-197	-342	-0.8
2005	39 944	-6	-349	-375	-0.9
2006	39 569	-13	-493	-464	-1.2
2007	39 105	-67	-199	-286	-0.7
2008	38 819	-35	-194	-351	-0.9
2009	38 468				

Table 6. Population on 1st January, births, migration and population growth in the SED area (SSB 2010b: 36).

The age distribution in the SED area on the first day of 2007 was as follows: age group 0–9 10.6%; age group 10–19 13.3%; age group 20–29 10.2%; age group 30–39 11.8%; age 40–49 13.5%; age group 50–59 14.7%; age group 60–69 12.8%; age group 70–79 8%; age group 80–89 4.1%; age group 90 or older 0.7% (SSB 2010b: 45). In the year 2009, around a quarter of the population in the SED area were aged 60 or older, while in the country as a whole, a fifth of the population belonged to this age group (SSB 2009b).

The age structure of the population in the SED area changed greatly from 1990 to 2007, which can be seen when comparing the age pyramids in Figure 7, Figure 8, and Figure 9. The 50-59 age group has increased the most. All the age groups under 50 have decreased. The size of the 20-29 age group has decreased the most. The youngest age groups have also decreased, but not so much as the age groups 10-19 and 20-29. Only the age group 40-49 has remained relatively stable. The number of children in the 0-9 age group was smaller in the SED area than generally in Norway, see Figure 8. The number of persons over 50 was greater in the SED area than in Norway in general.

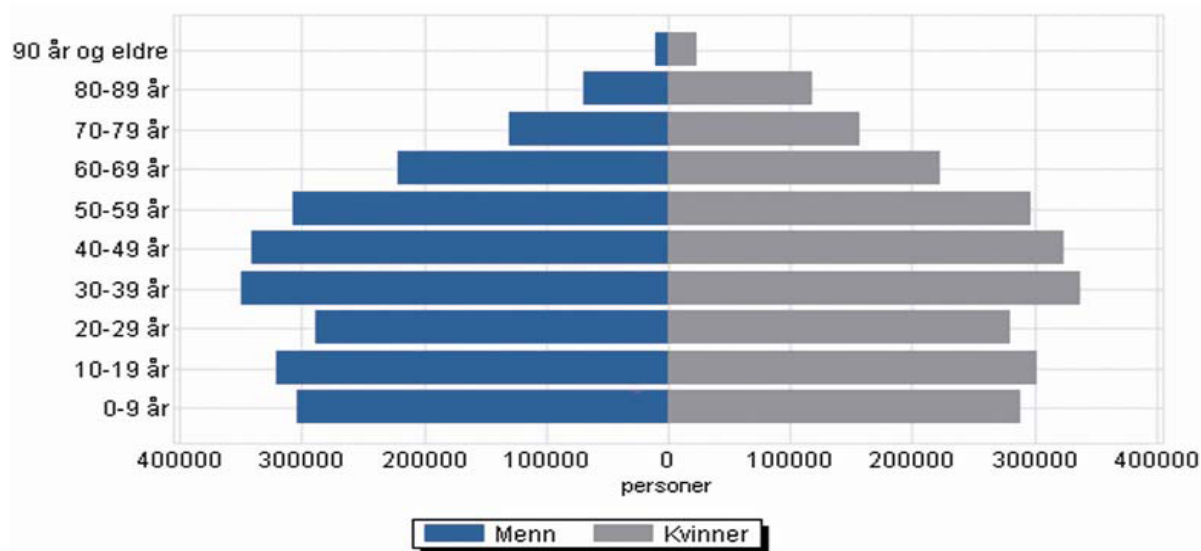


Figure 7. Population pyramid of Norway in 2007.

Males are marked in blue and females in grey, *år* 'years' (Sámi logut mitalit 1: 55).

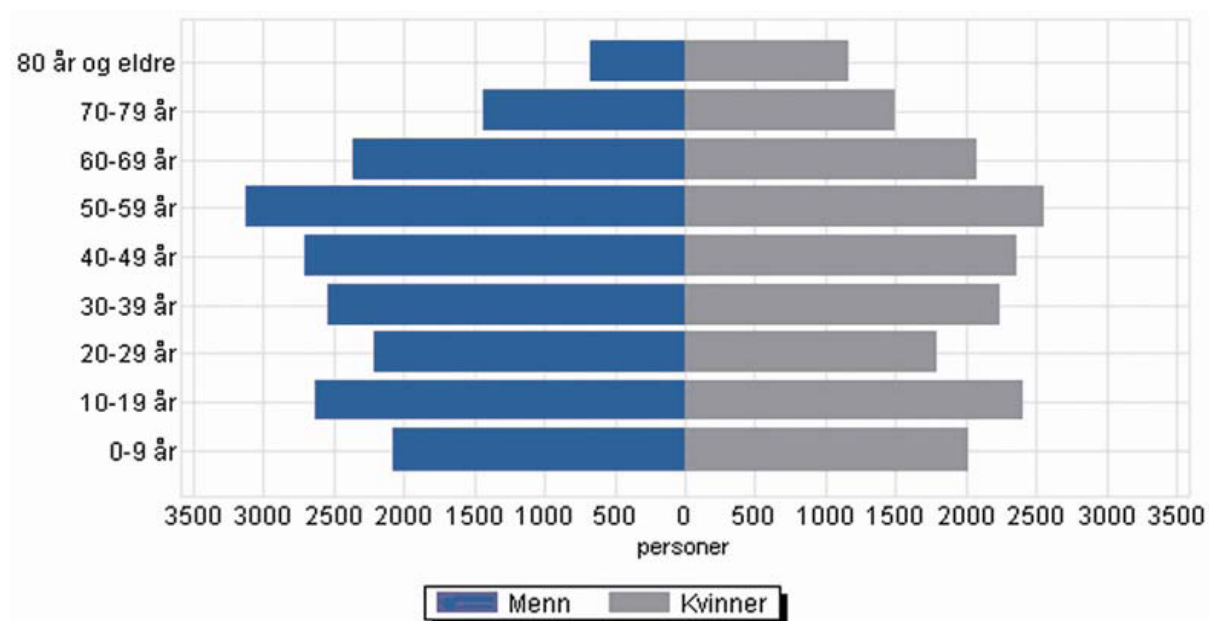


Figure 8. Population pyramid of the SED area in 2007.
(Sámi logut mitalit 1: 56).

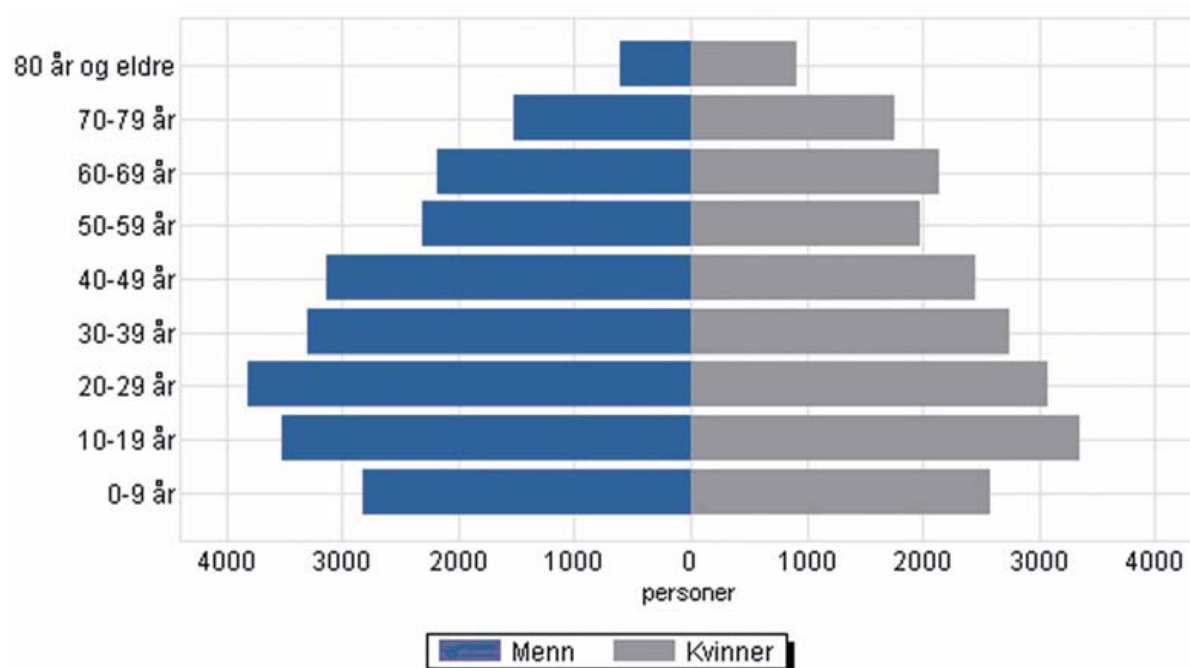


Figure 9. Population pyramid of the SED area in 1990.
(Sámi logut muitalit 1: 56).

2.3.1.7 Gender

The results of the census of 1970 showed considerable male imbalance among the Sámi population in the survey area (see Footnote 16). In the group where Sámi was the first language, the male imbalance was smaller than in the group who did not mark Sámi as their first language. The male imbalance began in the 15–19 age group and was at its greatest in the 20–29 age group. Over the age of 70, the male imbalance began to decrease. In the group which had Sámi as their first language, the general tendency resembled the tendency of the whole population in the census area. In the group which had Sámi as the first language the biggest male imbalance appeared in the 35–39 age group (Aubert 1978: 72–73). Samisk Statistikk 2010 (SSB 2010b: 45) includes information on the distribution of gender in the different age groups. In the 2009 there were 21,782 females and 23,848 males living in the SED area. In the light of these numbers we can state that there is a male imbalance of 2,066 in the SED area. Between ages 16 – 66, males are in the majority, whereas from the age of 67, older women are clearly in the majority.

2.3.1.8 Birth rate

According to the results of the 1970 census, the group with Sámi as their first language more often (21.1 %) had five or more children than the group which did not have Sámi as the first

language (12.4 %). The Sámi people in the core area had more children than people living outside it in other parts of the census area. In reindeer-herding families, the number of children was high. In the census, 259 married couples were reindeer-herders, 66.5 % of them had three or more children and 44.1 % had five or more children. (Aubert 1978: 69–70).

The number of children in families correlated with the figures of families who marked Sámi as the first language and the gender-distribution with respect to Sámi as the first language within the families. In families where both parents had Sámi as their first language 55.4% had three children or more. In families where the mother had Sámi as her first language 52.4% had three or more children, but only 43.3% of the families where the father had the Sámi language as first language had three or more children. In families where both parents spoke Norwegian 44.1% of the families had three or more children. (Aubert 1978: 69–70.)

The birth rate in the SED area was higher than in the rest of the country until 2002, and then it was higher only in 2005 and 2006 (SSB 2010b: 47). However, one must remember that the information about the SED area is not linked to ethnicity.

2.3.1.9 Mixed marriages

According to the results of the 1970 census, the number of mixed-language marriages varied from region to region. In the kernel Sámi area, mixed marriages were not common. Only one fifth of marriages were mixed. Outside the kernel area, there were more marriages between persons of Sámi extraction who spoke Norwegian than marriages between Sámi speakers. Linguistically mixed marriages and marriages between persons of Sámi extraction who speak Norwegian were more common among the younger generations. (Aubert 1978: 54–55.) Demographical information on mixed-language marriages is not available after the census of 1970, but it is estimated that the number of linguistically mixed marriages among young people is increasing (Magga & Skutnabb-Kangas 2003: 39).

2.3.1.10 Administrative units and the North Sámi

There is a geographical mismatch between the sources which include demographical data on the Sámi. The SED area is geographically much wider than Sámegiela hálddašanguovlu. The application area of the SED includes sixteen whole municipalities and parts of ten municipalities, whereas Sámegiela hálddašanguovlu includes nine municipalities of which six are situated within the North Sámi area. All the municipalities of Sámegiela hálddašanguovlu are part of the SED area.

County and the municipalities of SGH	Population of SGH 1.1.2010	Population of the county Total 1.1.2010
County of Finnmark	13 525	72 856
Guovdageaidnu	2 949	
Karášjohka	2 789	
Deatnu	2 912	
Porsáŋgu	3 991	
Unjárga	884	
County of Romsa	3 219	156 494
Gáivuotna	2207	
Loabát	1012	
County of Norlánda	2 007	236 271
Divtasvuodna	2 007	
County of Nord-Trøndelag	2 164	131 555
Snåase	2 164	

Table 7. Size of the population living in Sámegiela hálddašanguovlu (SGH) (SSB 2010d).

The Sámi electoral roll includes information on the whole of Norway. The Sámi electoral roll includes persons who have registered as voters in the Sámediggi elections. In elections the whole of Norway was divided into seven election constituencies (see Figure 5). We also have statistics showing the number of registered voters in different election constituencies, which can be seen in Table 5.

The SED area and Sámegiela hálddašanguovlu do not cover all regions where the North Sámi speakers live. Major cities such as Oslo are not included in to these administrative areas. For example, the estimate of the number of Sámi people living in the Oslo region varies between 5000 and 20,000 (Sámi Instituhtta 2006). On the other hand, the traditional Sámi areas are also home to the Kven minority: the North Sámi language region and the Kven language region overlap partially. Detailed information on the Kven language can be found in Räisänen & Kunnas [forthcoming].

Statistical information on education can be found in Samisk Statistik 2010, the Sámi Logut Mitalit 1, the Grunnskolen Informasjonssystem 'The Information System of the Comprehensive School' (GSI), the Iskkadeapmi Sámegiela birra and the 1970 Census. The main occupations and economic information concerning the Sámi can be found in the 1970 Census, the Sámi Logut Mitalit 2, and the Samisk Statistik 2010. The number of kindergartens which offer day care in North Sámi have varied from year to year. In the year 2008 the number of kindergartens which offered day care in North Sámi was 53 and the number of children in North Sámi day care was 884 (Sámi logut mitalit 2 2009: 102– 103).

Information on primary school education can be found in the Grunnskolen Informasjonssystem (GSI). On 1st October 2009, there were 924 pupils in primary school who

were taught in the Sámi language. There were 964 pupils with North Sámi as their first language. North Sámi as a second language includes categories such as ‘Sámi as second language 2’, which is an alternative for pupils who know some Sami but do not master the language and ‘Sámi as second language 3’, which is an alternative for pupils who know no Sami when they start learning the language at school, and will thus benefit from spending more time on each level (*nivå 1-4 etter samisk læreplan* ‘competence level 1-4 in the Sámi curriculum’). There were 547 pupils who had Sámi as ‘second language 2’ and for 647 who had Sámi as ‘second language 3’ (GSI 2010). The Sámi logut mitalit 2 for 2009 contains information on kindergartens (for more information see Chapter 4.7: Language use in different domains).

2.3.3 Basic shortcomings of existing demographic data

As mentioned above, ethnic affiliation is not officially registered, and there is no exact data available on the size of the North Sámi speaking population. The demographical information concerning the North Sámi speaking population and the Sámi population in general is therefore based on different statistics including various Sámi related data.

Most of the existing demographic data is geography-based. Statistics are based on the area of the Sámi Parliament Subsidy Schemes for Business Development (the SED), which means that the Sámi population to the south of Sáltoduottar (Saltfjellet) is not included in the statistics. Another result of such a geographic division is that persons within the SED area who do not regard themselves as Sámi are included in the statistics. Simultaneously, the Sámi who live outside the SED area are not included. From the linguistic point of view, the SED area does not cover all regions where North Sámi is spoken, e.g., the region of Oslo is not in the SED area. Even where statistics contain information on the Sámi language, they do not usually make a distinction concerning which Sámi language it is, and what the ethnicity of the speaker is.

A new report on Sámi statistics will be published every year before the first of October (Sámi logut mitalit 3 2008: 15). The Sámediggi is obliged to report every fourth year on the situation of Sámi language in Norway to the King of Norway (Sameloven § 3-12).

Access to the registries and the privacy protection rules are regulated by the *Personopplysningsloven* ‘Personal Data Act’ and the *Folkeregisterloven* ‘Law on the National Population Registry’. The guidelines of the *Datatilsynet* ‘Data Inspectorate’ specify the rules and the procedures for the treatment of personal information, with particularly strict guidelines for sensitive personal information. The authorised public sector offices have access to the *Folkeregisteret* ‘National Population Registry’ and members of the public and researchers may also apply for access rights to the information saved in the National Population Register (Skatteetaten 2010). Statistics Norway distributes the micro data for research and for planning purposes. Non-sensitive micro data may, under certain specified conditions, be distributed with a notification given to the Data Inspectorate. The delivery of

sensitive data requires, as a rule, that the researchers additionally have permission from the Data Inspectorate, and that the data has been made unidentifiable. (SSB 2010e) In recent years, the Sámediggi has sometimes allowed the use of the Sámi Election Roll for research purposes.

2.4 Language and minority policies in practice

2.4.1 General context of language-political practices

2.4.1.1 Attitudes of the minority and majority towards each other

From the mid-19th century onwards, the policy in Norway was to assimilate the non-Norwegian-speaking minority populations into an ethnically and culturally uniform Norwegian population. As mentioned earlier, this policy was called *fornorskning* 'Norwegianization'. The addition of § 110a to the Constitution of Norway (Grunnloven) in 1988 and the Sameloven in 1989 officially marked the end of the assimilation policy. The policy towards the Sámi and the Sámi language has changed in the last 20 years and has taken a more positive direction. Today the attitudes of the majority are more positive about Sámi than they have been. However, as a result of the era of Norwegianization certain negative attitudes evolved towards the Sámi and the Sámi language. The negative attitudes can be seen still seen in certain parts of Norway where the resistance of the Norwegian-speaking majority to any form of Sámi cultural rights has been very strong (Magga & Skutnabb-Kangas 2003: 38).

The *Sámi dutkamiid guovddáš* 'Centre for Sámi Studies' at the University of Tromsø (Romssa Universitehta) conducted a survey of attitudes towards the Sámi and Sámi issues in five Norwegian newspapers from 1.1.1996 – 31.12.1999. In this survey the discussions were categorized under seven themes. The newspapers in Finnmark were most interested in Sámi related issues, and the tone of the discussions in the newspapers was more intense in Finnmark than in any newspaper in any other regions. The most positive attitudes were expressed towards language, school, research and higher education, culture, media and church. The most negative attitudes were expressed about reindeer herding. (Berg 2001: 1–4.) According to a survey of the political programmes of the Norwegian parties in the election campaign in 2005, the views on Sámi issues in general were mainly positive (Marten 2007: 113–130). However, according to the results of the study by Hansen et al. (2007), the Sámi and the Kven populations experience significantly higher degrees of ethnic discrimination and bullying in their everyday lives than ethnic Norwegians (Hansen et al. 2007).

2.4.1.2 Attitudes towards the language

The attitudes of the majority population to Sámi languages are mainly positive (Berg 2001: 1–4, Marten 2007: 113–130). However, negative attitudes towards the Sámi languages still exist, as stated earlier in this text.

The negative attitudes created by Norwegianization policies were also transmitted by the Sámi themselves. One of the consequences was that intergenerational transmission of the Sámi language ceased for a generation (Magga & Skutnabb-Kangas 2003: 41). Gradually, attitudes among the Sámi have changed and attitudes to the Sámi language have become more positive. In some regions linguistic revitalization has been successful. The social status of the Sámi language has also improved in recent times (Eira 2004: 14).

2.4.1.3 Level of education among the Sámi

The level of formal education has generally been lower in the Sámi area than in other parts of Norway. In the areas surrounding Sámi institutions, the educational level tends to be higher than in regions where there are no Sámi institutions. (Magga & Skutnabb-Kangas 2003: 39.) According to Huss (1999: 59), the average educational level of the Sámi is now approximately same as that for Norwegians in general, although there are more people aged 24–65 in the SED area who have no upper secondary education than in other regions in Norway. The number of males with higher education is smaller in the SED area than in other regions, especially in the densely populated areas. Interestingly enough, the situation seems to be quite the opposite among women: in the SED area women originating in the sparsely populated areas more commonly have higher education than women on average in other regions of Norway. (Sámi logut mitalit 2 2009: 3.)

2.4.2 Standardisation of the minority language

Several standard languages are used in Norway today: Norwegian with two standards Bokmål and Nynorsk (cf. Chapter 2.2), North Sámi, Lule Sámi, South Sámi, Kven and Finnish (Huss & Lindgren 2005: 264, 266).

North Sámi has a literary standard which was adopted for use in 1979 in Norway, Finland and Sweden. Prior to the current literary standard, different standards were used for North Sámi in Sweden, Finland¹⁹ and Norway; in Norway, the orthographies created by Knud Leem, Nils Vibe Stockfleth, J.A. Friis, and Konrad Nielsen were in use. After World War II, the first attempts were made to create a common written language for the North Sámi speakers in the Nordic countries, and in 1950 in Norway and Sweden, the literary standard by Knut Bergsland and Israel Ruong was introduced. The 7th Sámi Conference 1971 founded the *Giellálávdegoddi*, the Language Committee, whose special task was to create a common

¹⁹ In Finland in the 1930s, Paavo Rivila developed a North Sámi orthography which was modified in 1950 by Erkki Itkonen and became known as *Sámi Čuvgehussearvi Čállinvuohki* ('the orthography of the Sámi Čuvgehussearvi', the association promoting education and culture in Sámi).

literary standard for North Sámi, whereby the main responsibility was carried by native speakers of Sámi. In the year 1978 the Giellalávdegoddi presented its proposal for a common North Sámi literary standard. The proposal was approved by the Sámi Conference and introduced in 1979. (Solbakk 1997: 35–67.) The literary standard was modified in 1984 (Sámi giellalávdegoddi 2010a). The modifications concerned, among others, the writing of the diphthong *ea* (current standard), which earlier could also be written as *eä* or *æ*.

The current literary standard is exclusively used in schools and school books. Literature, including children's books, newspapers and magazines are published in the current literary standard, and it is also used in the new media. The literary standard is used in academic literature and studies. The Church also has material in the current literary standard, for example, the liturgy and some hymn books and the New Testament have been translated into the current literary standard (Den Norske Kirken 2010: 67, 74). According to Chapter Three of the Sameloven, the 'Sámi Act', the regulations, announcements and the applications and forms that have a particular interest for all or certain parts of the Sámi population have to be translated into North Sámi, and in these translations the current literary standard is used. The Sámediggi publishes documents in the current literary standard. Moreover, many older texts written in earlier literary languages have been republished in modernised versions, using the current standard orthography.

2.4.3 Language use in different domains

2.4.3.1 Newspapers

At the moment there is only one newspaper published in North Sámi. The newspaper *Ávvir* ('Care' or 'Attention') was formed by merging the two formerly-published North Sámi newspapers *Min Áigi* 'Our Time' and *Áššu* 'Glow'. The first edition of the *Ávvir* was published on the Sámi National Day, the 6th of February, 2008. *Ávvir* is now issued five times a week from Tuesday to Saturday (*Ávvir* 2010). The newspaper *Ságat* ('News') includes short notices in North Sámi but is otherwise written in Norwegian (Solbakk, John T. 2002: 158–160). The *Ságat* is issued five times a week from Tuesday to Saturday (*Ságat* 2010).

2.4.3.2 Television and radio

The most important producer of radio and television programmes in North Sámi in Norway is the Norwegian Broadcasting Corporation NRK, which is a government-owned company. NRK has Norwegian and Sámi as official languages and the Norwegian Broadcasting Corporation also has a division called NRK Sámi Radio, which produces radio programmes, television programmes, an internet edition and miscellaneous new media platforms.²⁰ The productions

²⁰ The first radio programme in Norway in the Sámi language was broadcast on 8th of November 1946 from Romsa (Hætta 2003: 15). The headquarters of NRK Sámi Radio is situated in Kárášjohka and the local offices are

are mostly in North Sámi, but Lule Sámi and the South Sámi languages are used as well. NRK Sámi Radio presents news broadcasts on the radio, television, the internet and teletext on a daily basis. NRK Sámi Radio has shared transmissions on a daily basis with the Finnish YLE Sámi Radio and with the Swedish SR Sámiradio. The programme consists of news and topical programmes. NRK Sámi Radio, YLE Sámi Radio, and SVT Sápmi produce and transmit news on television five times a week from Monday to Friday. (NRK 2010a.)

NRK Sámi Radio mainly concentrates on Sámi issues in its news broadcasts, but the news also quite often includes indigenous related topics from abroad. According to the report *I yrtingsfrihetens tjenest: Mål og virkemidler i mediepolitikken* ‘Serving the freedom of speech: Language and means in mediapolitics’ by Kulturdeparmentet (2001), there were seven local radio stations in 2001 that broadcast programmes in the Sámi language. The report does not state which Sámi language was used in the broadcast, but most of the local radio stations were situated in the North Sámi speaking area. Today there are at least two local radios which use North Sámi in broadcasting. According to the website of the *Guovdageainnu Lagasradio* GLR ‘Guovdageaidnu local radio’, the station was founded in May 1991 and the first broadcast was sent on the 22nd of August, 1991. The GLR transmits programmes daily in Norwegian and North Sámi to the municipalities of Guovdageaidnu and Kárášjohka. (Guovdageainnu Lagasradio 2010.) *Radio DSF* is a local Christian radio station which broadcasts primarily in Norwegian and North Sámi, but also some programmes in Finnish. The radio station is situated in Kárášjohka. The licence area includes the municipalities of Guovdageaidnu, Kárášjohka and Deatnu. Programmes are broadcast every day, except Saturdays. (Norges Samemisjon 2010.)

2.4.3.3 Periodicals

The *Nuorttanaste* ‘The East Star’ is a religious periodical in the North Sámi language. It was founded in 1898 and is issued 11 times a year (Nuorttanaste 2010). *Gába* is a magazine published by the SNF-Sámi NissonForum, ‘The Sámi Women’s forum’ six times a year. The articles in *Gába*, literally ‘Vigorous/Energetic’ (a word used especially about a woman) are mainly written in North Sámi and Norwegian, but occasionally articles are also written in South Sámi, Lule Sámi and Swedish. *Gába* was published for the first time on International Women's Day (March 8) in 1996. The articles in *Gába* deal with the everyday life of the Sámi from a woman's perspective. (Sámi Nissonforum 2010.) The *Sámi diedálaš áigečála*, ‘The journal of Sámi Studies’ is a multidisciplinary periodical which contains articles only in Sámi languages, mainly in North Sámi (Sámi diedálaš áigečála 2010).

2.4.3.4 Literature and media for children and youth

There is one magazine in North Sámi for children and one magazine for youth. The magazine *Leavvedolgi* 'Lucky feather' was started for children in 1994 and is published three times a year. The *Š-bláđđi*, 'Š-magazine' is a youth magazine which aims to publish two or three issues a year. The first issue was published in 1993. (Mánáid- ja bearášdepartemeanta & Sámediggi 2003.)

There are several children's books available in North Sámi. After some translations from other languages, the first original children's book in North Sámi was *Ámmul ja alit oarbmealli* ('Ámmol and Blue Cousin') by Marry Aslaksdatter Somby (1976; Solbakk John 2006: 121). Nowadays there are several authors writing literature for children. There are several books for North Sámi speaking youth, for example, *Kátjá* written by Ellen Marie Vars and *Čeppári čáráhus* by Kerttu Vuolab, *Sárái* ('for/to Sárá') by Ellen Hofsø. New distribution methods have also been introduced. For example, the book *Áigin Lávrre* by Torkel Rasmussen is available as an audio book (Sámi Oahpponeahhtta 2010).

The NRK Sámi Radio²¹ produces two weekly television programmes for children in North Sámi, which are broadcast on television throughout Norway and are available via the internet (NRK 2010a, NRKSUPERNO 2010). NRK Sámi Radio also has programmes for youth on the radio and an internet site which contains a variety of materials, including television programmes (NRK 2013). In addition, the commercial radio stations Radio Norge and P4, and the commercial television station TV 2 are obliged to broadcast programmes in Sámi and on topics of Sámi interest to meet the requirements of licensing terms and conditions. (Medietilsynet 2008: 37, 57, 109.)

Films in North Sámi are shown in the Mánáidtv, 'Children's tv', but²² there is only one film available on DVD with a North Sámi soundtrack, the *Máidnasat duoppil dáppil* 'Stories here and there' which is also available in South and Lule Sámi (NRK Sámi Radio 2010b). There are two television series which are intended for the young: the *Skáidi*, literally 'the land between two rivers which join', by Paul Anders Simma, and *Kåre Nina* based on the screenplay of Rauni Paadar-Leivo (Lehtola 1997: 126).

2.4.3.5 Films

North Sámi film makers in Norway, Sweden and Finland have made films in different genres. Nils Gaup and Paul Anders Simma are two famous North Sámi directors. The first long fictional film *Ofelaš* ('The Pathfinder') came out in 1987 and was directed by Nils Gaup (Lehtola 1997: 124–126). The dialogue in this film was in North Sámi and the plot of the film

²¹ YLE Sámi Radio (Finland) and SVT-Sápmi (Sweden) co-produced the children's programme *Unna Junna*, which is mainly in North Sámi. The programme is available via the internet. *Binna Bámma* is a children's programme in Skolt Sámi, Inari Sámi and North Sámi. The programme is produced by the YLE Sámi Radio (Finland) and it is available via the internet.

²² The DVD *Mumenstállu ja seaibenásti*, 'Comet in Moominland' is subtitled in North Sámi. The DVD was released in Finland in 1992 (YLE 2010).

was based on ancient Sámi folklore. Nils Gaup also directed *Guovdageainnu Stuimmit* ('The Kautokeino Rebellion') in 2008. The film is based on historic events which led to a Sámi uprising²³ in Guovdageaidnu in 1852. The dialogue of the film is multilingual but mainly in North Sámi.

Paul Anders Simma was born in Gárasavvon (in Swedish Karesuando, in Finnish Karesuvanto/Karesuanto). He has made several films, both fictional and documentary. One of the best known films is a long fictional film *Ságojoga ministtar*, 'The Minister of State' in 1997.

2.4.3.6 Theatre

The *Beaivváš Sámi Teáhter* is the Norwegian National Sámi Theatre Company, and is located in Guovdageaidnu, Norway but also tours around Finland, Sweden and Russia. The company produces several plays a year. (Lehtola 2008: 176.)

2.4.3.7 Popular music

The popular music presented in North Sámi covers a wide spectrum of different kinds of music from traditional *yoik* to heavy rock and rap music. Since North Sámi is also spoken in Finland and Sweden, there are also pop groups in these countries singing in North Sámi. The following list, which is not exhaustive, presents groups and artists from Norway who use North Sámi in their music.

Adjágas was formed by Lawra Somby and Sara Marielle Gaup with a band of musicians. The music is based around the concept of the *yoik*. The lyrics to the music are mainly in North Sámi, but the album *Manu Rávdnji* also contains a song in South Sámi.

Ann-Mari Andersen is a singer from Guovdageaidnu. Her music is pop music with Sámi elements.

Áigi is a band which has members from Norway and Finland. The Norwegian members are from Guovdageaidnu. Music is presented in North Sámi. The style of music can be characterised as ethno rock.

Mari Boine is also an internationally well-known artist. She mixes *yoik* with various other styles including jazz and electronic.

Wenche M. Hætta presents pop-rock music and sings in North Sámi.

²³ The "Kautokeino Rebellion" was one of the very few violent conflicts in the documented history of the Sámi. It began with a few dozen Sámi physically attacking certain non-Sámi residents such as the local district sheriff, the pastor and a local merchant, two of whom were killed, and ended with severe sentences to the leaders of the rebellion, two of whom were executed. The backgrounds of the event were complicated, involving religious extremism (a Laestadian-based sect with apocalyptic expectations), disappointment with the authorities and personal resentment against the non-Sámi key persons, economic uncertainty and fears, and also aspects of ethnic tensions.

Intrigue is a band from Kárášjohka. The music the band plays is characterised as heavy-yoik.

Elin Kåven is a singer, born in Kárášjohka. Her music is a fusion of the traditional Sámi music and modern music.

Berit Margrethe Oskal is a singer from Guovdageaidnu. She combines yoik with folk music.

Vajas represents music which is a combination of arctic voices and sound. The singer/yoiker is Ánde Somby.

Niko Valkeapää lives in Guovdageaidnu, but was born in Enontekiö, Finland. His music can be characterised as experimental pop.²⁴

Alit Boazu is a band which comes from the northern parts of Romsa. The music of Alit Boazu combines traditional Sámi tones with rock, pop and progressive rhythms.

Duolva Duottar is a Sámi rap group. The members are from Guovdageaidnu and Máze (Masi).

Annbjørn Hætta is a singer from Guovdageaidnu. She sings in North Sámi. The music can be characterised as pop yoik.

SlinCraze is a Sámi rapper, who also raps in North Sámi.

2.4.3.8 Internet

Questions about the use of the internet have been included in NRK Sámi Radio surveys since the year 2003. The results clearly indicate that the use of the internet among the Sámi has increased. In 2003, 71%, and in 2009, 91% of the Sámi had access to the internet. Among the 15–39 age group the most important source of information was the NRK Sámi Radio website, as well as the web sites of Sámi newspapers. As stated earlier, the internet contains sites which have pages in North Sámi. (Sámi logut muitalit 3 2010: 40–41.)

NRK Sámi Radio has an internet site with a wide spectrum of content, such as news and internet radio. The Sámediggi and several Sámi organisations have web pages available in North Sámi. Some Norwegian state organisations, such as the Supreme Court of Norway, also have web pages with North Sámi content. The internet is also used for educational purposes, for example the website <http://giellatekno.uit.no/> (Romssa universitehta 2010b) contains interactive programmes for language learning. North Sámi speakers also use Facebook sites and chat. YouTube contains materials in North Sámi which are produced by various institutions as well as by single users. The NRK Sámi Radio produces cultural programmes, documentaries, debate programmes, programmes for youth and service and entertainment programmes (NRK 2010a).

²⁴ The names in the above list are from Jorma Lehtola's book *Laulujen Lappi: tarinoita haavemaasta* (2007: 420–422)

As the North Sámi literary language uses some diacritics and special characters, writing North Sámi on a computer used to be difficult. However, developments in the IT field have made the use of the Sámi alphabet possible, and new media is now available in North Sámi. The report *Samiske medier: Innhold, bruk, og rammevilkår* includes information on internet use (Skogerbø 2000). According to the report, Sámi people used the internet and had homepages already in 2000, and the use of the internet has increased since then. YouTube, for example, contains videos used for information distribution, such as *Gáldu* 'Source' (Galduorg 2010). Sámi allaskuvla (Samiallaskuvla 2010a) has information videos in YouTube. Myspace includes music of Sámi artists, for example Adjágas has a Myspace site (Adjágas 2010). Facebook and Twitter are used by individuals and several Sámi related institutions (Jääskö 2013). The newspaper Ávvir (Ávvir 2010) has a North Sámi-language Facebook site, for example. There are also blogs kept by North Sámi people, and North Sámi internet forums such as *Bamsse sámegillii* on Facebook (Facebook 2013).

2.4.3.9 Pre-school

As has been pointed out above, according to the *Barnehageloven* 'Day-Care Act', the municipalities in the Sámi region are obliged to arrange Sámi children's day care so that it is based on the Sámi language and Sámi culture. Outside the Sámi region the municipalities have to provide opportunities so that the Sámi children can maintain their Sámi language and culture. In the year 2008 there were 41 Sámi day care centres, for 1186 children (SSB 2010b: 68).

There are both private and municipal day care centres. In 2008 there were 53 kindergartens that offered the North Sámi language as an option for daily communication and 884 children who had chosen education in the North Sámi language in Norwegian kindergarten (Sámi logut muitalit 2 2009: 102–103). Most of the day-care centres are located in the county of Finnmark, which is the traditional North Sámi region.

2.4.3.10 School

According to the Education Act (*Opplæringslova*) § 6-2, in the Sámi-language administrative area (Sámegiela hálddašanguovlu) all pupils have the right to Sámi-medium teaching and the use of the Sámi language in subjects other than language teaching. Sámi pupils can select the Sámi language as first or second language subject. Non-Sámi pupils also have the right to have teaching through the medium of Sámi, and education in the Sámi language as a second language (Aikio-Puoskari 2006: 113). Outside the Sámegiela hálddašanguovlu, Sámi-language teaching or Sámi language classes must be organised if there are at least ten Sámi pupils requiring this. Every Sámi child who is of primary school age and living outside the Sámegiela hálddašanguovlu has the right to be taught in the Sámi language.

Sámegiella as first language is for Sámi pupils who want tuition through the medium of Sámi and education about the Sámi language. For these pupils, Norwegian is taught as a second

language and they have to study only either Bokmål or Nynorsk in lower secondary school (normally, Norwegian school children are obliged to study both standard varieties of Norwegian). Sámi language as a second language is meant for pupils who speak Norwegian as their first language. These pupils are also obliged to study only either Bokmål or Nynorsk. On 1st October 2009 there were 964 pupils who studied North Sámi as first language in Norway, 547 pupils who had North Sámi as a second language at primary school in level Sámi 2, and 647 pupils in primary school who had North Sámi as their second language in level Sámi 3 (GSI 2010)²⁵.

In the academic year 2003-2004 the number of pupils with North Sámi as a first language was 950, out of which 885 pupils were living in the Sámegiela hálddašanguovlu. The majority, 736 pupils were living in municipalities of Guovdageaidnu and Kárášjohka. (Aikio-Puoskari 2006: 44)

It is possible to make the study of Sámi compulsory in the municipalities which belong to Sámegiela hálddašanguovlu. According to Eira (2004: 27), North Sámi is a compulsory subject in the municipalities of Unjárga, Kárášjohka and Guovdageaidnu.

Several subjects have a *Sámi Oahppoplána* 'Sámi Curriculum' in primary school, lower secondary school and upper secondary school. Sámi Oahppoplána means that the Sámi culture and traditions are taken into account in the content of curriculum. Sámi Oahppoplána is followed in all public schools in the Sámegiela hálddašanguovlu. Outside the Sámegiela hálddašanguovlu, the Sámi Oahppoplána is applied for those pupils who participate in Sámi-medium teaching or study the Sámi language as a subject. (Sámediggi 2007.)

Education material in North Sámi exists, but still more material is needed. The *Sámi oahpponeavvoguovddáš* 'Sámi education material centre' was established in 1994 for the production of educational material (Aikio-Puoskari 2001: 223). At present the Sámi Parliament education material centre (*Sámedikki oahpponeavvoguovddáš*) produces material for North Sámi, South Sámi and Lule Sámi. The materials include books, CDs, music and computer programmes.

There are North Sámi speaking teachers and pre-school teachers, but more would be needed. Qualified North Sámi speaking class and pre-school teachers are mainly educated at the Sámi University College (*Sámi allaskuvla*) (Aikio-Puoskari 2001: 261–262), which also accepts North Sámi speaking students from Finland and Sweden.

²⁵ Pupils can study Sámi language at three different levels, either as a first language or second language. Pupils who can speak some Sámi can study Sámi at level Sámi 2 and pupils who cannot speak Sámi at all can study Sámi at level Sámi 3. (Utdanningsdirektoratet 2013.)

2.4.3.11 Higher education

As mentioned in Chapter 1, the two main institutions for Sámi research in Norway are the Sámi allaskuvla and the Romssa Universitehta (University of Tromsø). Research on the Sámi is also conducted in other smaller institutions or institutions where the Sámi research is defined as part of the function of the institutions. (The Research Council of Norway 2008.) The Sámi allaskuvla in Guovdageaidnu offers higher education in and of Sámi. The language of tuition at undergraduate level and most of the other studies is Sámi, which in many cases means North Sámi. Research in the Sámi allaskuvla focuses on the Sámi languages, culture, reindeer husbandry and other traditional livelihoods. The research of local, national and international law is another important area. (Sámi allaskuvla 2010.) *Sámi dutkamiid guovddáš* 'The Sámi Research Centre' coordinates the research carried out on Sámi at the Romssa Universitehta. (Romssa Universitehta 2010a.) In addition to Romssa/Tromsø, Sámi studies are taught at Bodø University College and Levanger University College (Eira 2004: 28). North Sámi is used academically, which means that North Sámi is used in research, and the various research outcomes are reported in North Sámi. As mentioned in the introduction, education in North Sámi is also available in Finland and Sweden.

2.4.3.12 Administration

According to the regulations of Sameloven, users of public services in the Sámegiela hálddašanguovlu have the right to services in the Sámi language both orally and literally. These language regulations also apply for counties and state organisations which function in the Sámegiela hálddašanguovlu. In addition, the language regulations apply to Sámediggi, reindeer administration, Sámi allaskuvla and Sámi state schools. (Andersen & Strömngren 2007: 155–173.)

The use of North Sámi functions best in Sámi institutions, where clients can use North Sámi orally or literally. The Sámi language is used more in municipal institutions than in the county and state institutions (Andersen & Strömngren 2007: 170–171).

Brenna (2005: 154–170) describes situations where Sámi and Norwegian are used in court and explains how the use of interpreters is organised. Vars (2004: 179–190) describes her experiences as an interpreter in court during the time she was studying the law.

The use of North Sámi is most common in works which are connected to traditional Sámi life, e.g., reindeer husbandry, fishing, hunting and agriculture. The Sámi language is also used in companies in the regions where the Sámi language is seen as living language (Eira 2004: 69).

2.4.3.13 Religion

As stated earlier (chapter 2.2.3), North Sámi is used regularly in the Norwegian church in the regions of Kárášjohka, Guovdageaidnu, Buolbmát, Unjárga and partially also in Porsángu (Eira 2004: 37). There are religious radio programmes (Norges Samemisjon 2010) and a

Christian periodical, *Nuorttanaste*, which is published in North Sámi (Nuorttanaste 2010). According to the *Sameloven*, in the Sámi-language administrative area any person is entitled to individual services by the church in Sámi. In most parishes it is possible to have church services such as baptism, weddings, and Holy Communion in the Sámi language. Pastoral counselling in Sámi, however, is not always available (Ravna 2000: 48).

2.4.3.14 Intra-group communication

Language choices in intra-group communication vary in different parts of the North Sámi area and between generations. The Norwegianization period profoundly affected North Sámi in the coastal areas, where it almost entirely disappeared, whereas it survived better in the inner parts of Finnmark. During the Norwegianization period many parents chose to speak Norwegian to their children, and North Sámi was not passed on to the next generation. This caused a linguistic gap between the North Sámi speaking grandparents and their grandchildren. (Huss 1999: 95–99.)

2.4.3.15 Communication between ethnic groups

The vehicular language in communication with Norwegian speakers is Norwegian, and in situations where one of the speakers does not speak Sámi, the conversation is easily turned into Norwegian (Eira 2004: 139). Norwegian is also used as the vehicular language with speakers of other Sámi languages if they speak Norwegian or Swedish but do not speak North Sámi (Cathey 2009: 77–78). Kven has also been used as vehicular language between the Kvens, the Sámi and the Norwegians (Saressalo 1996: 112).

2.4.4 Identity-connected language-political behaviour

Several politicians use North Sámi in their public appearances and give interviews in North Sámi on television and radio. Researchers and academics use North Sámi in publications at the graduate level and doctoral theses. Articles are published regularly in North Sámi in periodicals such as *Sámi dieđalaš áigečála*, which publishes articles only in the Sámi languages. Presentations are held in North Sámi language in conferences and seminars.

2.4.5 Gender aspects of everyday language policies

2.4.5.1 Mixed marriages

The 1970 census includes information on mixed marriages in the Counties of Finnmark, the county of Romsa and the county of Nordlândia, in pre-selected areas. According to the results of the 1970 census, the number of linguistically mixed marriages varies in different regions. In inner Finnmark, which is called the kernel Sámi area, linguistically mixed marriages were rare. Only one fifth of marriages were linguistically mixed. Outside inner

Finnmárku there were more marriages between persons of Sámi extraction who speak Norwegian than marriages between Sámi speaking persons. Linguistically mixed marriages and marriages between persons of Sámi extraction who speak Norwegian were more common among younger persons. (Aubert 1978: 54–55.) It is estimated that the number of linguistically mixed marriages among young people is increasing (Magga & Skuttnabb-Kangas 2003: 39).

The situation in linguistically mixed marriages is changing. Quite often North Sámi was not spoken to children, although either the father, the mother, or both could speak North Sámi. Today the situation is less clear. (Todal 2003: 125.) It has become more common that both parents speak their own language to the children or both parents speak the minority language (Huss 1999: 99).

2.4.5.2 Gender patterns

Women in the SED area show higher mobility than men. Young women in particular move away from the SED area, which can be seen as the lower number of women in the age group of 20–29. In addition, there is generally a male imbalance in age groups under 50. (Sámi logut mitalit 1 2008: 54–56.)

2.5 Languages in contact and language maintenance

2.5.1 Genealogical background of North Sámi

As previously stated Sámi languages belong to the Finno-Ugric/Uralic language family. North Sámi is most closely related to the nine other Sámi languages: South Sámi, Ume Sámi, Pite Sámi, Lule Sámi, Inari Sámi, Skolt Sámi, Akkala Sámi²⁶, Kildin Sámi and Ter Sámi (see Figure 2); earlier, these languages have also been called “dialects” of one “Sámi language”. The Sámi languages, in turn, are most closely related to the Finnic languages: Estonian, Finnish, Ingrian, Karelian, Livonian, Veps and Votic, the Kven language and Meänkieli. The relatedness between North Sámi and the neighbouring Finnic languages is close enough that a bilingual speaker can easily spot structural similarities (which also facilitate language learning and borrowing in both directions) but definitely not close enough for mutual intelligibility: a North Sámi speaker will not understand Finnish, Kven or Meänkieli at all unless s/he has specifically learnt them.

The speaking areas of the Kven language and North Sámi in Norway overlap in some regions. The Lule Sámi speaking area in Norway is situated south-west of the North Sámi speaking

²⁶ The current situation of Akkala Sámi is controversial. It has been stated that Akkala Sámi is most probably extinct and the last speaker of Akkala Sámi, Aleftina Sergina died on 29th of December 2003 (Rantala & Sergina 2009: 67). On the other hand, Elisabet Scheller states in her article *Samiska i Ryssland – planläggning av en sociolingvistisk utredning in Språk og språkforhold i Sápmi* (2007) that there is still one speaker alive.

area. In Sweden the speaking areas of North Sámi and Meänkieli also overlap in some regions. To the south of the North Sámi speaking area in Sweden, Lule Sámi is spoken. In Finland North Sámi and Finnish speaking areas overlap. In the municipality of Anár (in Finnish: Inari) three Sámi languages are spoken alongside Finnish: North Sámi, Inari Sámi and Skolt Sámi. The geographically adjacent Sámi languages for North Sámi are Lule Sámi, Inari Sámi and Skolt Sámi. Linguistically the difference between North Sámi and Lule Sámi is smaller than that between North Sámi and Inari Sámi or Skolt Sámi. A North Sámi speaker can understand quite a lot of Lule Sámi without learning.

The Sámi languages share most of their vocabulary and structure. Neighbouring dialects – even belonging to different Sámi languages – are usually so close to each other in vocabulary that speakers understand each other quite easily. Some boundaries, however, are steeper, e.g., between North Sámi and Skolt Sámi. Within the central Sámi languages, the dialects of even one language can differ so much that speakers need practice in order to understand each other. (Sammallahti 1998: 1–38.)

2.5.2 Major differences between North Sámi and Norwegian

Genealogically, North Sámi and Norwegian are totally unrelated. The Norwegian language belongs to the North Germanic languages, which are a branch of the Indo-European language family. There are several differences at different levels of language between Norwegian and North Sámi. Many of the following features are common to all Sámi languages and not only to North Sámi.

North Sámi uses inflection, i.e. endings to mark grammatical relations. In Norwegian prepositions are used to express grammatical relations.

(1) North Sámi: *Norgga-s* ‘in/from Norway’

(2) Norwegian: *fra Norge* ‘from Norway’

Word order is important in Norwegian, whereas in North Sámi cases are used to mark syntactical relations and alternations in word order are mainly related to information structure.

(3) North Sámi: *Mun boađán Norggas / Norggas mun boađán* ‘I come from Norway/it’s from Norway that I come’

(4) Norwegian (bokmål): *Jeg kommer fra Norge* ‘I come from Norway’ / **Norge fra jeg kommer* (grammatically incorrect)

(5) Norwegian Nynorsk: *Eg kjem frå Noreg*

There are also differences in conjugation between North Sámi and Norwegian.

There is no grammatical gender in North Sámi, while in Norwegian, nouns have three gender forms and personal pronouns also have gender.

(6) North Sámi: *son* ‘he/she’

(7) Norwegian Bokmål: *hun* ‘she’ / *han* ‘he’ (Faarlund et al. 2002: 317).

(8) Norwegian Nynorsk: *ho* ‘she’ / *han* ‘he’ (Faarlund et al. 2002: 317).

There are no indefinite or definite articles in North Sámi as there are in Norwegian.

North Sámi has three numbers: in addition to singular and plural there is a dual in grammatical categories that are related to person (personal pronouns, personal endings in verbs, and possessive suffixes in nouns). Norwegian on the contrary has two numbers.

Negation in North Sámi is expressed with the negative auxiliary (conjugated in person and number) and the connegative form of the main verb. In Norwegian, the negation word *ikke* is not inflected.

(9) North Sámi: *Mun in bora bierggu* ‘I do not eat meat’ (the negative auxiliary is under lined)

(10) North Sámi: *Don it bora bierggu* ‘You do not eat meat’

(11) North Sámi: *Moai ean bora bierggu* ‘We (two persons) do not eat meat’

Norwegian would use the negation word *ikke* in all the examples.

North Sámi has a wide array of derivative suffixes for forming new words, including verbs derived from verbs (a type of derivation typically lacking in the Scandinavian languages). For example, the derivative suffix *-lit* forms verbs which denote fast, quick action:

(12) *borrat* ‘to eat’ → *borralit* ‘to eat fast’

Dialectal differences in Norwegian and North Sámi are considerable. There are several differences in the phonology between Norwegian and North Sámi. The most salient difference between Norwegian and North Sámi is that Norwegian has two distinct pitch patterns which can differentiate the meanings of the words.

The vocabulary of North Sámi is rich in words for natural phenomena such as the landscape and the weather. The vocabulary describing the quality of snow (for example, *šalka* ‘hard-trodden snow’, *vahca* ‘loose snow, especially new snow on the top of a layer of older snow’) as well as the vocabulary related to reindeer husbandry is very detailed, such as *nulpu* ‘male reindeer which has shed or otherwise lost its antlers’. Vocabulary concerning kinship is also very rich and detailed; for example, *eahki* ‘the father’s older brother or the father’s male cousin on the father’s side, who is older than the father’.

2.5.3 Sociological background

Structural and lexical differences between North Sámi and Norwegian reflect the differences in the origins and way of life of these two ethnical groups. Structural differences result from the different linguistic history. Lexical differences reflect the different way of living. Traditionally, North Sámi people have been dependent on surrounding nature and the possibilities that nature offers. It was vital to be able to describe with great precision the phenomena of nature in order to survive. The North Sámi language has therefore developed a very precise lexicon in describing, for example, different types of snow. Norwegians, however, lived mainly from fishery and agriculture, therefore there was no need for the same kind of vocabulary as in North Sámi. The need for new words is common in different languages and North Sámi is not an exception. North Sámi language planners have created numerous new vocabulary items, however, there is still need for more. One of the institutions that promote North Sámi language planning and lexical development is Sámi giellalávdegoddi, the ‘Sámi Language Committee’.

2.5.4 Monolingualism, bilingualism and multilingualism

Today North Sámi speakers in Norway are usually bilingual; Norwegian is learnt at quite an early stage, especially in mixed-language families. Before the Norwegianization period North Sámi speakers in Norway were commonly multilingual and could speak, for example, both Norwegian and Kven. Norwegianization policies changed the situation (Lindgren 2005: 150). Norwegian became the dominant language and the natural language transmission almost ceased. From 1970 onwards the situation has gradually changed, and now it is fairly usual that in mixed-language families both languages are spoken to the children (Todal 2003: 125).

2.5.4.1 Changes in the dominance relations

There have been changes in dominance relations during the last 100 years. During the Norwegianization period the status of North Sámi and the use of the North Sámi language diminished. Today the status of North Sámi has risen among the Sámi people and the majority population. Linguistic assimilation has ceased and a revitalization has taken place in some regions (Huss & Lindgren 2005: 268). Negative attitudes still exist among some Norwegians (Magga & Skutnabb-Kangas 2003: 38).

Language contacts between North Sámi speakers and Norwegian speakers have persisted throughout centuries. Contacts with Kven are old as well, because Kvens came to some regions before the Norwegian population. A new situation arose when Norwegian-speaking people moved to area where North Sámi is traditionally spoken. According to Pedersen (1999: 19–20), the Norwegian speaking population came to Finnmark coast region around 1300 C.E. Before that Finnmark was more or less a Sámi dominated area.

In the 19th century, the demographic situation changed drastically in the counties of Finnmark and Romsa. The Norwegian population grew very rapidly in Finnmark, which is

an important North Sámi speaking area. Between the years 1835 and 1900 the number of ethnic Norwegians multiplied from 3,800 to 18,000, whereas the numbers of the Sámi only experienced a normal increase, from around 6,000 to 9,500. (Pedersen 1999: 22–21.) Due to this drastic demographic change the Sámi people were no longer the largest ethnic group in Finnmark. The number of ethnic Norwegians also increased in the county of Romsa (Justis- og politidepartementet 2007). These demographical changes, in conjunction with Norwegianization, changed the linguistic balance in the North Sámi speaking area profoundly. Norwegianization still has an effect on the attitudes and language use of North Sámi today.

2.5.4.2 *Command of languages*

The command of languages among the North Sámi usually includes that of the North Sámi language and Norwegian. According to the Iskkadeapmi sámegiela geavaheami birra (Ravna 2000: 13) people in the North Sámi area can understand the following languages: Swedish (90%)²⁷, English (83%), German (38%), Finnish (12%), French (6%), Kven (6%), Russian (2%), while only 3% do not understand any other language at all. However, it must be noted that the study did not differentiate ethnic background, and the participants in the study were over 18 years old.

The Sámi giellalávdegoddi, ‘Sámi Language Committee’ had a section for North Sámi which standardised the North Sámi Language (and created the current orthography introduced in 1979). There were also sections for the South, Lule, Inari, Skolt, Kildin and Ter Sámi languages. (Sámi giellalávdegoddi 2010a, 2010b.) Now the function of Sámi giellalávdegoddi has ended and the international co-operation in the planning of Sámi languages is under reconstruction. In February 2013 Sámi Giellagáldu (the Nordic Resource Centre for Sámi languages) began its work and is meant to succeed the Sámi giellalávdegoddi.

For the practice of teaching and learning see Chapter 4.7.

The current literary language of North Sámi is not based solely on one dialect, which means that all the dialects differ from the literary language to a certain degree, some dialects more than others. The diversity of dialects can also be seen in the fact that there is no standard spoken language.

As majority language, Norwegian is in use in all domains. In the literary field the dominant form is the Norwegian Bokmål. There are differences in the language use of North Sámi inside and outside the administrative area for the Sámi language. Outside the area the position of North Sámi is weak and it is used to a lesser degree. North Sámi is primarily used in everyday life in families, with relatives and friends, but seldom with National Health Services or with other public institutions.

As pointed out earlier (Chapter 2.4.3), all school children in the Sámi-language administrative area and Sámi children also in other parts of Norway (provided that a group of at least ten

²⁷ Note that Swedish and Norwegian are very closely related, even mutually intelligible at least to some extent.

children can be found) have the right to receive teaching in and of the North Sámi language. In upper secondary school, however, only the right to study Sámi as a subject is guaranteed, not the right to Sámi-medium teaching. The upper secondary schools in Guovdageaidnu and Kárášjohka also provide teaching of Sámi. There are still deficiencies in the supply of teaching material. Sámi allaskuvla, the 'Sámi University College' offers higher education, and there the working language and the language of internal communication is Sámi.

According to the Sameloven 'Sámi Act', laws, regulations, announcements and applications and forms which serve the specific interest of all or some parts of the Sámi people should be translated. However, the implementation is not always up to date owing to a shortage of translators. Sámi people also have the right to be heard in Sámi language in court. The Sis-Finnmárku diggegoddí is the first level court for the municipalities of Unjárga, Deatnu, Poršángu, Kárášjohka ja Guovdageaidnu. All these municipalities belong to the administrative area for the Sámi language. The Sis-Finnmárku diggegoddí was founded in order to provide services in North Sámi, both orally and literally. In the Sis-Finnmárku diggegoddí there are judges and secretaries who can speak North Sámi. In other courts interpreters should be used.

Inside the Sámegiela hálddašanguovlu speakers can use North Sámi in many domains, for example, with authorities and in everyday life, whereas outside the Sámegiela hálddašanguovlu North Sámi is not used in so many domains. In some situations where its use should be possible, North Sámi people may still choose to use Norwegian instead of North Sámi. The reason for this is the previous stigmatization of Sámi. Outside the Sámi-language administrative area, linguistic assimilation is still ongoing.

Bilingualism is usually seen in a positive way, and the ideal situation is that a North Sámi person is fluent in both North Sámi and Norwegian. Bilingualism is seen as important because it is necessary to command both North Sámi and Norwegian in order to be able to function both in minority and majority surroundings.

2.5.5 Results of the language contact

Some studies have been made of code-switching in North Sámi in Norway. Code-switching is quite common and usually happens when there is a person in the group who cannot speak North Sámi: quite often in that kind of situation the language is changed to Norwegian. (Eira 2004: 139.) Frequently, Norwegian words and expressions are mixed with North Sámi. In addition to Norwegian, young people especially also use English words and expressions mixed with North Sámi. Attitudes towards code-switching and code-mixing are divided. Some people see these phenomena as a sign of incompetence in the Sámi language, and code-mixing especially is interpreted as a person not knowing the equivalent Sámi words. On the other hand, some people do not see code-switching and code-mixing as harmful. (Cathey 2009: 69–72.)

Loanword studies which have been conducted mainly focus on historical language issues. Grammatical influence has been studied in some articles. Tuomas Magga (2002) discusses old and new loanwords, phrase loans and syntactic loans. The tendency is that loan words are mostly adopted from Norwegian. There are also structural loans, which particularly affect word order.

After the Second World War, many parents choose to speak Norwegian to their children and the Sámi language was not transferred from one generation to the next. There are real differences in the degree to which language shift has influenced North Sámi. In the coastal area the language shift was very intense, whereas in the inner parts of Finnmark the Sámi language could better resist the pressure of Norwegian. From 1970 onwards language shift has diminished and revitalisation has been ongoing in some regions (Todal 2003: 125).

2.6 Summary

North Sámi is an indigenous language, and it is one of the Sámi languages in Norway. It is used as a vernacular language among the North Sámi people, however, not all ethnical North Sámi people can speak North Sámi. Norwegian is used as the vehicular language.

The cross-section of North Sámi speakers differs in different parts of the speaking area. Generally, in the inner parts of Finnmark, North Sámi is spoken by all age groups. In the coastal areas North Sámi is spoken primarily by elderly people. However, due to the revitalisation efforts, children in some coastal areas have also begun to speak North Sámi again. The traditional speaking area of North Sámi in Norway stretches from Girkonjárga to Ofuohtta and the traditional speaking area of North Sámi also covers the northernmost parts of Sweden and Finland (see Figure 2). As a result of migration, North Sámi is also spoken outside the traditional speaking area. Noticeable concentrations of Sámi people particularly live in the capital city regions. There is, however, no detailed information on the size of the North Sámi speaking population living in the city of Oslo, which is the capital city of Norway. North Sámi is spoken first of all with relatives, at home and outdoors and to a lesser degree with public institutions.

The number of the North Sámi speakers in Norway is estimated to be 20,000 (Rasmussen 2005: 58). The statistical numbers presented for North Sámi speakers are estimations, because there is no registration of Sámi languages or Sámi ethnicity in Norway. Sammallahti (1998) estimates that the number of North Sámi speakers in Finland is 2000 and 5000 in Sweden, so the total number of North Sámi speakers can be estimated at around 27,000.

The special domains where North Sámi is often said to be most in use are school and reindeer husbandry. The social position of North Sámi has moved in a positive direction during the last 20–30 years, because the social status of language has gradually become better. However, there are still negative views on the Sámi language and culture. The legislative framework gives equal position to the Sámi languages with Norwegian. In practice this applies only to North Sámi in the geographical area called Sámegiela hálddašanguovu,

‘administrative area for the Sámi language’. North Sámi speakers living outside the administrative area for the Sámi language do not have the same rights as those inside the administrative area for the Sámi language. For example Sámi speakers inside the administrative area for the Sámi language have the right to use North Sámi with municipal authorities.

The current language policy in Norway is based on pluralism. The goal of the official language policy is to fulfil the linguistic needs of Sámi, to raise the status of the Sámi language and to elevate the interest of Sámi people to their own culture and language. Although the linguistic rights of Sámi speakers have been guaranteed in legislation the implementation of these rights has encountered problems. The problems are caused by attitudes and a shortage of resources, such as the lack of North Sámi speaking teachers or teaching material.

The current literary standard of North Sámi was introduced in the year 1979 in Norway, Sweden and Finland. This was a very important step, because it made it possible for North Sámi speakers in these three countries to read texts written in the different countries. Before the current literary standard, there were separate literary standards in use in the different countries.

Opplæringslova, the ‘Education Act’ allocates Sámi the individual right to receive tuition in Sámi language in any part of Norway, in primary and secondary school. In the Sámegiela hálddašanguovlu ‘administrative area for the Sámi language’ pupils also have the right to teaching through the medium of Sámi in primary and lower secondary school. Outside the Sámegiela hálddašanguovlu ‘administrative area for the Sámi language’ Sámi pupils can receive teaching through the medium of Sámi if there are at least ten pupils who want to attend the classes. Upper secondary school pupils have the right to receive teaching in the Sámi language in the whole of Norway. There are two Sámi public high schools in Norway where most of the subjects are taught in North Sámi. North Sámi can be studied as a first language, second language and foreign language. The central places for higher education in Norway are Sámi allaskuvla and Romssa Universitehta. In the Sámi allaskuvla the language of teaching and management is mostly Sámi.

3 3. Data sampling and methods

3.1 Introduction: Fieldwork and data collection

This section describes the design and the practicalities of gathering new empirical data. Designing the data sampling and the questionnaire (see below, chapter 3.2) was the task of Jarmo Lainio (University of Stockholm) who participated in ELDIA in 2010. The fieldwork was conducted following the ELDIA Fieldwork Manual which was prepared by Jarmo Lainio in cooperation with Karl Pajusalu, Kadri Koreinik and Kristiina Praakli (all from the University of Tartu).

The introduction chapter provides information about how the fieldwork with the North Sámi (MinLg) and Norwegian Control Group (CG) were conducted and which methods were applied to data collection.

3.1.1 Fieldworkers

ELDIA project researcher M.A. Marko Marjomaa was responsible for conducting and coordinating the North Sámi mail survey and interviews. Marjomaa graduated from the University of Oulu. His main subject was Sámi language and Sámi culture and he speaks and writes North Sámi. Marjomaa previously undertook linguistic fieldwork for his phonetic studies. Marjomaa conducted four individual interviews: AG1F, (female age group 18-29), AG4F (female age group 50-64), AG4M (male age group 50-64) and AG5M (female age group 65+). He was also the main moderator in the minority language focus group interviews. One fieldworker was hired to conduct interviews.

Fieldworker Ellen Oddveig Hætta is a Sámi language student from Guovdageaidnu, Norway. She is an ethnic North Sámi and a native speaker of North Sámi. She learned Norwegian as a child and in addition also speaks English and Spanish. Before recordings, Marjomaa instructed the fieldworker in how to conduct interviews. The fieldworker had no previous experience in linguistic interviews, however she has worked at NRK Sámi Radio for several summers, and gained experience in conducting interviews through this work. The fieldworker conducted four individual interviews: AG1M, (male age group 18-29), AG2M (male age group 30-49), AG3F (female age group 30-49) and AG5M (male age group 65+). She also participated in all the minority language focus group interviews.

3.1.2 Mail survey

The preparations for the mail survey started at the end of September 2010. The North Sámi survey questionnaires were mailed on 6 April 2011. The mailing of the reminders was done a week after the mailing of the questionnaires i.e. on 12 April 2011. Respondents were asked to return completed questionnaires by 27 April 2011. Most of the responses arrived at the

beginning of May, but some questionnaires were still arriving at the end of June, when the survey had ended.

According to the original fieldwork plan, written on 29th September 2010, survey questionnaires should have been mailed by the end of October 2010 and the response time for questionnaires should have ended on 30th November 2010. Due to the delays in the planning of the field work and the difficulties in sampling the original schedule was not met.

The mailing of the questionnaires took place two weeks before Easter. At Easter people in Norway spend a lot of time outdoors, which might have affected the response rate. Although all the questionnaires were mailed at the same time the respondents received the questionnaires at very different times. For example, one of the respondents received the questionnaire only at the beginning of May.²⁸

3.1.3 Interviews

Individual North Sámi interviews took place from 14.4.2011 – 25.5.2011. All the individual interviews except AG5F (female 65+) were recorded in Guovdageaidnu. The AG5M interview was conducted in the municipality of Gáivuotna. North Sámi Focus Group (FG) interviews took place 13.5.2011 – 27.5.2011. All the group interviews except the 18-29 focus group took place in Guovdageaidnu. Interviews with FG 18-29 took place in the city of Romsa. The Norwegian CG interview took place in an office room in Oslo on 27th June 2012.

According to the fieldwork plan dated 29th September 2010, the first interviews should have been conducted already in early December 2010. However, as it had been planned that the interviewees would be selected from among the survey respondents and the sending of the survey questionnaires was delayed (due to problems in the preparation of the questionnaire), the ELDIA team spent some time waiting for the questionnaire survey to begin, before it became clear that the original plan would not work.

3.2 Sample survey

3.2.1 The structure of the minority speaker questionnaire

The minority language and control group questionnaires were centrally planned for all ELDIA teams and then translated from an English-language master version into North Sámi (the minority-language questionnaire) and Norwegian (both the minority-language and the

²⁸ The material collected in the course of the fieldwork (questionnaire data as well as the audio or video recordings and transcriptions of the interviews) will be stored at the University of Mainz. As an EU research project ELDIA is committed to strict protection of personal data; the original address lists have been destroyed and whatever is published will be anonymised (names and identifying data of informants will be deleted). The material will be made available for research purposes (under strict conditions of data protection) after the end of the ELDIA project; more specific conditions for the use of the material will be formulated and published on the project website (www.eldia-project.org).

control-group questionnaire). The minority-language questionnaire was distributed in both North Sámi and Norwegian, and the respondents were instructed to freely decide which version they wanted to use. All questionnaires used in this case study are attached to this report (Annex 3). The questionnaire of Oulu was adapted from the general ELDIA questionnaire to one more suitable for the linguistic situation in Northern Scandinavia by adding two more minority language options to questions in which it was seen appropriate.

Two survey questionnaires were used, one for the target (minority language/MinLg) group North Sámi and the other for the control group (CG), the majority of which were speakers of Norwegian. The target group survey questionnaire consisted of 72 questions. More precisely, they were question sets because many questions had a number of alternatives that increased the actual number of questions to 529. These included 34 open-ended questions, some of them as alternatives. The control group survey questionnaire consisted of 47 question sets, while the total number of questions was 305 and the number of open-ended questions 20.

Initially, it was planned that the questionnaire would be tested and revised in two pilot studies before distributing and implementing it. However, diverse problems – which finally led to the project partner in charge leaving the project – caused a delay which affected this work phase and all subsequent ones. The foreseen pilot studies could not be conducted in time or applied in the planning of the questionnaire. The preparation of the questionnaire was seriously delayed, and the questionnaire had to be finalised (by Ulriikka Puura and Kari Djerf of the University of Helsinki) under extreme time pressure. The consequence of the reorganisation of this work stage was that the questionnaire remained too massive and lengthy for the respondents and contained some problematic or ambiguous wordings. Nevertheless, it fulfilled its main purpose and provided the requested data for the CSR.²⁹

The target group questions were divided into the following thematic categories:

1. Basic information about the informant (1–6)

This section covered the personal information of the anonymous respondents: age, birth place (country, rural or urban), education and profession. These are the sociological basic variables that were compared to other variables in the data analysis.

2. Background of language usage (7–27) (Oulu 7-30)

This extensive section mapped the stage at which the informant had learned the minority and majority language(s) at issue, information about language usage with family members and relatives such as spouses, children, parents and grandparents, sisters and brothers and other family members. Language usage during school age was investigated separately.

3. Language skills (28–32) (Oulu 31-35)

²⁹ On the basis of the experiences from the ELDIA case studies, an amended version of the questionnaire was developed, which has been published as part of the *EuLaViBar Toolkit* (downloadable from the project website, www.eldia-project.org, or directly at <http://phaidra.univie.ac.at/o:301101>).

This section outlined the language skills of the informants in the minority languages, majority language, English and eventually in another language. The questions included variables in the private and public sphere, such as home, work, school, street, shopping, library, church, authorities and local activities.

4. Attitude towards different languages and desire to use them (33–59) (Oulu 36-67)

This was the largest and most complex section in the questionnaire. The respondents were asked to evaluate various statements about the usage and mixed usage of the minority and majority language. Furthermore, several variables were used to cover the informant's attitude towards language usage in various contexts. The respondents had to characterise the relevant languages by means of various adjectives and comment on their usefulness. The last part of this section dealt with the role of language planning and the ideas of correct language usage.

5. Language usage in public and private sphere (60–61) (Oulu 68-70)

This brief section completed the points of the two preceding ones by asking a more detailed question on the presence of minority languages in the public sphere.

6. Culture, media and social media in different languages (62–63) (Oulu 71-72)

The last section sought to find out how the informants use media in different languages. The same selection that was applied earlier was repeated here: minority languages, majority language, English, another language. Both sets of questions focused on reading and writing.

The questionnaires fulfilled their main function which was to provide the requested data to the CSR. However, the MinLg/target group questionnaire was experienced as too long (these opinions were also communicated to researcher Marjomaa in the course of the field work), which reduced the response rate.

All the respondents who returned the questionnaire had also completed it. Some question types were problematic. Questions which included two elements, both tick boxes and open questions were not usually filled in correctly. Respondents did not usually tick the box, but answered the open question. Instructions to skip a question if it was not applicable for the respondent also turned out to be difficult to follow. The phrasing of the some questions was ambiguous, which led to difficulties in interpreting the answers. In a long questionnaire a large number of open-ended questions is tiring for the respondent and also time consuming in the analysis process.

3.2.2 Minority language speaker survey

3.2.2.1 Data collecting mode

The data collection method for North Sámi target group was mail survey. The recipients received questionnaires and all the documents (recipient letter, flyer, Declaration of Consent

and Privacy Statement) both in North Sámi and Norwegian. The respondents did not receive any assistance in filling out the mail survey questionnaires, and the return of the questionnaire was enabled with a return envelope.

3.2.2.2 Target population, sampling frame and sample size

A random sampling method was used in the North Sámi speaking municipalities of the administrative area for the Sámi language. The survey area included the following municipalities: Loabát (Lavangen), Gáivuotna (Kåfjord), Guovdageaidnu (Kautokeino), Kárášjohka (Karasjok), Deatnu (Tana) and Unjárga (Nesseby). Random sampling was used, because the Sámi electoral roll and the member registers of the Sámi organisations were not available, and there are no registers providing ethnic affiliation in Norway. The only way to reach the target group was therefore to undertake a survey in the North Sámi speaking municipalities of the administrative area for the Sámi language and acquire the addresses from the National Population Register (folkeregister) which is maintained by the Norwegian Tax Administration. The sampling method for the North Sámi target group, Kven target group and Norwegian control group was designed so that an individual could only appear in one of the groups, e.g. a person who was in the North Sámi group could not appear in the Kven target group or Norwegian control group. However, it was impossible to know in advance if the individual who received the questionnaire was a speaker of North Sámi or not. The sample size was 1500 which was divided into age groups 18-29, 30-49, 50-64 and 65+. Every age group included 250 individuals, about 125 female and 125 male.

3.2.2.3 Response rate and survey outcome

The response rate was very low. Only 105 completed questionnaires were returned from 1500 sent questionnaires. Reasons for this low response rate might be the length of the questionnaire and the time at which the questionnaire was sent. The mailing of the questionnaires took place two weeks before the Easter, when people in Norway spend a lot of time outdoors. The detailed survey outcome is presented in the following Table 8.

Survey outcome	N (sent 1500)	%
Completed questionnaire	104	7.0
Partial questionnaire (more than 50% completed)		
Out of scope: CG questionnaire was used		
Out of scope: survey not carried out		
Non-contact: correct address not found	47	3.13
Non-TG member:	18	1.2
Refusal: by the respondent	3	0.2
Refusal; by the respondent's family member	1	0.06
Refusal due to e.g. incapability		
Returned questionnaire blank	2	0.2
TOTAL	175	11.79

Table 8. Minority language survey outcome (both North Sámi and Norwegian language versions).

3.2.3 The structure of the control group questionnaire

The CG survey questionnaire was based on the contents and structure of the MinLG survey. However, several parts of the questionnaire were shortened, especially with respect to the use and adoption of the MinLG. The major differences in comparison with the MinLG survey are the following: a detailed section about cross- and intergenerational language use was changed into fewer focussed questions, and questions concerning attitudes were either changed or replaced (e.g. in many cases questions were asked about two different MinLGs in each case study).

Structurally, the CG questionnaire consisted of the following parts: basic information about the respondent (1–6), background of language use (7–11), language skills (14–18), attitudes towards different languages (Q12-13, 19–46), culture, media and social media in different languages (Q47).

3.2.4 Evaluation of the MinLg and CG questionnaires

North Sámi, like the other languages studied in the ELDIA project at the University of Oulu, used a modified minority language questionnaire. Modifications were to make the questionnaire more suitable for the linguistic situation of Northern Sweden and Norway. The main difference between the general ELDIA minority language questionnaire and the Oulu minority language questionnaire was that the Oulu questionnaire included more language options. The control group questionnaire was the general control group questionnaire of ELDIA.

The general tendency, both in MinLg and CG survey questionnaires, was that respondents did not tick the boxes for questions which included both ticking the box and specifying an

answer by writing. In addition the respondents quite often did not answer the question about characteristics of languages.

3.2.5 Control group survey

3.2.5.1 Data collecting mode

The data collection method for the Norwegian control group was also mail survey. The recipients received questionnaires and all the documents (recipient letter, flyer, Declaration of Consent and Privacy Statement) in Norwegian. The respondents did not receive any assistance with filling in the mail survey questionnaires, and the return of the questionnaire was enabled with a return envelope. The mailing of the Norwegian CG survey questionnaires was done on 6 April 2011 and reminders were mailed one week later on 12 April 2011. Questionnaires were asked to be mailed back by 27 April 2011.

3.2.5.2 Target population, sampling frame and sample size

The CG mail survey was conducted together with the Kven language in ELDIA. The CG sample frame covered all Norwegian inhabitants except the people belonging to target minorities. The random sample of 1000 persons for CG was taken from the National Population Register (folkeregister) which is managed by the Norwegian Tax Administration. However, it was impossible to know if recipients of the questionnaire belonged to a minority language group or the control group.

3.2.5.3 Response rate and survey outcome

The response rate of the control group was also very low. Only 107 questionnaires came back from 1000 questionnaires which were sent. The mailing of the questionnaires took place two weeks before the Easter at the same time as the MinLg questionnaires. It is possible that the Easter period could have affected the response rate negatively, because people in Norway spend lot of time outdoors at Easter. The detailed survey outcome is presented in Table 9.

Survey outcome	N (sent 1000)	%
Completed questionnaire	107	10.7
Partial questionnaire (more than 50% completed)		
Out of scope: CG questionnaire was used		
Out of scope: survey not carried out		
Non-contact: correct address not found	19	1.9
Non-CG member:	1	0.1
Refusal: by the respondent		
Refusal; by the respondent's family member		
Refusal due to e.g. incapability	1	0.1
Technical problems		
TOTAL	128	12.8

Table 9. Control group survey outcome.

3.3 Individual interviews

3.3.1 Target population

The target population was same as for the MinLg mail survey. Eight interviews were conducted in total, in each age group (18-29, 30-49, 50-64 and 65+) one with a female and one with a male informant.

3.3.2 Selecting and contacting interviewees

The Declaration of Consent that was used for North Sámi and for other languages in Oulu included a question about willingness to participate in focus group interviews. Two out of 53 respondents, who wanted to participate in focus group interviews were contacted and asked to participate in individual interviews. Interviewed individuals belonged to AG2M (male 30-49) and AG5M (female 65+). The AG1F interviewee was found by Marjomaa when he visited Guovdageaidnu and recording took place instantly. Other interviewees who participated in individual interviews were suggested by the fieldworker. Efforts to recruit interviewees were made by Marjomaa, visiting Sámi organisations and institutions. Sámi organisations, institutions and municipalities were also contacted via mail and through e-mail to recruit interviewees.

3.3.3 Background information form

A background information form was used both in individual and focus group interviews. The background information form included 14 numbered questions. The form included basic demographic questions and also questions about language use.

3.3.4 Recording device(s)

Recordings were made using a Roland R-09HR recorder with internal microphone. The following settings were used in recordings: sampling frequency 44.1 kHz and recording mode WAV 16 bit.

3.3.5 Interview template

A semi-structured compiled list of questions which based on the common interview list of ELDIA, was used in both the individual and focus group interviews. The template included 23 numbered questions which in turn included sub-questions. However, due to the semi-structured nature of the interview spontaneous questions interviewees were also asked. The template included following questions:

I. Mother tongue.

1. What is/are your mother tongue or mother tongues? Is it easy or difficult to determine your mother tongue? Why?

(Is your first language literally your mother's or parents' language? Can a local dialect or any other non-standard variety be a mother tongue? Why? Why not?)

2. Who else in your family/ in your neighbourhood uses your mother tongue? Please describe who the speakers are!

(If/when you have children, do you want them to speak/use/transfer your mother tongue to them? Why? Why not?) Is your mother tongue highly or poorly valued in your family / neighbourhood / society? Is your mother tongue recognised in society? How? What is the importance of language for your religion?)

3. Who is a speaker of your mother tongue? How well does one have to know it to count as a speaker of it? Is being a speaker of the language in question an imperative prerequisite for being a member of the respective (minority) group? What is the role of other cultural symbols than language in the identification of the group from other groups? What do you see as the most important cultural symbols that characterise the group in question?

4. What does your mother tongue mean to you? What kind of advantages have you had because of your mother tongue? Have you faced obstacles when using your mother tongue? What kind of obstacles?

5. Is there a difference between generations regarding the use of your language(s)? What languages were used by your parents and grandparents?

6. What do you think yourself: is your mother tongue strong/vital in general? (Is it disappearing or even dying out?) How do you feel about that? Who is responsible for your mother tongue? Why? What should be done for your mother tongue to develop it? What are the best ways to ensure the future of your mother tongue(s)? Should the language(s) be preserved or maintained? Who should be in charge of saving the language? (Speakers? Society by taxes, etc.?)

II. Other languages

7. What have been the important languages for you during your lifetime? Why? How does this relate to your personal-life milestones (moving to another location, parenting, changing schools) or periods of life, e.g. childhood/adolescence /senescence?
8. What languages do you master at an everyday level? Where do/did you learn them? Who taught you them? What is the language that has been the easiest for you to learn or to use? What is the language that has been the most difficult to learn/to use? Why? Would you like to master more languages? What further languages? Why?
9. What in your opinion makes other languages attractive, ugly or useless? Please explain or give examples.
10. Should people acquire other languages than their own mother tongue? Why?

III. Attitudes towards multilingualism

11. Do you need to use more than one language in your everyday life? With whom do you speak different languages? In what circumstances? Why?
12. What languages would it be good to know? Why? Does it make one's life easier? More difficult? Please explain.
13. Are multilingual persons valued higher than monolinguals in your society? If so, in what ways? Does the knowledge of many languages change people? Please give examples.
14. Whose responsibility is it to teach different languages?
15. Do you think that your society should be more multilingual? Less multilingual? Why? Would it be better for everyone to use only one language, and which should that be, in that case?

IV. Languages and modernisation

16. How has the modernisation of life (e.g. technological change, increased mobility, new communication modes, etc.) influenced the use of languages in your society / for you at home?
17. Do you use new media? What languages do you use in new media (internet)? Do you use some language more/less than earlier because of new media languages?
18. In which places/countries have you travelled? Which languages have you used for communication there? Did you succeed in communication? When/if not, what went wrong?
19. What languages do people use with tourists/visitors in your region?
20. Is language teaching efficient in school? What should be done to make it more effective? Please give some examples! What should the role of media / internet be?
21. Do you think that all languages you know should have their own media? Which languages? What media?
22. What do you think about the future of languages? Do you feel that more or less languages have been used in the world / in your country in the last ten years? How would you describe the future of your mother tongue?

23. Which are the important steps to achieving a better understanding between different ethnic groups/nations? Is such an understanding necessary after all? How important is a better knowledge of languages in this?

3.3.6 Interview descriptions

To protect the identity of the interviewees, information which could identify them is not included in the following descriptions. The descriptions of those interviews which were conducted by Ellen Oddveig Hætta are based on her fieldwork diary.

NO-SME-IIAG1f (female 18-29). Interviewee specified North Sámi as her mother tongue and she had higher vocational or academic education. The recording took place on 4 April 2011 in an office room at the working place of the interviewee; the interview was conducted by Marko Marjomaa and its duration was 47:36 minutes.

The interviewee was born in a municipality which now belongs to the administrative area for the Sámi language and was also currently living in the area, although she had lived outside the administrative area for the Sámi language for more than six months. The atmosphere in the interview was relaxed. During the last questions the interviewee fetched her baby to feed. The interviewer was willing to stop recording but the interviewee insisted on continuing.

NO-SME-IIAG1m (male 18-29). The interviewee specified North Sámi as his mother tongue and he had higher vocational or academic education. The recording took place on 11 May 2011. The interview was conducted by fieldworker Ellen Oddveig Hætta and its duration was 57:47 minutes.

The interviewee was born outside the current administrative area for the Sámi language, but was living now within the area. He had also lived in two different places outside the administrative area for the Sámi language for more than six months. During the interview there was one interruption, which was caused by the telephone ringing. The interviewee did not answer the phone. The interviewee was very open and motivated. It seemed that the interviewee had thought before about some of the issues asked in the questions. The interviewee was very cooperative. The interviewee spoke so much that he tired. Perhaps it would have been a good idea to take a pause.

NO-SME-IIAG2m (male 30-49). The interviewee specified North Sámi as his mother tongue and he had a primary education. The interview took place on 24 May 2011 at the home of the fieldworker in a separate room with only the interviewer and interviewee. The interviewer was fieldworker Ellen Oddveig Hætta and the duration of the interview was 57:47 minutes.

The interviewee was born outside the current administrative area for the Sámi language, but had grown up and was living now in a municipality belonging to the administrative area for

the Sámi language. He had also lived in two other places outside the administrative area for the Sámi language for at least six months. During the recording the telephone of the interviewee rang, but he did not answer it. The interviewee said that some of the questions were strange. Questions which were not about issues with which the interviewee was familiar were especially difficult to answer. At the beginning of the recording the interviewee was little tense in the recording situation, and tried to speak “correct” North Sámi, but relaxed later during the interview.

NO-SME-IIAG3f (female 30-49). The interviewee had difficulty deciding whether Norwegian or North Sámi was her mother tongue. The interviewee had higher vocational or academic education. The interview was conducted on 20 May 2011 by fieldworker Ellen Oddveig Hætta, and its duration was 44:42 minutes.

The interviewee was born outside the current administrative area for the Sámi language but lived now in a municipality belonging to the administrative area for the Sámi language. She had also lived in three other places outside the administrative area for the Sámi language at least for six months. The interview was especially interesting, because the interviewee had difficulty defining her mother tongue. In her background information form the interviewee reported that North Sámi was to lesser degree her mother tongue than Norwegian, and also told the interviewer that she is not sure what her mother tongue is.

NO-SME-IIAG4f (female 50-64). The interviewee specified North Sámi as her mother tongue and she had higher vocational or academic education. The interview, conducted by Marko Marjomaa, took place on 24 May 2011 in an office room at the working place of the interviewee. The duration of the interview was 1:01:51 hours.

The interviewee was born in a municipality which belongs now to the administrative area for the Sámi language. The interviewee did not specify where she was living now or if she had lived in other places for more than six months. The atmosphere was relaxed and interviewee even performed a song.

NO-SME-IIAG4m (male 50-64). The interviewee specified North Sámi as his mother tongue and he had secondary education. The interview, conducted by Marko Marjomaa, took place on 24 May 2011 in a hotel room, and its duration was 48:24 minutes.

The interviewee had not specified where he was born, but he was living now in a municipality belonging to the administrative area for the Sámi language. He had also lived outside the administrative area for the Sámi language for at least six months. The atmosphere was relaxed and interviewee seemed to take the interview seriously. Some distant background noise from cars could be heard.

NO-SME-IIAG5f (female 65+). The interviewee specified North Sámi as her mother tongue and she had a primary education. The interview, conducted by Marko Marjomaa, took place on 25 May 2011 at the home of the interviewee. The duration of the interview was 1:06:18 hours.

The interviewee was born and also currently lived in the administrative area for the Sámi language, but had also lived outside the area for more than six months. Before the recording the interviewee offered coffee and talked about the history of the village. The atmosphere during the recording was relaxed. Some questions had to be translated into Swedish, because the interviewee did not fully understand the question due to new North Sámi words.

NO-SME-IIAG5m (male 65+). The interviewee specified North Sámi as his mother tongue and he had a primary education. The interview, conducted by Ellen Oddveig Hætta, took place on 22 May 2011. The duration of the interview was 37:51 minutes.

The interviewee had been born and was living in the municipality belonging to the administrative area for the Sámi language. He had lived in one other place outside the administrative area for the Sámi language for at least six months. It seemed that the interviewee thought that the recording of the interview was strange and he was little insecure. However, it did not seem to affect to his ability to express his thoughts. It also appeared that interviewee had not contemplated issues which were asked in the interview.

Age group	File name	Interviewee	Interviewer
18-29 female	NO-SME-II-MinLg-AG1F-14042011	NO-SME-IIAG1f	MM
18-29 male	NO-SME-II-MinLg-AG1M-11052011	NO-SME-IIAG1m	EH
30-49 female	NO-SME-II-MinLg-AG3F-20052011	NO-SME-IIAG3f	EH
30-49 male	NO-SME-II-MinLg-AG2M-24052011	NO-SME-IIAG2m	EH
50-64 female	NO-SME-II-MinLg-AG4F-24052011	NO-SME-IIAG4f	MM
50-64 male	NO-SME-II-MinLg-AG4M-24052011	NO-SME-IIAG4m	MM
65+ female	NO-SME-II-MinLg-AG5F-25052011	NO-SME-IIAG5f	MM
65+ male	NO-SME-II-MinLg-AG5M-22052011	NO-SME-IIAG5m	EH

Table 10. Individual interviews of the MinLg.

3.4 Focus group interviews

3.4.1 Focus group interviews with MinLG speakers

3.4.1.1 Target population

The target population for the focus group interviews was the same as in the mail survey and in the individual interviews. For each age cohort (18-29, 30-49, 50-64 and 65+) a group was formed including females and males. The exception was the 30–49 age group in which separate groups for females and males were formed so as to have a gender perspective. One group of of key stakeholder representatives and minority language background politicians was also formed. Ideally there should have been 6–8 participants in each focus group, but in

practice the number of participants varied from 2 to 5. Forming age groups of females and males 30–49 was especially difficult.

3.4.1.2 Selecting and contacting interviewees

The Declaration of Consent that was used for North Sámi included a question about willingness to participate to focus group interviews. Fifty-three respondents were willing to participate in focus group interviews. However, this number also includes respondents who had answered the Kven survey, but were actually North Sámi speakers. The total number of 53 also includes seven answers which were received during or after the field work trip. When planning the age-based focus group interviews 35 persons were contacted and 8 participated in interviews. Marjomaa visited Sámi organisations and institutions in order to recruit interviewees. Sámi organisations, institutions and municipalities were also contacted via mail and through e-mail to get interviewees. However, the most effective and successful way to recruit interviewees was to contact people proposed by the fieldworker.

3.4.1.3 Background information form

The same kind of background information form was used both in individual and focus group interviews. The background information form included 14 numbered questions. The form included basic demographic questions and also questions about language use.

3.4.1.4 Recording device(s)

Audio recordings were made with a Roland R-09HR recorder with internal microphone. The following settings were used in recordings: sampling frequency 44.1 kHz and recording mode WAV 16 bit. Every interview was recorded with two Roland R-09HR recorders. Focus group interviews were filmed with a Panasonic HDC-TM700 digital video camera with external stereo microphone Edirol CS-15.

3.4.1.5 Interview template

In the focus group interviews a semi-structured compiled list of questions was used, based on the common interview list of ELDIA for focus group interviews. Because interviews were semi-structured other topics and additional questions emerged in the course of interview. The template included following questions:

Main topic fields:

- 1) How did you learn North Sámi / Sámi?
- 2) Are you bilingual/multilingual? Why/why not?
- 3) How do you use different languages in your everyday life?

- 4) Is it an asset or a problem in your case?
- 5) Is it necessary to speak the North Sámi (or another Sámi) language in order to belong to North Sámi or Sámi minority group? Is there a separate North Sámi minority in some way?
- 6) What do you think of the word *minority*? Are you a minority?
- 7) What do you count yourself as? What do you identify as? How important is language for that identity?
- 8) What do you think others/the Majority think of the North Sámi / Sámi language and its speakers?
- 9) Diversity in society – is it increasing? Should it increase or decrease?
- 10) Were there attempts to prohibit learning North Sámi / Sámi when you were a child or was it supported? By whom?
- 11) Should the public/society, for example school, have a responsibility to support North Sámi / Sámi, by, for example, providing instruction in or about it? Is the current situation satisfactory?
- 12) How do you think the North Sámi language is good for your society?
- 13) Do you think the North Sámi language has any use in modern society?
- 14) What do you think will be the fate of the North Sámi language in Norway in 10 years? (If time allows: What do you think will be the fate of the Lule Sámi, South Sámi, (Skolt Sámi) languages in Norway in 10 years? What do you think will be the fate of the North Sámi in Finland and Sweden in 10 years?)
- 15) What other things do you want to add, or rephrase?
- 16) Any other comments?

3.4.1.6 Interview descriptions

All the recordings except FG AG1 (18-29) took place in the same meeting room in Guovdageaidnu. FG AG1 (18-29) took place in a hotel meeting room in Romsa (Tromsø). The moderators of the group interviews were Marko Marjomaa and the fieldworker Ellen Oddveig Hætta. To protect the identity of the interviewees, only information which does not reveal their identity has been given.

Interview NO-SME-FG-MinLg-AG1-27052011 (age group 18–29).

This group interview took place on 27 May 2011 in a meeting room at a hotel in Romsa and lasted 1 hour and 28:16 minutes.

The interview group was formed by the fieldworker. Three participants took part in interviews, although originally six persons were scheduled for interview. Interviewee NO-

SME-FGAG1-01m was a male, who specified South Sámi as his mother tongue. He had learned North Sámi at school. He was studying at the university. Interviewee NO-SME-FGAG1-02f was a female, who specified North Sámi as her mother tongue. She was born outside the administrative area for the Sámi language, but had grown up and lived most of her life in a municipality belonging to the administrative area for the Sámi language. She was studying at university. Interviewee NO-SME-FGAG1-03m was a male who specified North Sámi as his mother tongue. He was born outside the administrative area for the Sámi language, but had grown up and lived most of his life in a municipality belonging to the administrative area for the Sámi language. He was also studying at university. Two of the interviewees knew each other. The atmosphere in the interview was relaxed and interviewees expressed their thoughts freely and also talked with each other. Some noises came from the lobby of the hotel.

Interview NO-SME-FG-MinLg-AG2-19052011 (male age group 30–49).

This interview took place on 19 May 2011 in a meeting room, and its duration was 1:04:48 hours.

Three participants were interviewed. Two of the interviewees had expressed a willingness to participate in a focus interview in their Declaration of Consent. One interviewee was asked to participate by the fieldworker. Interviewee NO-SME-FGAG2-01m specified Norwegian and North Sámi as his mother tongues. He did not specify his place of birth, but currently lived in a municipality belonging to the administrative area for the Sámi language. He had also lived outside the administrative area for the Sámi language at least six months. The interviewee had higher vocational or academic education. Interviewee NO-SME-FGAG2-02m specified North Sámi as his mother tongue. He was born outside the administrative area for the Sámi language, but was now living inside the administrative area for the Sámi language. Interviewee NO-SME-FGAG2-03m was not a native North Sámi speaker and he was born outside the administrative area for the Sámi language but was now living in a municipality belonging to the administrative area for the Sámi language. This interviewee had higher vocational or academic education. All three interviewees were familiar with each other. The atmosphere of the interview was good. Interviewees considered some of the questions difficult.

Interview NO-SME-FG-MinLg-AG3-24052011FG (female age group 30–49).

The interview took place on 24 May 2011 in a meeting room and lasted 1:09:41 hours. Only two participants came to the interview, although six had promised to attend. The group was entirely formed of the persons that the fieldworker had proposed, who had been contacted by the project researcher Marko Marjomaa. Both interviewees, NO-SME-FGAG3-01f and NO-SME-FGAG3-02f, specified North Sámi as their mother tongue. Both interviewees had higher

vocational or academic education and both were born outside the administrative area for the Sámi language but were now living within it. Interviewee NO-SME-FGAG3-02f also spoke another Sámi language. The interviewees seemed to be familiar with each other so the atmosphere was very informal.

Interview NO-SME-FG-Minlg-AG4-23052011 (age group 50–64).

The interview took place on 23 May 2011 and its duration was 1:48:24 hours. A total of four interviewees participated in the interview, which took place in a meeting room.

The group was partially formed of persons proposed by the fieldworker, and persons who had indicated their willingness to participate in focus group interviews in the Declaration of Consent. All the interviewees had higher vocational or academic education. The group included two females and two males. Interviewee NO-SME-FGAG4-01m specified Norwegian as his mother tongue, but spoke North Sámi. He had been born outside the administrative area for the Sámi language, but was now living in a municipality inside the administrative area for the Sámi language. Interviewee NO-SME-FGAG4-02f specified North Sámi as her mother tongue. She did not specify where she had born or whether she had lived outside the administrative area for the Sámi language. Now she was living in a municipality belonging to administrative area for the Sámi language. Interviewee NO-SME-FGAG4-03f specified North Sámi as her mother tongue. She was born in a municipality belonging now to the administrative area for the Sámi language. She had lived also outside the current administrative area for the Sámi language, but she was now living in a municipality belonging to the administrative area for the Sámi language. Interviewee NO-SME-FGAG4-04m specified North Sámi as his mother tongue. He was born and now lived in a municipality belonging to administrative area for the Sámi language. He had also lived outside the administrative area for the Sámi language. It was not clear whether the interviewees were familiar with each other. There was good interaction between the interviewees and they discussed their experiences.

NO-SME-FG-MinLg-AG5-18052011 (65+).

This interview took place on 18 May 2011 in a meeting room. The duration of the interview was 1:14:28 hours.

The group consisted of four participants, three females and one male. Three out of the four interviewees had indicated their willingness to participate focus group interviews in the Declaration of Consent. One of the interviewees was proposed by the fieldworker. All the interviewees were retired. Two female interviewees, NO-SME-FGAG5-01f and NO-SME-FGAG5-04f, had higher vocational or academic education, and female interviewee NO-SME-FGAG5-03f had no formal education. The male interviewee NO-SME-FGAG5-02m had secondary or vocational education. All the interviewees except interviewee NO-SME-FGAG5-01f specified North Sámi as their sole mother tongue. Interviewee NO-SME-FGAG5-01f

specified both Norwegian and North Sámi as her mother tongues. All the interviewees had lived outside the current administrative area for the Sámi language at least for six months, but were now living in a municipality belonging to administrative area for the Sámi language. The interviewees were familiar with each other and the atmosphere was relaxed. The interviewees talked with each other quite vividly.

NO-SME-FG-MinLg-AP-13052011 (Minority activist/stakeholder and minority politician focus group).

This interview took place on 13 May 2011 in a meeting room and lasted 2:04:06 hours.

Four interviewees participated in the interview. All the interviewees were directly contacted by Marko Marjomaa. The AP-group included two females and two males who were North Sámi activists/stakeholders and politicians. All had higher vocational or academic education. Only the female interviewee NO-SME-FGAP-03f specified North Sámi as her sole mother tongue. Two interviewees specified Norwegian and North Sámi as their mother tongues and one interviewee specified Norwegian and 'some other language'. The atmosphere was relaxed during the interview. It did not become clear whether the interviewees were familiar with each other.

Age group	File name	Interviewee	Interviewers
18-29	NO-SME-FG-MinLg-AG1-27052011	NO-SME-FGAG1-01m NO-SME-FGAG1-02f NO-SME-FGAG1-03m	MM & EH
30-49 male	NO-SME-FG-MinLg-AG2-19052011	NO-SME-FGAG2-01m NO-SME-FGAG2-02m NO-SME-FGAG2-03m	MM & EH
30-49 female	NO-SME-FG-MinLg-AG3-24052011FG	NO-SME-FGAG3-01f NO-SME-FGAG3-02f	MM & EH
50-64	NO-SME-FG-MinLg-AG4-23052011	NO-SME-FGAG4-01m NO-SME-FGAG4-02f NO-SME-FGAG4-03f NO-SME-FGAG4-04m	MM & EH
65	NO-SME-FG-MinLg-AG5-18052011	NO-SME-FGAG5-01f NO-SME-FGAG5-02m NO-SME-FGAG5-03f NO-SME-FGAG5-04f	MM & EH

Table 11. Focus group interviews of the MinLg.

3.4.2 Focus group interviews with CG representatives

3.4.2.1 Target population

The target population interviews for the CG in Norway included a group interview of political and language decision makers. The informants were selected because they were professionally knowledgeable about minority issues.

3.4.2.2 Selecting and contacting interviewees

Suitable interviewees were proposed by the research assistant Philipp Konzett, and the persons to be contacted were selected jointly by the Kven researcher of the ELDIA project, Anna-Kaisa Räisänen, the North Sámi researcher of the ELDIA project, Marko Marjomaa, and Philipp Konzett. Interviewee candidates were contacted by Philipp Konzett.

No background information form was used.

3.4.2.3 Recording device(s)

Audio recordings were made with a Roland R-09HR recorder with an internal microphone. The following settings were used in recordings: sampling frequency 44.1 kHz and recording mode WAV 16 bit. Every interview was recorded with two Roland R-09HR recorders. Focus group interviews were filmed with a Panasonic HDC-TM700 digital video camera with external stereo microphone Edirol CS-15.

3.4.2.4 Interview template

A modified list of questions was used in the interview, however the interview was semi-constructed which made it possible to include additional questions. The following list of questions was used as a framework for the interview.

1.
 - a) How do you see the concepts of multilingualism and cultural diversity?
 - b) How does Norwegian society take care of multilingualism and cultural diversity?
 - c) What are the important aspects to be considered in the future?
2.
 - a) How would you describe the language policy towards Kvens and Sámi today?
 - b) How are these minority policies implemented in language planning?
3. In what way have the international treaties (ILO and Charter for Minority Language) affected and will affect the Norwegian minority language policies?
4. Are there aspects of minority language policies that should be changed and/or aspects of language planning for minority languages?

According to researcher Petra Granholm the position of minority languages in Norway is regulated more or less ad hoc through a series of laws and regulations. Is there a need for more holistic/consistent legislation in this respect?

The parliamentary report "Mål og mening" (Kultur- og kyrkjedepartementet) came out in 2007. Is that a step in the direction /towards the direction of a more consistent minority language policy. How has this report been followed up? The Kven activists maintain that it has not led to any improvement of the situation of the Kven language in Norway.

5. Petra Granholm (2012) states further that terminology in the current legislation is unclear when it comes to the position of Sámi and Kven. There are three conditions that are especially unclear.

- a) In the Sámi law it is clearly stated that Norwegian and Sámi are equal official languages in Norway. But in practice Sámi does not hold the same position as Norwegian, either inside or outside the administrative area. Some claim that we cannot even talk about an official language with less than equal legal rights in the whole country. Granholm claims that the content of the term 'official' is unclear because the language we are talking about has a non-equal status, de jure and de facto.

Do you agree with this description? If so, what should we do to rectify the incongruence between the description and the actual situation (or between theory and practice)? Or in other words: what initiatives could be enacted to secure linguistic rights for Sámi speakers outside the administrative area?

- b) In legal texts and regulations the Sámi language is often mentioned, but in practice it refers to North Sámi. Therein lies a danger that the differences between the various Sámi languages spoken in Norway will be overlooked, and that the smaller languages (Lule and South Sámi and to some extent Pite and Skolt Sámi) will lag behind in development/revitalization.

Do you agree with this description? If so, how should we care for the rights of the speakers of smaller Sámi languages?

6. Granholm emphasises in the report that the biggest difference between the North Sámi and Kven languages is that there is a clear principle in the law to revitalize Sámi but such a principle is lacking for Kven. Norske kveners forbund have themselves made an initiative plan for Kven, but it has not been accepted or processed.

Norske kveners forbund has often demanded that the Kven language should be lifted from Level 2 to 3 in the Charter. What do you think of this? Do you agree with this? In that case how should the rights of Kven be taken care for?

Norsk-finsk forbund claims that the Kven language and North Finnish should be considered different languages and that North Finnish be given status as a minority language at Level 2. What is your opinion of this?

7. How do you see the role or significance of the Kven and Sámi in Norwegian society? And what kind of role will they play in ten years' time?

The situation of the Kven language is described as critical. At the same time many Kvens and others think that it is the responsibility of the state to make sure that the language is maintained. Do you agree with this? What concrete actions could the state take now to save the Kven language?

8. What kind of concrete actions should be taken to secure the future of the Kven and Sámi languages in Norway?
9. Questions about the teaching and learning of languages:
 - a) What kind of language skills should be required from a student who has studied Sámi as a first language?
 - b) What kind of language skills should be required from a student who has studied Sámi as a second language?
 - c) What kind of language skills should be required from a student who has studied Kven as a second language?
 - d) Do you see any possibility that there would be a need to teach Kven as a first language in the future?
10. What kind of a role do the political authorities have when it comes to working for the situation or development of the Kven and Sámi languages compared to non-governmental organisations such as Norske kveners forbund?
11. Is there something important which we haven't discussed yet? Do you have anything to add or that you would like to ask somebody?
12. If you had an unlimited amount of money, what would you do first for the Kven and Sámi languages?

3.4.2.5 Interview descriptions

Interview NO-FKV_SME-CG-FG-AP-2706212 took place in an office room in Oslo on 27 June 2012. Four interviewees participated in the interview, one female, NO-FKV_SME-CG-FGAP-01f, and three males, NO-FKV_SME-CG-FGAP-02m, NO-FKV_SME-CG-FGAP-03m, NO-FKV_SME-CG-FGAP-04m. All the interviewees were native speakers of Norwegian and had an academic education. The atmosphere in the interview was good. The duration of the interview was 2:07:11 hours.

3.5 Sociodemographic distributions

The gender and age distribution of the MinLg respondent group is presented in Figure 10. When comparing Figure 10 and Figure 8, which presents an age pyramid for the SED region in 2007, it can be seen that women are overrepresented in the ELDIA Case Specific Study of North Sámi in Norway. However, the SED region also includes areas which did not belong to the survey area of the ELDIA study. The educational level of the respondents is presented in Table 14.

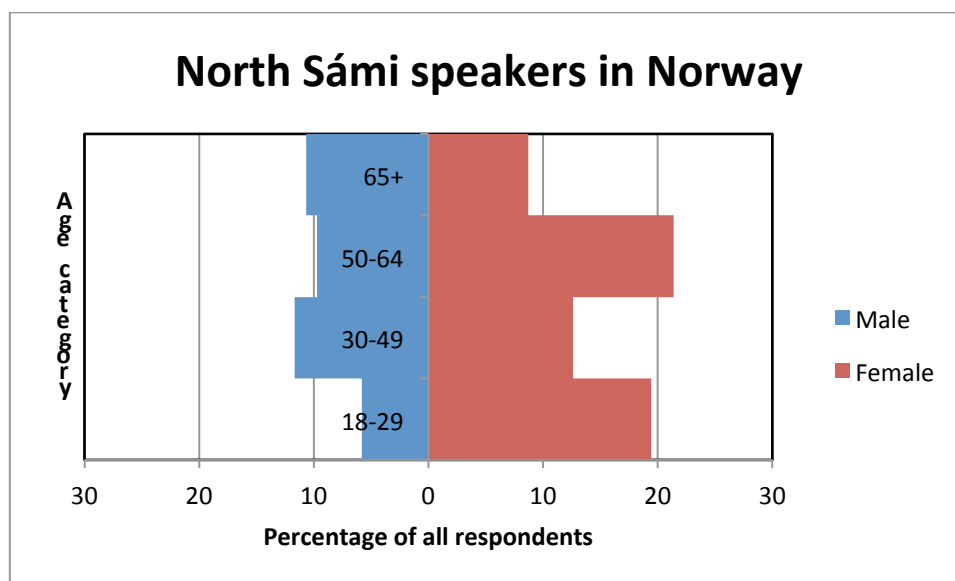


Figure 10. Gender and age distribution of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.

Gender	Frequency	%
Male	39	37.86
Female	64	62.14

Table 12. Gender distribution of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.

Age category	Frequency	%
18-29	26	25.00
30-49	25	24.04
50-64	32	30.77
65+	21	20.19

Table 13. Age distribution of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.

Educational level	Frequency	%
No formal education	3	2.91
Primary education	13	12.62
Secondary education	29	28.16
Tertiary education	58	56.31

Table 14. Educational level of North Sámi respondents in the North Sámi speaking region of the administrative area for Sámi language in Norway.

3.6 Principles underlying ELDIA analyses

by Anneli Sarhimaa and Eva Kühhirt

The new materials that were collected by means of the questionnaire survey and the interviews were systematically analysed within ELDIA Work Package 5 (WP5). In order to enhance the comparability of the results obtained in the different case studies, the analyses of all datasets, including that which is discussed in this report, were conducted in the same way. The analyses followed the ELDIA WP5 Manual and the WP5 Manual Sequel, which were compiled by Anneli Sarhimaa and Eva Kühhirt (University of Mainz, Germany) with the support of Sia Spiliopoulou Åkermark (Åland Islands Peace Institute) and the project researchers involved in the various case studies. The instructions were confirmed by the ELDIA Steering Committee.

3.6.1 Minority languages as part of multilingualism in modern societies

At its most general level, the goal of the data analyses was to provide new information on a selection of central sociolinguistic, legal and sociological aspects of modern European multilingualism. In contrast to most other studies concerned with (European) minority languages, the ELDIA research agenda stresses the necessity of assessing minority language vitality in relation to a much wider multilingual context than that of a particular minority language and the local majority language. Like speakers of majority languages, speakers of minority languages in Europe use different languages in different contexts, although there are also cases where members of an economically disprivileged minority do not have equal access to the entire range of languages, e.g. by way of education. It is our belief that the vitality of a minority language depends not only on its relationship with the local majority language but also on the position it occupies within the matrix of all the languages that are used in that particular society, and sometimes even of languages spoken in neighbouring countries, as is the case with, for example, Northern Sámi, Meänkieli, Karelian and Seto.

In ELDIA, new data was methodically collected from minority language speakers and control group respondents, relating not only to the use of, and attitudes towards, the minority language in question, but also to the use of, and attitudes towards, the relevant national

languages and international languages (English, German, French, and, in some cases, Russian). Thus, one of the aims of the data analyses was to identify patterns of multilingualism and try to determine whether local multilingualism patterns favour or threaten the maintenance of a particular minority language. Instructions on how to analyse and report on the central issues pertaining to multilingualism were developed jointly under the supervision of Sia Spiliopoulou Åkermark, the leader of the ELDIA Work Package within which the Comparative Report of all the case studies will be produced. The observations on the patterns of multilingualism in Norway, and especially among the North Sámi speakers in North Sámi area of the administrative area for Sámi languages in Norway, are summarised below in Section IV/4.3.1.

3.6.2 The operational goal of ELDIA

As stated in the introduction to this report, the operational goal of the ELDIA-project is to create a European Language Vitality Barometer (EuLaViBar). This will be a concrete tool, easily usable for measuring the degree of vitality of a particular minority language, or indeed any other type of language.

The EuLaViBar will be created in two steps. First, the analyses conducted on the data gathered during the project will be summarised in case-specific language vitality barometers, i.e. individual vitality barometers will be created for each of the minority languages investigated. The Language Vitality Barometer for North Sámi in the North Sámi speaking area of the administrative area is presented in Chapter 5 of this Case Specific Report. During WP7 (Comparative Report), a generalisable EuLaViBar, based on the comparison of these individual-language barometers, will be created by an interdisciplinary group of senior researchers from the fields of linguistics, sociology and law.

The EuLaViBar will be the main product of ELDIA. It will be submitted to the European Council and made public at the end of the project in August 2013. Consequently, the specific methodological steps involved in creating a vitality barometer for any particular language cannot be spelled out in the current report. The full rationale behind the preparation of the survey questionnaire data by the linguists for the statistical analyses, as well as the instructions on classifying the questionnaire data in a manner which allows for calculating the case-specific barometer, will be discussed in detail in the comparative report. Instructions for creating a language vitality barometer will be given in the EuLaViBar Handbook. They will be available as open access documents on the ELDIA website (www.eldia-project.org) from the autumn of 2013 onwards.³⁰

The following section briefly introduces the ELDIA concept of language vitality and how it can be measured. The other sections then describe the scope and aims of the data analyses and how data analyses were made.

³⁰ The *EuLaViBar Toolkit* is now available for download on the project website or directly at <http://phaidra.univie.ac.at/o:301101>.

3.6.3 Defining and measuring language vitality

According to the ELDIA research agenda, the vitality of a language is reflected, and should be measurable, in terms of its speakers being willing and able to use it, having the opportunity to use it in a wide variety of public and private contexts, and being able to develop it further and transfer it to the following generation. This definition is solidly based on what is currently known about the factors that promote or restrict language vitality and/or ethnolinguistic vitality in general. In this respect, the ELDIA approach has significantly benefited from work by Joshua Fishman, Leena Huss, Christopher Stroud and Anna-Riitta Lindgren. It also draws greatly on UNESCO reports on language vitality and endangerment (2003; 2009).

ELDIA aims to study and gain access to the full range of critical aspects of language diversity, use and maintenance in the language communities investigated, including economic aspects. Consequently, the methodological approach, which has been developed gradually during the different project phases, combines revitalisation, ethnolinguistic vitality research and the findings of diversity maintenance research and economic-linguistic studies. In brief, the EuLaViBar is the result of a novel practical application of ideas by two prominent language economists, François Grin and Miquel Strubell. In our analyses we have systematically operationalised, firstly, Grin's concepts of "capacity", "opportunity" and "desire" (see, e.g. Grin 2006, Gazzola & Grin 2007), and, secondly, Strubell's idea of language-speakers as consumers of "language products" (see, especially, Strubell 1996; 2001). We have also developed a language vitality scale and operationalised it over the entire ELDIA survey questionnaire data. As can be seen below in this section, our scale draws on, but is not identical with, Joshua Fishman's Graded Intergenerational Disruption Scale (GIDS) which, since the 1990s, has served as the foundational conceptual model for assessing language vitality (Fishman 1991).

On the basis of the operationalisations described above, all the information that was gathered via the ELDIA survey questionnaire was analysed for each case study individually. The results are summarised in the case-specific Language Vitality Barometer (see Chapter 5). As mentioned, the principles of the operationalisations and the underlying theoretical and methodological considerations will be discussed and explained in detail in the Comparative Report. In summary, the EuLaViBar, and thus the data analyses, involve constitutive components on four different levels: Focus Areas (level 1) which each comprise several Dimensions (level 2), the Dimensions being split into variables (level 3) and the variables into variants (level 4).

The four Focus Areas of the EuLaViBar are Capacity, Opportunity, Desire and Language Products. In the ELDIA terminology, these are defined as follows (the ELDIA definitions are not fully identical with those of Grin and Strubell):

- **Capacity** as a Focus Area of the EuLaViBar is restricted by definition to the subjective capacity to use the language in question and refers to the speaker's self-confidence

in using it. The objective abilities to use a language are related to factors such as education and patterns of language use in the family, which are difficult to measure and impossible to assess reliably within ELDIA; they are thus excluded from the definition.

- **Opportunity** as a Focus Area of the EuLaViBar refers to those institutional arrangements (legislation, education etc.) that allow for, support or inhibit the use of languages. The term refers to actually existing regulations and does not, therefore, cover the desire to have such regulations. Opportunities to use a given language outside institutional arrangements are also excluded from the Focus Area Opportunity: the opportunities for using a given language in private life do not count as “opportunity” for the EuLaViBar, neither does the opportunity to use it in contexts where institutional and private language use intertwine or overlap (e.g. “private” conversations with fellow employees during the coffee break).
- **Desire** as a focus area of the EuLaViBar refers to the wish and readiness of people to use the language in question; desire is also reflected via attitudes and emotions relating to the (forms of) use of a given language.
- **Language Products** as a Focus Area of the EuLaViBar refers to the presence of, or demand for, language products (printed, electronic, “experiential”, e.g. concerts, plays, performances, etc.) and to the wish to have products and services in and through the language in question.

In addition to the Focus Areas, the ELDIA methodological toolkit consists of four main Dimensions along which each of the four Focus Areas is described and evaluated with regard to language vitality. These are Legislation, Education, Media, and Language Use & Interaction, and they are defined as follows:

- **Legislation** as a dimension of the EuLaViBar refers to the existence or non-existence of legislation (supporting or inhibiting language use and language diversity) and to public knowledge about, and attitudes towards, such legislation.
- **Education** as a dimension of the EuLaViBar refers to all questions concerning formal and informal education (level of education, language acquisition, the language of instruction, opinions/feelings/attitude towards education, etc.).
- **Media** as a dimension of the EuLaViBar refers to all questions regarding media, including media use, the existence of minority media, language in media production, language in media consumption, majority issues in minority media and minority issues in majority media.
- **Language Use and Interaction** as a dimension of the EuLaViBar includes all aspects of language use (e.g. in different situations / with different people, etc.).

In the case-specific data analyses, the Dimensions were described in terms of pre-defined sets of language-sociological variables which were used, survey question by survey question, to describe and explain the statistical data. The variables include, in alphabetical order:

- Community member attitudes towards their language and its speakers
- Community member attitudes towards other languages and their speakers
- Cross-generational language use
- Domain-specific language use
- The existence of legal texts in the minority language in question
- The existence of media
- Inter-generational language use
- Intra-generational language use
- Language acquisition
- Language maintenance
- The language of teaching in schools
- Legislation concerning education
- Media use & consumption
- The mother tongue
- The role of languages in the labour market
- Self-reported language competence
- Support/prohibition of language use.

The variants of the variables were defined in the above-mentioned WP5 Manuals. They were chosen so that they allowed for scaling each possible type of survey response along the following ELDIA language vitality scale:

- 0 Language maintenance is severely and critically endangered. The language is "remembered" but not used spontaneously or in active communication. Its use and transmission are not protected or supported institutionally. Children and young people are not encouraged to learn or use the language.
→ Urgent and effective revitalisation measures are needed to prevent the complete extinction of the language and to restore its use.
- 1 Language maintenance is acutely endangered. The language is used in active communication at least in some contexts, but there are serious problems with its use, support and/or transmission, to such an extent that the use of the language can be expected to cease completely in the foreseeable future.
→ Immediate effective measures to support and promote the language in its maintenance and revitalization are needed.
- 2 Language maintenance is threatened. Language use and transmission are diminishing or seem to be ceasing, at least in some contexts or with some speaker groups. If this trend continues, the use of the language may cease completely in the more distant future.

→Effective measures to support and encourage the use and transmission of the language must be taken.

- 3 Language maintenance is achieved to some extent. The language is supported institutionally and used in various contexts and functions (also beyond its ultimate core area such as the family sphere). It is often transmitted to the next generation, and many of its speakers seem to be able and willing to develop sustainable patterns of multilingualism.
→The measures to support language maintenance appear to have been successful and must be upheld and continued.
- 4 The language is maintained at the moment. The language is used and promoted in a wide range of contexts. The language does not appear to be threatened: nothing indicates that (significant amounts of) speakers would give up using the language and transmitting it to the next generation, as long as its social and institutional support remains at the present level.
→ The language needs to be monitored and supported in a long-term perspective.

As pointed out earlier, in the same way as with the Focus Areas, the scale was systematically operationalised all through the ELDIA survey questionnaire data. A systematic scale of all the possible types of answers to a certain question in the ELDIA survey questionnaire was developed, so that, on the basis of the statistical results, it is possible to draw conclusions concerning the current language-vitality state of affairs with regard to what was asked. As will be shown in the ELDIA Comparative Report, by employing this knowledge it is ultimately possible to draw conclusions about the relative language-maintaining effect of such matters as the language-educational policies implemented in the society in question.

3.6.4 Practical procedures in the data analyses

The analyses of the survey questionnaire data and the interview data were conducted by linguists. In order to achieve the ultimate operational goal, the analyses focused on those features that are fundamental for the EuLaViBar in general. Consequently, they concentrated on a relatively restricted selection of the dimensions of the gathered data, and it was often not possible to include in the unified analysis method every feature that might have been deemed relevant in the individual cases.

3.6.5 Analyses conducted on survey questionnaire data

The ELDIA statisticians provided the linguists with one-way tables (frequencies and percentages of the different types of responses for each item, i.e. response options for each question) and with scaled barometer scores for each individual question. The linguists then analysed all the statistical data and wrote a response summary for each question. The summaries consisted of a verbal summary (i.e. a heading which expresses the main outcome of the question) and a verbal explanation presenting and discussing the main results that can

be read from the tables. As part of their data analyses, the linguists also created the graphic illustrations inserted in Chapter 4.

Both the minority survey questionnaire and the control group questionnaire contained many open-ended questions and other questions that could not be analysed automatically with statistical analysis programmes. All such questions were analysed questionnaire by questionnaire, in order to document how often each particular open-ended question was answered and how often it was answered in a particular way. In the open-ended questions, and in many of the closed questions, the respondents were given the option of commenting on their answer or adding something, e.g. the name of another language. When going through the questionnaires manually, the researchers made notes on such additions and comments, summaries of which have been used in writing Chapter 5 of the current report. In order to make the open-ended questions suitable for the required statistical analyses, the results of the manual analyses were manually entered in tables provided in the WP5 Manual Sequel, which offered options for categorising the answers along the language vitality scale in the required, unified manner.

3.6.6 Analyses conducted on interview data

The interviews conducted in WP4 were also transcribed and analysed in WP5. The transcriptions of the audio and the video files were prepared with Transcriber, which is computer software designed for segmenting, labelling and transcribing speech signals. Transcriber is free and runs on several platforms (Windows XP/2k, Mac OS X and various versions of Linux). In ELDIA, the software was used to create orthographic interview transcriptions with basic and speech-turn segmentations. The transcription principles were jointly developed by researchers involved in the data analyses of the various case studies; the set of transcription symbols was discussed and confirmed at an ELDIA workshop in Oulu in August 2010. The transcription principles are summarised in Attachment 3.

In the next step, the orthographic transcriptions were imported into the ELAN (EUDICO Linguistic Annotator) software which is a multimedia annotation tool developed at the Max Planck Institute for Psycholinguistics (<http://www.lat-mpi.eu/tools/elan/>). In the ELDIA analyses, ELAN was used for coding the interview data for content and, to a modest extent, linguistic analyses. ELAN, too, is available as freeware and runs on Windows, Mac OS X and Linux. The user can select different languages for the interface (e.g. English, French, German, Spanish or Swedish). In ELDIA, the same ELAN settings were used throughout all the data sets: the transcription tier(s) are followed by three main (= parent = independent) tiers, viz. Status of Language (StL), Discourse Topics (DT) and Linguistic Phenomena (LP).

When conducting the ELAN analyses, the researchers examined all their interview transcriptions and marked the places where the language or discourse topic changed. Tagging the discourse was conducted at the level of so-called “general” category tags for the discourse theme. Due to the tight project schedule, a clear focus was kept on the central

issues; the researchers who did the tagging had the possibility of creating new tags for coding other phenomena for their own use.³¹

The scheme of tagging the discourse topics is shown in the following table 15:

Category tag for discourse theme	Description of the phenomena which will be tagged with the category tag in question
Language use	Mother tongue, interaction, language skills (comprehension, speaking, reading, writing), level of language proficiency, support for language use, MajLg/MinLg, language competition, secondary language
Language learning	Language acquisition, mode of learning language X/Y/other languages; mother tongue, MinLg/MajLg, transmission
Education	Level of education, labour market, occupation, language of instruction, mother tongue
Mobility	Level of mobility (highly mobile, mobile, non-mobile), commuting, translocalism
Attitude	Pressure (pressure, non-pressure, indifferent), language mixing, mother tongue, language learning, multilingualism, societal responsibility, nationalism, minority activism, ethnicity, correctness, identity, conflicts, historical awareness/ experiences, legislation
Legislation	Level of knowledge (knowledge/non-knowledge), attitude towards legislation, quality and efficiency of legislation, language policy, labour market, support/prohibition of language use, language policy
Media	Use of media, sort of media (social, local, national, cross-border, MajLg, MinLg, multi/bilingual)
Sphere	Public, semi-public, private
Dialogue partner(s)	Self, father, mother, grandparents, children, spouse, relatives, friends, co-worker, neighbours, boss, public officials, others
Place	School, home, work place, shops, street, library, church, public authorities, community events
Stage of life	Childhood, adolescence, adulthood, seniority; pre-school, school, university/higher education, professional life, retirement, today
Gender	Male, female
Mother tongue	Competition, communicative value, attachment (social/cultural), visions of normativity/correctness, maintenance, identity, importance on labour market, current state, historical awareness, conflicts

Table 15. Category tagging of discourse phenomena

Having coded the discourse topics with the respective tags, the researchers analysed each interview, discourse topic by discourse topic. In order to make the interview data optimally usable in the Case Specific Reports, they were asked to write brief half-page descriptions of

³¹ Due to the delays in the case study of North Sámi, tagging with ELAN was not done. Instead discourse topics for North Sámi were marked to Word files which were produced from the Transcriber files. This method was chosen, because it was faster than tagging to mark and to analyse interviews.

each interview, paying attention to the following variables: e.g. age, gender, level of education (if known), profession/occupation (if known), first-acquired language, mobility, language use in the childhood home, language use with parents and siblings today, language use with spouse, language use with their children, language use with their grandchildren. The researchers were also asked to provide a fairly general discourse description of each interview, summarising their observations on the following issues:

- how the information obtained from the interviews relates to the results of the questionnaires, i.e. the extent to which what the informant(s) say supports them and when/to what extent it contradicts them;
- any new problems, attitudes, or viewpoints which arise in the interviews
- comments on what still remains unexplained
- comments on the fruitfulness of the interview data, i.e. make a note of well-expressed views which gave you an 'aha'-experience when you were working on the interviews

The results of all the data analyses described above were submitted to the Steering Committee in the form of a project-internal WP5 Report. These were saved on the internal project website; they will not be published as such or made available to the public after the project ends but their authors will use them for post-ELDIA publications. Alongside the Case Specific Reports, WP5 reports will also feed into the comparative report.³²

3.6.7 Case-specific comments on data and data analyses

by Marko Marjomaa

The North Sámi data has two major problems: a restricted geographical area, and the low response rate. The geographical area of data collection included the municipalities of the North Sámi speaking part of the administrative area for the Sámi language in Norway. However, the **survey was not conducted in the municipality of Porsángu** which belongs to the administrative area for the Sámi language, due to technical problems that occurred during the sampling process in the company which provided the addresses.

For practical reasons the survey was conducted in the municipalities of the North Sámi speaking area of the administrative area for the Sámi language. The ELDIA project tried to obtain addresses from the Sámi electoral roll³³, but the application was not approved. The Sámi electoral roll would have covered the whole of Norway, but would also have caused problems, because it does not include information about the listed individuals' mother

³² An abridged version of the comparative report is available for download at <http://phaidra.univie.ac.at/o:304815>.

³³ To register in the electoral roll a person must fulfil the following criteria a) they consider themselves a Sámi, and b) the Sámi language is their home language, or that at least one of their parents, grandparents or great grandparents have or have had Sámi as their home language, or c) they are the child of someone who is or has been registered in the electoral roll (Sámediggi 2013).

tongues. The second option was to obtain addresses from Sámi organisations. Also this option had to be rejected due to lack of time.

The only remaining option for obtaining addresses was to acquire them from the National Population Register (folkeregister) which is maintained by the Norwegian Tax Administration, and to define the address request to concern only the municipalities in the North Sámi speaking part of the Sámi-language administrative area, that is, in the area where the respondents most probably would be North Sámi speakers. For this reason, North Sámi speakers living outside the area, for instance in Oslo or Áltá, where Sámi enjoys much less institutional support, were not reached in the survey. This means that the results of the study most probably give too positive a picture of the situation of the North Sámi.

The second problem was the low response rate which causes problems for the validity of the statistical analyses. A low response rate was also a problem with the Norwegian Control Group survey. Reasons for the low response rate can only be speculated about. One reason might have been that the questionnaire, with its 34 pages and 72 questions (many of them had a number of sub-questions, so that the actual total was 529!) was considered too long; this impression was also confirmed by some interviewees. However, the length is unlikely to be the only explanation. In the Meänkieli case study (Arola, Kangas & Pelkonen [forthcoming]), the MinLg questionnaire was just as long but the response rate was much higher (554 out of 951, the highest return rate by far obtained in any ELDIA mail survey).

Another reason for the low response rate might be the random sampling method. In the North Sámi survey, random sampling from municipalities belonging to the administrative area for the Sámi language was used. This method meant that it was impossible to control whether questionnaires were sent to North Sámi speakers. In the Meänkieli survey, in contrast, the sample was based on the membership registers of two associations and the student register of the University of Umeå, which includes information about people who have studied Meänkieli; thus, it can be assumed that most of the addressees were interested in issues concerning Meänkieli. A third reason might be that the response period was during the Easter holidays when people travel and spend lot of time outdoors, which might have reduced the response rate. In addition, the fact that researcher was not Norwegian and the project was funded by the EU were also factors which could have reduced the response rate: over 70% of Norwegians do not support membership of the EU (NOU 2012/2: 277).

The biggest problem for the data analyses of the North Sámi data is the statistical validity. Due the low response rate the number of respondents was small for otherwise adequate statistical methods, thus those methods may not always yield statistically reliable results. Two way analyses from the data were calculated, however they were not used in the ELDIA reports. Although the response rate was low, two-way analyses, i.e. relating the results to other variables such as age, gender, education and place of residence, could have yielded additional information.

The translations from the English-language master questionnaire were not always unambiguous or adequate:

- There was a mistake in Question 4 (Oulu 4)³⁴, which may have caused confusion. In the English version the question was phrased as “I now live in (town and village/suburb): since _____ (years)”. It was not clear whether the informant should have given a date or the year since they had been living in the place, or the number of years they had lived there. This mistake is in the minority questionnaire in Norwegian, but not in the North Sámi minority questionnaire.
- There was another translation problem in the North Sámi questionnaire in Question 4 (Oulu 4): the English question used ‘Town and village/suburb’ while the North Sámi translation was given as ‘Town or village/suburb’.
- In the North Sámi version of the minority questionnaire there were translation mistakes in questions 10 and 11. In the original English version Question 10 was formulated ‘Where and from whom did you first learn Norwegian?’ and Question 11 was ‘Where and from whom did you first learn Kven/Finnish?’ In the North Sámi questionnaire the word ‘and’ was substituted with ‘or’.
- In Questions 16, 17, 18, 19, 20, 21, 22, and 23 of the Oulu North Sámi version of the minority questionnaire, the verb ‘use’ in the original English version was translated as ‘speak’. The verb ‘speak’ was also used in the Norwegian version of the minority questionnaire in Q 16, rather than ‘use’ as in the original English version. In addition Question 16 was given only in the past tense although in the original English version it was also in the present form: What language(s) do/did your parents use between themselves?’
- Question 22 (Oulu 24) asked the respondents whether there had been attempts to prevent people from using/speaking North Sámi with children when the respondents were young. The original English version of the question was formulated as asking about parents, whereas the North Sámi and Norwegian forms asked about people in general.
- In Question 27 of the Oulu minority questionnaire there was a translation difference between the original English version and the North Sámi version. In the original English version part of the question was phrased ‘I have only been taught in one language in all my schools’, while in the North Sámi version the word ‘all’ was missing.
- There was some confusion over who should have answered Question 26 (Oulu 28). It was not separated clearly from other questions which everyone was asked to answer. For example, there was no leading sentence such as “Only for those who answered ‘no’ to the previous question’.

³⁴ For the ELDIA case studies of the multilingual Polar Caps area (North Sámi, Meänkieli, and Kven), all conducted by the ELDIA team of the University of Oulu, a modified version (“the Oulu version”) of the questionnaire was created. The numbering of questions in the Oulu questionnaire differs partly from the numbering in the original master questionnaire and its translations used in the other ELDIA case studies.

- Questions 25 (Oulu 27) and 26 (Oulu 28) should have been combined to form one question so that it would have been easier for the respondents to interpret, since they were already filling out a rather sizeable questionnaire.

4 New data on legislation, media, education, language use and interaction

4.1 Legal and Institutional Analysis

by Sia Spiliopoulou Åkermark

Summary of Legal and Institutional Framework Analysis – North Sámi and Kven in Norway

The Sámi language enjoys the highest legal protection in Norway since it is presently the only language protected by the Constitution (Granholm 2012: 5). While the two official forms of Norwegian, Bokmål and Nynorsk, are protected under the Norwegian Language Use Act (Målbrukslova), the Sámi language varieties are protected under the Sámi Act (Sameloven). The Sámi Parliament, the elected body with competence to exercise Sámi autonomy in accordance with the second chapter of the Sámi Act since 1987, has a specific expert board for Sámi language issues, namely the Sámi Parliament Language Board.

Kven/Finnish does not enjoy the same legal protection as the Sámi language varieties but is mentioned in the Stadnamnlov 'Place Names Act' and the Opplæringslova 'Education Act'. Since the ratification of the European Charter for Regional or Minority Languages by Norway in 1993 (ECRML), the denomination of the Kven language has been a matter of discussion, revolving around whether to call the language Kven, Norwegian Finnish or simply Finnish. The government has thereby used the double and open denomination Kven/Finnish.

A minority white paper by the Norwegian government from the year 2001 marks the first attempt at a comprehensive minority policy in Norway (Ministry of Local Government and Regional Development (2000-2001)). The white paper was written as a follow-up to the ratification of the FCNM in 1999 and the Plan of Action for Human Rights 1999-2000, where national minorities were a focus area. (Granholm 2012: 13.) There are a considerable number of legislative acts which regulate language or the use of language in one way or another, but as of 2011 there is no general Language Act in place.

In addition to the Grunnloven 110a 'Norwegian Constitution section 110a', guaranteeing the conditions for the Sámi language and culture, there are several legislative acts concerning the position of languages in Norway. These include most notably the Third Chapter of the Sámi Act mentioned above, which regulates the use of Sámi and the rights of speakers within the Sámi administrative area. (Granholm 2012: 82–83.) This act regulates translations of central acts, regulations and forms into the Sámi language, the right to receive a reply in Sámi when in contact with public authorities in the administrative area, the right to the use of Sámi in court, with the police and in prison, the health sector and in church, and a right to educational leave to learn Sámi for employees of municipal or regional authorities in the administrative area. The municipalities concerned receive grants for bilingualism from the

state, for the implementation of the provisions for the Sámi administrative area, distributed by the Sámi Parliament.

Opplæringlova, 'The Education Act' of 1998, makes an effort to accommodate some of the needs of minority language speakers. The right to learn Sámi is understood as an individual right within the administrative area, and a group right outside the area. (Granholm 2012.) In accordance with the Barnehaeloven 'Day Care Institutions Act', kindergartens shall respect a child's ethnic and cultural background, including Sámi children's language and culture. For Sámi kindergartens, the municipality has a responsibility to make sure the activities build on Sámi language and culture. The Education Act now provides for Finnish education when there is a minimum of three pupils with Kven/Finnish background in the counties of Troms and Finnmark.

Stadnamnlov 'The Place Names Act' of 1990 was amended in 2005 so as to include in its 'purpose' section a guarantee of the fulfillment of Norway's international obligations when it comes to Sámi and Kven Place Names.

While today's debate about North Sámi and Kven language rights primarily takes the form of a revitalisation debate, in most cases, the legislation enabling action to revitalise North Sámi is in place, whereas for the Kven language, there are still considerable obstacles and gaps. This is most clearly illustrated by the ambitious governmental action plan for the Sámi languages, revised and evaluated every year, whilst the Kven themselves have put together an action plan of their own which the authorities have not yet recognised. (Granholm 2012: 96.)

Two layers of language diversity in Norway are noted – on the one hand, the long tradition of dealing with two written forms of Norwegian in administrative and educational matters, and on the other hand, the diversity of minority languages in Norway, which is not as deeply rooted in the legal system as the diversity within the Norwegian language. Language diversity and multilingualism are reflected in the Opplæringlova 'Education Act' of 1998 and its subsequent legislation. The clearest examples of the individual right to more than one language (i.e. Norwegian and the mother tongue, or Norwegian and a second or third language) are the stipulations about the individual choice of Norwegian language form (Bokmål or Nynorsk) in education, the right to education in Sámi within and outside the Sámi administrative areas, the right to Kven/Finnish as a second language and the right to receive instruction in languages other than Norwegian if needed. (Granholm 2012: 7, 89.) The school is indeed becoming an arena for language diversity through the stipulations in the Education Act and its implementation through the so called Knowledge Promotion and Knowledge Promotion Sámi curricula. There are now 14 different language curricula in Norwegian schools but this has not yet resulted in a strategy towards individual multilingualism. Such work is, however, under way at the Norwegian Ministry for Education and Research.

4.2 Media Analysis

by Reetta Toivanen

The aim of the media discourse analysis³⁵ in Norway was to find out how minority languages, language maintenance, language loss and revitalisation are discussed in the majority versus minority language media. Further, the research was conceived to provide further information on developments in the area of interethnic relations in the studied countries. The underlying assumption shared by the separate country analysis was that the way media comments on language minorities eventually informs about the context in which a language minority tries to maintain and revitalise their mother tongue. The attitudes shared in the majority media explain, to a certain extent, the attitudes of the majority society towards the minority language communities. The opinions and attitudes in the minority media inform about the challenges and chances the minority community is sharing with its own members.

The key questions of the media discourse analysis can be summarised as follows: 1. How are minorities discussed in the majority and minority media? 2. How are majority and minority media positioned or how are they positioning themselves and each other in the field of media? 3. How do majority and minority media inform the public about activities in the field of intergroup relations? 4. Is the maintenance of languages a topic and how is it discussed? 5. What kinds of roles and functions are assigned to majority and minority languages in the media?

In order to gain a longitudinal approach to the material and also address issues concerning change of status and the situation of the studied minority language communities, three different periods were chosen for the actual analysis. For Norway, the periods were

- February – April 1998, when the Council of Europe's European Charter for Regional or Minority Languages (ECRML) and the Framework Convention for the Protection of National Minorities (FCNM) entered into force;
- spring 2005 (new language law was enacted); and
- November 2010 – January 2011 for an outline of recent development.

In Norway the media discourse analysis focused on the North Sámi and the Kven language communities. This chapter summarises the results of the analysis of Norwegian majority media and North Sámi media. For the analysis of the two earlier periods (February-April 1998 and April-June 2005) two Sámi language newspapers, *Min Áigi* and *Áššu*, were chosen. They merged into one newspaper, *Ávvir*, in 2008, which thus provides the material for the last time period in this study. *Ávvir* has now its editorial offices in both Karasjok (Kárášjohka) and Kautokeino (Guovdageaidnu), Norway. *Min Áigi* and *Áššu* were published twice a week, and *Ávvir* is published five times a week, Tuesdays to Saturdays.

³⁵ The actual research was carried out by Mari Keränen at the University of Helsinki who was trained to use a manual for the media discourse analysis. The manual included questions and advices how the researchers should go through the vast amount of material and come up with illustrative examples and answers concerning legislation, education, media, and language use and interaction.

Two newspapers were selected as material for the majority media. The first is a local newspaper, Finnmark Dagblad, which is published in the chosen minority language area of northern Norway, and represents the majority media closest to the Sámi minority discussed in this project. Finnmark Dagblad ‘Finnmark Daily’ is the largest Norwegian newspaper in the county of Finnmark. Nowadays it comes out from Mondays to Saturdays in ten municipalities in West Finnmark. The second newspaper, Aftenposten ‘Evening Post’, is the largest Norwegian newspaper.³⁶ It is published daily. It is published in Oslo, and the contents cover the ongoing developments in, for example, legislation and education at a national level.

Newspaper readership in Norway is among the highest in the world, and newspapers play a more important role in the Norwegian media scene than in the rest of the European countries (Østbye 2010). According to the Norwegian media barometer in 2008, 68% of Norwegians read one or more printed newspapers on a daily basis (Høst 2008). The highest readership age-wise is between 67 and 79 years, and among the youngest age cohort, the readership has decreased through the years. Altogether, readership numbers have been decreasing since the 1990s.³⁷ At the same time, the popularity of online newspapers and other media available on the internet has increased (Østbye 2010). The traditional information providers (television, radio, and print media) are also available on the internet, for example one of the major Norwegian newspapers, Dagbladet, has more online readers than readers of the printed newspaper (Østbye 2010).

Radio is the most popular medium among the Sámi (Pietikäinen 2008: 176). No recent statistics are available, however, about the extent to which people consume Sámi language television or radio broadcasts. The circulation of Ávvir in 2010 was 1271 (MBL), whereas the circulation of Ságat in 2010 was 2732 (MBL Norske aviser). The readership figures from the last ten years show that the popularity of both Norwegian and Sámi language minority newspapers has been slowly but steadily increasing after a drop in sales numbers between years 2004 and 2005.

In Norway, the majority newspapers report on minority topics on a regular basis. Aftenposten, due to its geographical distance from the Sámi domicile area, concentrates on the most topical headlines in minority issues, whereas the regional Finnmark Dagblad follows the ongoing situation in all fields. In Aftenposten the articles report mostly on themes regarding education and legislation, and in Finnmark Dagblad the most discussed topics are education and language use. Material found in Aftenposten is relatively scarce, so no adequate conclusions about the relationship between this newspaper and Sámi minority can be drawn. Finnmark Dagblad contained dozens of articles regarding the Sámi minority.

³⁶ Its circulation is ca. 239 831, see *Aviskatalogen*, see <http://www.aviskatalogen.no/jsf/produkt/newspaper/551.jsf> [last accessed in March 2011].

³⁷ Norsk mediebarometer 2008, <http://www.ssb.no/emner/07/02/30/medie/sa106/avis.pdf> [last accessed in April 2011].

The relationship between the Sámi and majority media is fair and open, which is demonstrated by references to Sámi newspapers and opinions in the debate section.

In the debate sections of the majority newspapers the Sámi and the Kven minorities are often compared, especially in those articles that discuss Kvens and Kven language status in legislation. For most of the issues discussed the state of Norway seems to be held responsible for organising sufficient funds and means for language revitalisation. Some texts also point out that the Sámi Parliament should be given more responsibility in administration and decision-making.

On the whole, the majority media represents minorities and minority languages, in this case the Sámi and the Kvens, as natural parts of society which need to be protected and enhanced. Support, mainly financial, is expected primarily from the state, but some text samples also refer to some occasional parties, such as political parties and particular ministries. Common to all texts is the message that minorities should be given all means to retain their language and culture. The actual revitalisation, and use of language, is then, according to the majority discourse, in the hands of the minority itself.

The most discussed topics in the Sámi newspapers are issues relating to reindeer herding, education and language use in public services and with authorities and ongoing events in Sámi Parliament, all of these mostly from a Norwegian perspective even though the newspapers are also published in Finland and Sweden. In discussions about education the most recent articles report a worsening quality of education and lack of teachers, to the extent that many parents have decided to homeschool their children. Another widely discussed problem recently in the news has been the availability of health care and other social services in Sámi.

When comparing news from the majority and minority media, there is a difference in how responsibility for language maintenance and revitalisation is seen. In the majority media the role of the state of Norway is defined as the source of funding and as the decision maker in the legal sense. The Sámi media, however, often stresses the collective responsibility of the Sámi community for preserving and transferring their inherited language to the children. Practical issues, such as lack of financial support, are not stressed as much as the challenge of winning the motivation of parents and children to learn and use the Sámi languages.

The Sámi in Norway seem to be the best example in the ELDIA project of how the majority and minority media have managed to come closer, refer to each other and actually take, in important questions, common points of views. The majority media, especially the regional press, also prints critical articles questioning the legitimization of Sámi land rights. A common tone is found in issues regarding mother tongue education, language revitalisation, cultural activities, and funding issues: in both in the majority and minority media discourse in Norway, language rights are seen as a compensation for the past Norwegianization policies and the state is seen as the responsible partner for taking care that the conditions for Sámi language maintenance and cultural life are optimal. The Sámi for their part are seen as

responsible for the contents of the cultural and language policies but also for motivating members of the language community to use the language actively.

4.3 Sociolinguistic Analysis of Survey and Interview Findings

by Marko Marjomaa

This section includes the quantitative results of the survey questionnaire and qualitative analysis of the interviews. For many questions the response rate was less than 100 answers; therefore also absolute numbers are presented in brackets. The first number indicates how many respondents answered a question or a particular option in the question, and the second number indicates the total number of respondents who answered the question. For example (20/99) means 20 out of 99 respondents. In some questions the name(s) of the other Sámi language(s) and other language(s) have been not been given in order to secure the anonymity of the respondents. Some of the languages are so rare that it might be possible to identify persons if the languages area is named.

4.3.1 Language Use & Interaction

This section presents the results of the Language Use and Interaction Dimension. In ELDIA Language Use and Interaction includes all aspects of language use (e.g. in different situations / with different people, etc.).

4.3.1.1 Mother tongue

Question 7: What is/are you mother tongue(s) (the language(s) you learned first)?

The majority of respondents in the MinLg sample – 66.4%, (69/104) – named North Sámi as their mother tongue, whereas the share of respondents who named Norwegian as their mother tongue was 33.6% (37/104). Eight respondents reported having two mother tongues; for five of these (5/104, 4.8%), these two were North Sámi and Norwegian. Only one respondent out of 104 reported that she had another Sámi language as her mother tongue³⁸. Other mother tongues than a Sámi language or Norwegian were reported by only two respondents; Kven or Finnish did not come up at all.

The figures for reported mother tongue and the choice of the language version of the questionnaire differ. The number of respondents who chose to complete the North Sámi version of the questionnaire was 32 (30.8%), and the number of respondents who replied that their mother tongue was North Sámi was 69 (66.4%). In other words, over half of those who reported North Sámi as their mother tongue chose to complete the Norwegian version of the questionnaire. There are several possible reasons for this disparity. First of all

³⁸ Languages are not specified here in order to secure the anonymity of respondents.

respondents are more used to filling in Norwegian forms than North Sámi forms. This issue was also mentioned in the interview with NO-SME-IIAG4m:

Ex. (1)

NO-SME-IIAG4m: *Mun lean bargan mángalot jagi suohkanis ja manimuš, loginar jagi dat lea álgán boahitit hui olu skovit sámegillii, muhto dat lea suddu go dat eai, ii oktage jeara daid.*
 ‘I have worked for decades in the municipality and in the last 10 years a lot of forms have appeared in the Sámi language, but it is a pity that they do not, no one asks for those.’

Secondly, the difficult and new terminology of the questionnaire could have affected the choice of language version of the questionnaire.

A large share of those who reported their mother tongue to be Norwegian have good skills in speaking, understanding and reading North Sámi. The self-reported language skills in North Sámi (see section 4.3.1.3 Self-reported language competence) deviate significantly from the picture which one can get on the basis of the reported mother tongue. The share of respondents who selected one of the options fluently, well and fairly for North Sámi was 92.6% (88/95) for “understanding”, 83.7% (82/98) for “speaking, and 82.1% (78/95) for “reading”. These numbers are clearly higher than the share of those who reported North Sámi as their mother tongue; in other words, some respondents, despite having good skills at North Sámi, have declared their mother tongue to be Norwegian. The only exception was writing: here, the combined share of respondents who can write North Sámi fluently, well or fairly was 64.2% (61/95), which is smaller than the share of respondents who reported North Sámi as their mother tongue. The share of those respondents who can write North Sámi poorly was 20.0% (19/95), and not at all was 15.8% (15/95).

In the first chapter of this section it was stated that the number of respondents who reported having two mother tongues was 8 which is very low, and only 5 respondents reported having both Norwegian and North Sámi as their mother tongue. What could explain this low number of respondents who reported having both North Sámi and Norwegian as their mother tongues? Reporting North Sámi solely as mother tongue, even if the respondent has a better competence in Norwegian, could be a way to express one’s Sámi identity. One of the interviewees stated that the Sámi language is the language of her heart and her parents (see Ex. (5)). This statement is a good example of the importance of the language for identity.

The share of respondents whose parents had used North Sámi between themselves was slightly bigger than the share of those who defined North Sámi as their mother tongue. Almost three quarters of the respondents – 73.1% (68/93) – reported that their parents had used North Sámi between themselves, but only 66.4% (69/104) named North Sámi as their mother tongue. This suggests that the parents of present-day adults, even if they were North Sámi speakers, have not always managed to transmit strong North Sámi skills or a North Sámi speaker identity to their children.

Interviews: Mother tongue

The interview results support the results received from the questionnaires. In individual interviews 7 interviewees out of 8 found it easy to define their mother tongue as North Sámi. A typical reply to the question “What is your mother tongue?” was the answer of interviewee NO-SME-IIAG2m:

Ex. (2)

NO-SME-IIAG2m: *Dat lea sámegiella*³⁹
'It is Sámi [language]'

Only one interviewee in individual interviews reported that it is difficult to say what her mother tongue was. The interviewee answered the question about the mother tongue as follows:

Ex. (3)

NO-SME-IIAG3f: *Vuosttažettiin lea dárogiella ja veháš sámegiella.*
'The first is Norwegian and little Sámi language.'

Interviewee NO-SME-IIAG3f responded with the following words to the question “Is it is easy or difficult to define your mother tongue?”

Ex. (4)

NO-SME-IIAG3f: *In mun dieđe mii dat lea dat eatnigiella jus dat lea mu eatnigiella.*
'I don't know what that mother tongue is, if that's my mother tongue.'

The focus group interviews did not include the explicit question “What is your mother tongue?” However, interviews included the questions “How did you learn North Sámi?” and “Are you bilingual/multilingual? Why/why not?” Moreover, the background information form, which every interviewee in the individual and focus group interviews filled in, included the question “What is/are your mother tongue(s) (the language(s) you learned first)?”

The difference between the focus group interviews and individual interviews is clear. As stated earlier, 7 out of 8 individual interviewees defined North Sámi as their mother tongue while of the 20 interviewees who participated in the focus group interviews, 12 gave North Sámi as their mother tongue. Three interviewees reported that their mother tongues were both Norwegian and North Sámi. One interviewee answered that Norwegian was her first language and North Sámi her second language. One interviewee reported that his mother tongues were Finnish and Norwegian, but from the age of six years his mother tongue had been Norwegian. One interviewee reported that his mother tongue was South Sámi and one interviewee reported that his mother tongue was Swedish. Only one of the interviewees claimed that his sole mother tongue was Norwegian.

³⁹ Respondents and interviewees usually referred to North Sámi with the word *sámegiella* 'Sámi language'.

The role of the mother tongue was seen important by the interviewees. Interviewee NO-SME-IIAG5f said:

Ex. (5)

NO-SME-IIAG5f: *Na na ee dat lea mu váimmugiella ja mu vánhemiid váimmugiella ja mu- mun lean hirbmat gitta dan gielas gal, joo.*

‘Well ehm, it is the language of my heart and my parents’ language of the heart, and I, I’m very attached to the language, yes.’

Control Group

Question 9: What is/are your mother tongue(s) (the language(s) you learned first)?

The vast majority, 94.2% (98/104), of the Norwegian Control Group respondents reported that their mother tongue was Norwegian. Other mother tongues mentioned were Swedish (3 respondents), English (1 respondent), German (1 respondent) and five further languages, each once. Three respondents reported (2.9%) that they had more than one mother tongue.

Comparing the results of the MinLg and Control Group

Reported mother tongue in the control group was more uniform than in the MinLg group. 94.2% (98/104) of the respondents reported Norwegian as their mother tongue while in the MinLg group the share of North Sámi was 66.4% (69/104) and Norwegian as mother tongue 33.6% (37/104). Reporting two mother tongues was rare among both MinLg respondents and Focus Group respondents. In the MinLg only 8 respondents out of 104 (4.8%) reported having two mother tongues and in the Focus Group the share was even smaller, at 2.9% (3/104).

Summary: Mother tongue

- 66.4% of respondents who completed the MinLg questionnaire gave North Sámi as their mother tongue.
- Reporting two mother tongues was rare among both MinLg respondents and Focus Group respondents. In the MinLg only 8 respondents out of 104 (4.8%) reported having two mother tongues and in the Focus Group the share was even smaller, at 2.9% (3/104).
- There was no correlation between reported mother tongue and the choice of questionnaire used. Over half those who gave North Sámi as their mother tongue chose to fill in the Norwegian version of the questionnaire.
- A large share of those MinLg respondents who defined Norwegian as their mother tongue had good skills in speaking, understanding and reading North Sámi.

- Not all respondents whose parents had spoken North Sámi between themselves reported North Sámi as their own mother tongue.

4.3.1.2 Cross- and intra-generational language use

Cross-generational language use

A clear majority of the respondents in the target group had used or uses North Sámi with family members of older generations. As can be seen from Figure 11, the clear majority of the respondents has used or uses North Sámi with grandparents on both the mother's (Q 10, Oulu 12) and father's side (Q 11, Oulu 13). The share of respondents who used North Sámi with grandparents on their father's side was 75.3% (73/97), which is somewhat larger than the share of respondents who used North Sámi with grandparents on their mother's side 70.6% (72/102).

In Questions 15–18 (Oulu 17–20), respondents had to specify which languages their mothers and fathers (had) used with them in their childhood and now. The majority of respondents reported that both parents (mother 69.4%, 68/98; and father 63.7%, 58/91) used North Sámi with them in childhood. However, the use of North Sámi was more common with mothers than with fathers (mother 69.4%, 68/98; and father 63.7%, 58/91). The majority of respondents also reported that both parents also use North Sámi with them now (mother 61.5%, 40/65; and father 60.0%, 27/45).

There are no significant differences between the use of Norwegian with grandparents on mothers' or fathers' side, or with mother or father. Norwegian was used slightly more with grandparents on the father's side (33.0%, 32/97) than with grandparents on their mother's side (30.4%, 31/102). Respondents reported that in childhood the use of Norwegian was slightly more common with their fathers, 45.1% (41/91), than with their mothers, 42.9% (42/98). The current use of Norwegian was also reported to be more common with fathers (49.0%, 22/45), than with mothers (43.1%, 28/65).

The use of more than one language is not very common with grandparents or with parents. The use of more than one language was reported to be more common with grandparents on the father's side (14.3%, 14/97) than with grandparents on the mothers' side (9.8%, 10/102). The use of more than one language was more common with mothers in childhood but it is now more common to use more than one language with fathers. The share of respondents who reported that their mother used more than one language with them in childhood was 16.3% (16/98), and 7.7% (5/65) of the respondents reported that their mother currently uses more than one language. The share of respondents who reported that their father used more than one language with them in childhood was 12.1% (11/91), and 11.1% (5/45) of the respondents reported that their father now uses more than one language. In addition to North Sámi and Norwegian, Swedish and Russian were also mentioned among the languages used with the grandparents.

Other Sámi languages are not used much in cross-generational communication. The share of respondents who reported that grandparents on their mother's side used other Sámi languages was 2.9% (3/102). All three of those respondents reported different Sámi languages.⁴⁰ Only one respondent, (1.0% (1/97)), reported that grandparents on her father's side used another Sámi language. Two respondents reported that their mother used another Sámi language with them in childhood. One respondent reported that his mother now uses another Sámi language with him. One respondent reported that her father used another Sámi language with her in childhood. None of the respondents reported that their father uses now another Sámi language. The response rate to this question, together with a low response rate to the survey in general, makes it difficult to interpret these results.

A clear majority of the respondents do not use Kven/Finnish language in cross-generational communication, but when used it was used mainly with grandparents. Two respondents out of 102 reported that grandparents on their mother's side used Kven/Finnish. Five respondents out of 97 (5.2%) reported that Kven/Finnish was used by grandparents on their father's side. One respondent out of 98 reported that her mother used Kven/Finnish with her in childhood. None of the respondents reported that their mother uses Kven/Finnish with them now. One respondent reported that her father used Kven/Finnish in childhood with her them. None of the respondents reported that their father uses Kven/Finnish with them now. According to the answers Kven/Finnish was used more often with grandparents, especially with paternal grandparents (5.2%, 5/97).

Interviews: Language use with grandparents

Only a few interviewees talked about the use of language with grandparents. Two interviewees said that they had used North Sámi with their grandparents. When asked from whom they learnt North Sámi, interviewee NO-SME-IIAG5f answered:

Ex. (6)

NO-SME-IIAG5f: *Na ee ruovttus, ee, eatni ja áhči ja, ja áhku ja ádjá, ja ja fulkkiid fáron, joo.*
'Well ehm, at home, ehm, along with mother and father and, and grandfather and grandmother, and relatives.'

Five interviewees answered that everyone in their family spoke North Sámi, without specifying the speakers.

Interviews: Language use with parents

A clear majority, 20 out of 28 interviewees, have used or use North Sámi with parents. A very common answer was like the reply of NO-SME-FGAG2-01m:

⁴⁰ Other Sámi languages mentioned are not specified here, in order to secure the anonymity of the respondents.

Ex. (7)

NO-SME-FGAG2-01m: *Na mun gal lean šaddan bajás dainna, goappáš váhnemat, dat hupme munnje sámegiela.*
 ‘Well I have grown up with it, both parents, they spoke Sámi to me.’

The situations of the eight interviewees were different in many ways. With three interviewees parents had used or use solely language(s) other than North Sámi. One of the interviewees has used and uses South Sámi with his mother, but with his father he used Norwegian. One of the interviewees used Norwegian with both parents whereas another interviewee had used and uses Swedish with his parents. Four interviewees reported that their parents have used or use North Sámi and some other languages with them. One interviewee reported that her mother always used North Sámi with him, whereas her father used Lule Sámi with her as a child, but now uses mixed North and Lule Sámi and a little Norwegian. One interviewee reported that his mother used Finnish and Norwegian with him in childhood and now Norwegian and a little North Sámi. His father used Finnish with him in childhood and now Finnish and little North Sámi. Two interviewees reported that their parents used both North Sámi and Norwegian.

It is interesting to note that in some cases the informants have changed the language used with their parents since childhood and that this change can be experienced as very difficult:

Ex. (8)

NO-SME-FGAP-01m: *hirbmat hirbmat váttis hállat sámegiela mu áhčiin ja maiddái mu eatniin, joo, ja vaikko mun, álgán sámegillii de, de, dat dat ii mana mánga minuhta ovdalgo, aa dat lea ee joatkašuvvo suomagillii dahje dárogillii, suomagillii mu áhčiin ja dárogillii mu eatniin.*
 ‘Very very difficult to speak Sámi with my father and also with my mother, yes, and even though I start in Sámi, well, it takes no more than a few minutes before, ehm it is, ehm it goes on in Finnish or Norwegian, in Finnish with my father and in Norwegian with my mother.’

Interviews: Language use with parents

The majority of the interviewees (15 out of 19) who had children used solely North Sámi with their oldest and youngest children, which supports the survey results. Only one interviewee explained that he speaks solely Norwegian with his child, who has grown up and now lives in a monolingual Norwegian environment. Three interviewees explained that they speak both North Sámi and Norwegian with their children. Interestingly two of these interviewees reported different language use with their oldest and youngest children. Interviewee NO-SME-IIAG5f reported that she uses Norwegian and a little North Sámi with

her oldest child, whereas she uses Norwegian and North Sámi with her youngest child. There was an even clearer difference in the family of interviewee FGAG5-01f, who reported that she uses North Sámi and Norwegian with the oldest child, and solely Norwegian with the youngest child.

Very good examples of the different language choices with children were given by interviewees NO-SME-IIAG5f and NO-SME-IIAG5m, who are a female and a male belonging to same age group 65+. The following quotations illustrate how different the situation was in the coastal area of Finnmark, where interviewee NO-SME-IIAG5f lived, and in the inner parts of Finnmark, where NO-SME-IIAG5m lived.

Ex. (9)

NO-SME-IIAG5f: *Dalle vel álggu- álgobáliid dat lei nu aht- ii dat galgan sámigiella oppanassiige ja mii oainnat jurddaheimet ahte dat ša- šaddá nu ahte, dat ee ahte dat dárbbhuvvá sámegiella š- fudnot ja danne mii eai sámistan mánáidguimmet go ledje helt smávvat, muhto dál go lea áigi rievdan de mii leat fuopmán aht- dat lei vearrut go mii ean sá- sárdnon daiguin.*

‘In the beginning it was so that it shouldn’t be Sámi at all and you see, we thought that it’ll turn out so that, ehm, that Saami language [won’t] be needed [?] and because of that we didn’t speak Saami with our kids when they were quite small, but now the time has changed and we’ve noticed that it was wrong when we didn’t speak [it] with them.’

Ex. (10)

NO-SME-IIAG5m: *Na mun in gal dan birra oppa jurddahange danne go dat lei nu lunddolaš, ahte mii humaimet sámegiela ja dan ii dárbbahan dat dat ohppet sámegiela. Dat ii dárbbahan oppa guorahallatge.*

‘Well I didn’t even think about it because it was so natural that we spoke Sámi and it did not need [to be taught?], they sure learn Sámi. One didn’t need to ponder that.’

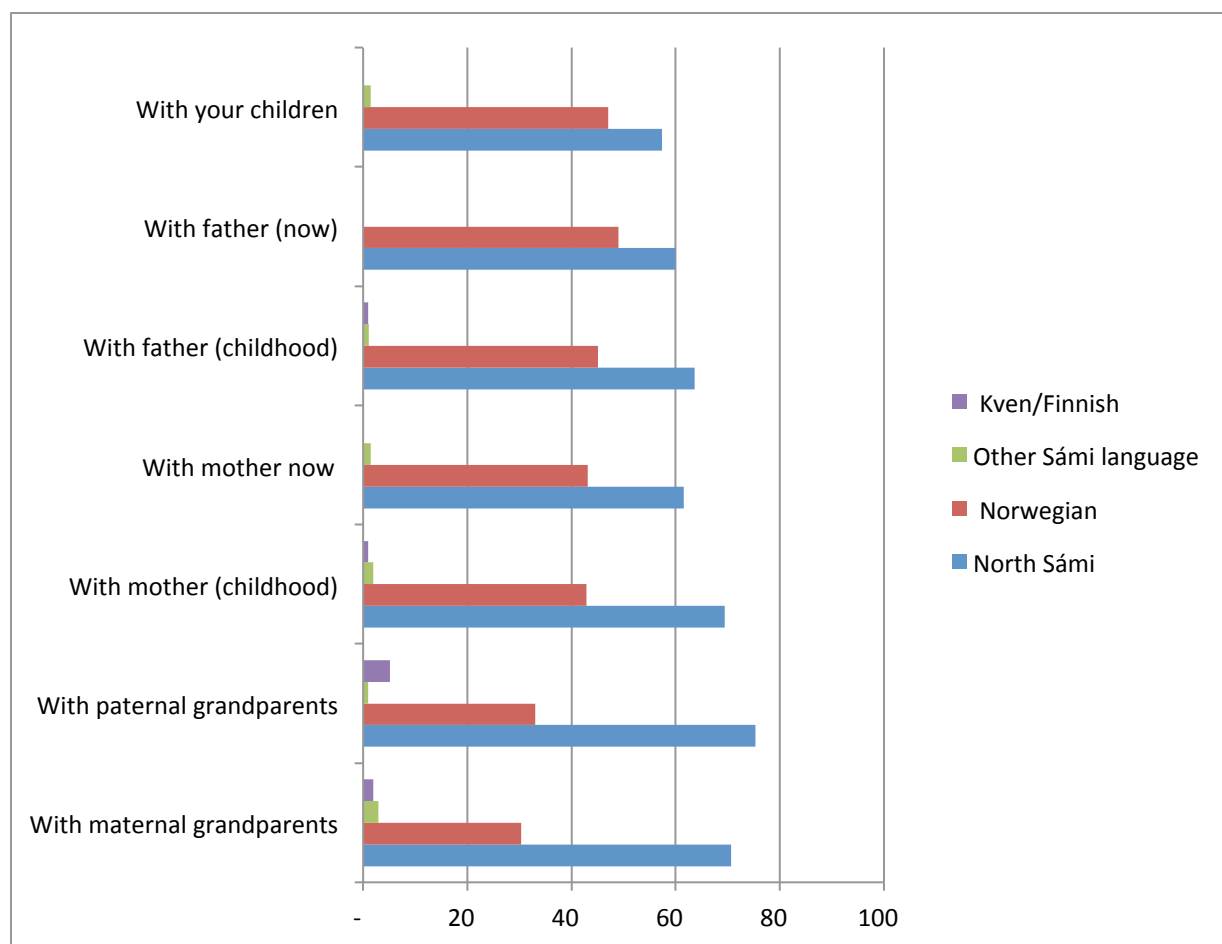


Figure 11. Cross-generational language use of MinLg.

Intra-generational language use

Question 14 (Oulu 16): What language(s) do/did your parents use between themselves?

A clear majority of respondents, 73.1% (68/93), answered that their parents (had) used North Sámi between themselves. Only 32.3% (30/93) of respondents reported that their parents (had) used Norwegian between themselves. The parents of seven respondents out of 93 (7.5%) had used more than one language between themselves (see Figure 12). Other languages which were reported were South Sámi, Russian, and Swedish. There are virtually no differences between the choice of language a mother uses to a father and vice versa. Only in one response was there a difference: the father talked North Sámi to the mother and the mother talked Norwegian to the father.

Interviews: Intra-generational language use

A clear majority (16 out of 25) of the interviewees reported that their parents (had) used North Sámi (either solely or alongside other languages) between themselves, which supports the survey results. Interviewee FGAG4-03f describes the situation:

Ex. (11)

FGAG4-03f: *Mun ohppen sámegiela ruovttus eatnis ja áhčis. Mii humaimet dušše sámegiela ruovttus.*

‘I learned Sámi at home from mother and father. We only spoke Sámi at home.’

Four interviewees reported that their parents used Norwegian between themselves. For example interviewee NO-SME-IIAG3f described the use of Norwegian in her family as follows:

Ex. (12)

NO-SME-IIAG3f: *Na dan mun ferten dasa lohkat dárogiella go mii hupmat dárogiela ruovttus, ja dasto mii hupmat buohkat dárogiela mu oappá- oabbá ja viellja ja, eadni ja áhčči.*

‘Well I have to say Norwegian to that, as we speak Norwegian at home, and then we all speak Norwegian, my sister and brother and mother and father.’

Although the interviewee does not explicitly say that her mother and father use Norwegian between themselves the information from the background form confirms that they do so. Four interviewees reported that their parents used or use more than one language between themselves. Out of these four interviewees two reported that their parents used or use Norwegian and North Sámi and two interviewees reported that their parents used North Sámi and Finnish.

Question 19 (Oulu 21): What language(s) did you / do you use most often with your siblings?

The majority of the respondents, 63.3% (50/79), have used or use North Sámi with their siblings. However, more than a half of the respondents, 55.7% (44/79), also reported that they use Norwegian with their siblings. 10 respondents out of 79 (12.7%) have used or use more than one language with their siblings; in addition to North Sámi and Norwegian, South Sámi and Russian were also mentioned.

There are no statistically significant differences in the use of North Sámi or Norwegian with older or younger siblings in childhood or now (see Table 16). In the use of Norwegian with the respondents’ siblings, there are virtually no differences between older (45.3%) and younger (45.5%) siblings.

SIBLING	NORTH SÁMI %	NORWEGIAN %
OLDER SIBLINGS IN CHILDHOOD	62.7	41.2
OLDER SIBLINGS NOW	60.0	45.3
YOUNGER SIBLINGS IN CHILDHOOD	59.5	44.3
YOUNGER SIBLINGS NOW	58.4	45.5

Table 16. Use of North Sámi with older and younger siblings in childhood and now of the MinLg.

Interviews: language use with siblings

The majority (14 out of 26) of the interviewees who had siblings have used only North Sámi with younger and older siblings. Interviewee NO-SME-IIAG1m tells about the situation in his family:

Ex. (13)

NO-SME-IIAG1m: *Mu bearrašis buot mu oappát ja vieljat hupmet sámegiela.*
'In my family all my sisters and brothers speak Sámi.'

Three interviewees reported that they have used only Norwegian with older and younger siblings in childhood and now. For example NO-SME-IIAG3f explained:

Ex. (14)

NO-SME-IIAG3f: *Na dan mun ferten dasa lohkat dárogiella go mii hupmat dárogiela ruovttus, ja dasto mii hupmat buohkat dárogiela mu oappá- oabbá ja viellja ja, eadni ja áhčči.*

'Well I have to say Norwegian to that, as we speak Norwegian at home, and then we all speak Norwegian, my sister and brother and mother and father.'

One respondent had used Swedish with younger and older siblings in childhood and now. Seven interviewees reported that they have used more than one language with siblings at some stage of life.

Question 20 (Oulu Q22): What language(s) do you use with your current spouse/partner?

The majority of respondents, 62.5% (45/72), reported that they use Norwegian with their current spouse/partner. However, almost as many respondents also use North Sámi (54.2%, 39/72). The share of respondents who reported that they use more than one language with spouse/partner was 26 out of 72 (36.1%). Only one respondent reported that he uses Kven/Finnish with his spouse/partner. Two respondents reported that they use English with their spouse/partner, one respondent used Mandarin Chinese, and one respondent Swedish. None of the respondents reported using other Sámi languages with their spouse/partner.

When comparing the respondents' language use with spouses/partners to the language use of their parents between themselves, it can be seen that the use of North Sámi has reduced,

from 73.1% (68/93; the share of respondents whose parents spoke North Sámi between themselves) down to 54.2% (39/72).

Interviews: language use with current spouse/partner

The interview results deviate from the questionnaire results in two ways. First of all the majority (9/14, 63.3%) of the interviewees used North Sámi with their current spouse or partner. Five interviewees (35.7%) used Norwegian with their current spouse or partner. A very clear difference between survey results was that none of the interviewees reported using more than one language with their spouse or partner, even if their partner mastered more than one language. The following quotations present language use with spouses. Interviewee NO-SME-IIAG1f speaks North Sámi with her spouse and interviewee FGAP-03f speaks Norwegian with her spouse.

Ex. (15)

NO-SME-IIAG1f: *...muhto dat mu irgi dat gal hupmá davvisámegiela ja julevsámegiela, muvt moai hupme gaskaneaset gas- davvisámegiela.*

'[...] but my fiancé, he sure speaks North Sámi and Lule Sámi, but we speak North Sámi between ourselves.'

Ex. (16)

FGAP-03f: *...muhto human dárogiela isidii, nu ahte dat sihke, sihke sámegiela ja dárogiela ruovttus...*

'[...] but I speak Norwegian to my husband, so that both, both Sámi and Norwegian at home...'

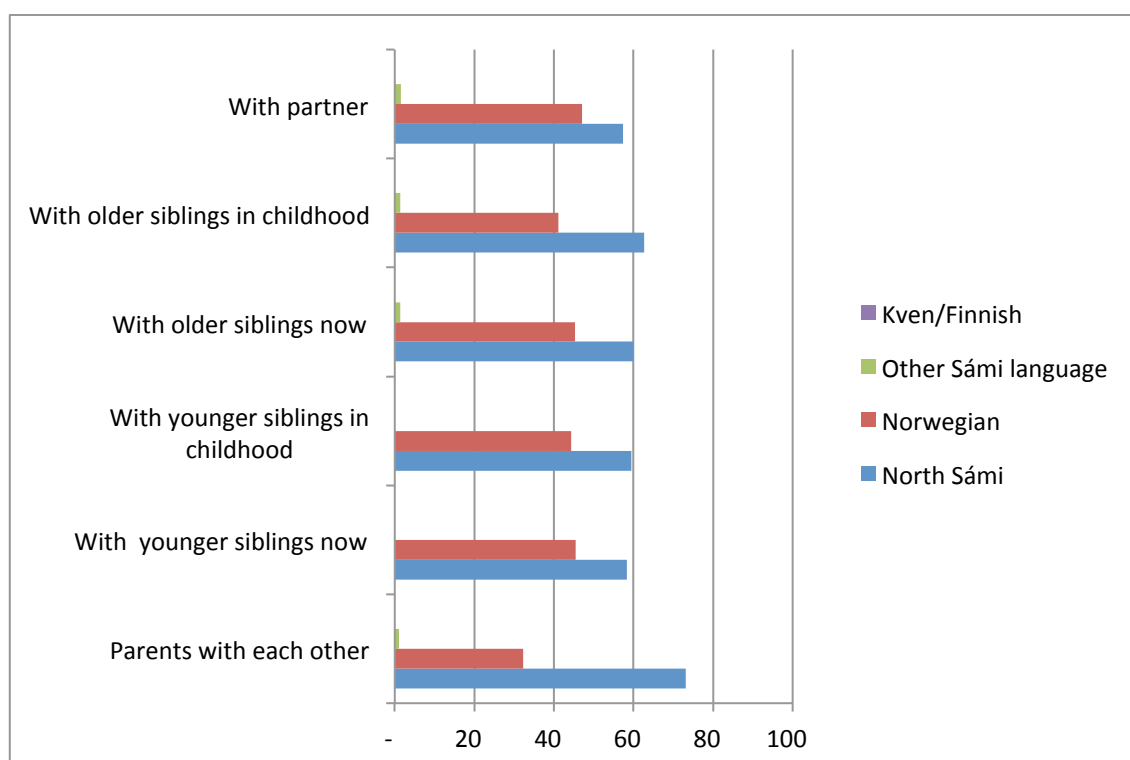


Figure 12. Intra-generational language use of MinLg.

Eleven respondents reported that they do not use their mother tongue with all or with some of their grandparents. For five respondents, the results indicated an intergenerational language shift in the family, from North Sámi to Norwegian: their grandparents (either on the mother's or on the father's side) had used North Sámi with them, but these respondents themselves defined Norwegian as their mother tongue. Another five respondents, in turn, considered North Sámi their mother tongue but some of their grandparents had used other languages with them: Norwegian (the paternal grandparents of two respondents and the maternal grandparents of one respondent), Finnish (the grandparents on the father's side of one respondent), Lule Sámi and Swedish (the maternal grandparents of one respondent). One of the respondents reported that her mother tongue was Swedish and that her grandparents on her father's side used North Sámi with her.

There were three respondents whose reported mother tongue was not the language they used with their parents. One respondent reported that his mother tongue was North Sámi but he uses Norwegian with his father now. One respondent reported that his mother tongue was North Sámi but he used Norwegian in his childhood with his mother. One respondent who reported Swedish as her mother tongue used North Sámi in childhood and also uses it now with her father. With her mother she used Swedish and North Sámi, but now the respondent uses North Sámi with her mother.

Although 12 respondents reported that they do not use their mother tongue either with all or some of their grandparents, a clear majority of those who reported North Sámi as their mother tongue are able and willing to use it with their parents and grandparents.

Control Group

Question 10 in the Control Group questionnaire: Do you have any other language(s) than Norwegian in your family background in the generation of your parents?

A total of 14 respondents out of 107 reported that they have other language(s) than Norwegian in their family background, in their parents' generation. Two respondents (1.9%) mentioned Sámi, but did not specify the Sámi language. Three respondents (2.9%) named Finnish. Other languages mentioned were Danish (3 respondents, 2.9%), Swedish (3 respondents, 2.9%), English (1 respondent, 1.0%), Dutch (1 respondent, 1.0%), Persian (1 respondent, 1.0%), Hungarian (1 respondent, 1.0%) and one unidentifiable language (1, 1.0%). Only one respondent reported that he has more than one language in his family background – these languages were Dutch, Finnish and Swedish.

Summary: Cross- and intra-generational language use

- A clear majority of the respondents have used or use North Sámi across generations, i.e. with their parents or grandparents.
- The use of more than one language is not very common with grandparents or with parents.
- The majority of the respondents use or have used North Sámi with their siblings.
- The majority of the respondents use Norwegian with their current spouse/partner. However, respondents do not use North Sámi with their spouses/partners as much as their parents used North Sámi between themselves.
- Other Sámi languages are not used much in cross-generational communication.
- The Kven/Finnish language is not used much in cross-generational communication, and when used it is used mainly with grandparents.

4.3.1.3 Self-reported language competence

Questions 28 to 31 (Oulu 31–34) asked about language competence in North Sámi, other Sámi languages, Norwegian, Kven/Finnish, English, German, French, Spanish and other languages. In all ELDIA case studies, respondents were asked to evaluate their own competence in understanding, speaking, reading and writing and then indicate their level of competence by choosing one of the following options: Fluently, Well, Fairly, Poorly, Not at all.

The most salient differences between competence in North Sámi and in Norwegian were in written skills. The share of respondents who reported that they can read Norwegian

fluently was almost twice as high as the share of respondents who can read North Sámi fluently. All respondents could read Norwegian either fluently (81.4%, 83/102) or well (16.7%, 17/102), whereas only 44.2% (42/95) could read North Sámi fluently and 23.2% (22/95) reported reading North Sámi “well”. Interestingly, fluent skills in reading Norwegian were reported slightly more often (difference in percentage points: 2.47) than speaking Norwegian fluently. The differences between Norwegian and Sámi language skills were even greater in writing: 2.5 times more respondents reported fluent writing skills in Norwegian (73.5%, 75/102) than in North Sámi (28.4%, 27/95), and while 21.6% (22/102) could write Norwegian well, only 18.9% (18/95) reported the same about North Sámi. All respondents were literate in Norwegian, while a substantial minority could not read (10.5%, 10/95) or write (15.8%, 15/95) North Sámi at all (see Figures 13 and 14).

Although the differences in speaking and understanding were not as deep as in writing and reading, they are still significant. The share of respondents who understand Norwegian fluently was 21.0 percentage points higher than the share of respondents who understand North Sámi fluently. All respondents understand Norwegian either fluently (84.2%, 85/101) or well (12.9%, 16/101), while North Sámi was understood fluently by 63.2% (60/95) and well by 18.9% (18/95). The share of respondents who speak Norwegian fluently was 17.6 percentage points higher (78.8%, 78/99) than the share of respondents who speak North Sámi fluently (61.2%, 60/98); 17.2% (17/99) reported speaking Norwegian well, while the corresponding ratio for North Sámi was 8.2% (8/98). The lowest reported level of understanding and speaking Norwegian was “fairly”, whereas 4.2% (4/95) could not understand and 6.1% (6/98) could not speak North Sámi at all.

The share of respondents who reported that they can speak, understand, read or write North Sámi fluently was smaller in every competency than the share of respondents who reported North Sámi as their mother tongue. Particularly in writing and reading the share of respondents who reported a fluent level was smaller than the share of respondents who reported North Sámi as their mother tongue. Writing was also the only skill in which the combined shares of “fluently” and “well” did not exceed 50%.

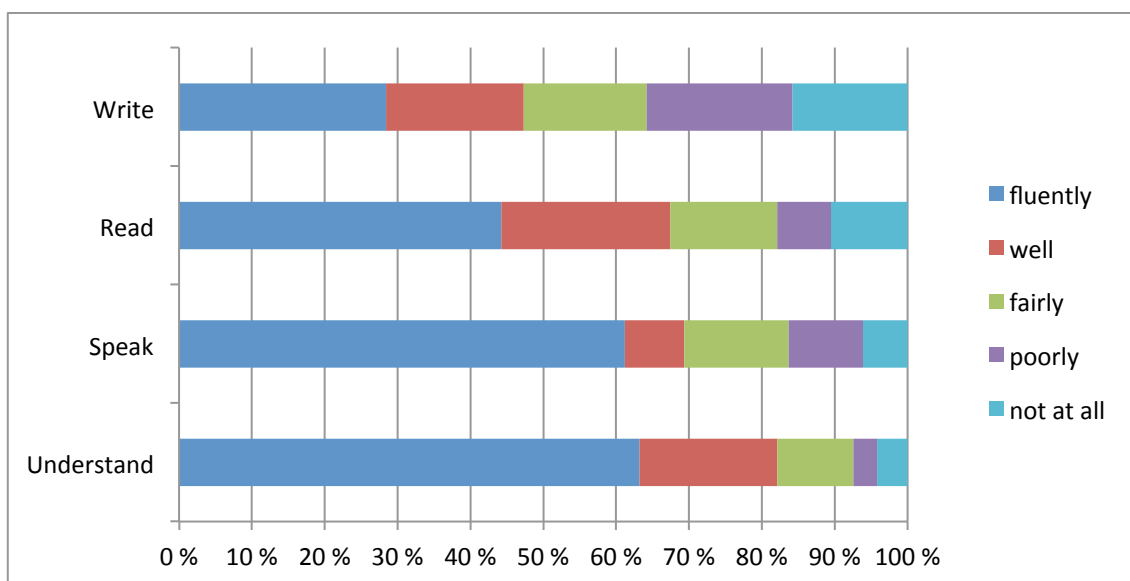


Figure 13. Levels of language skills of MinLg for North Sámi.

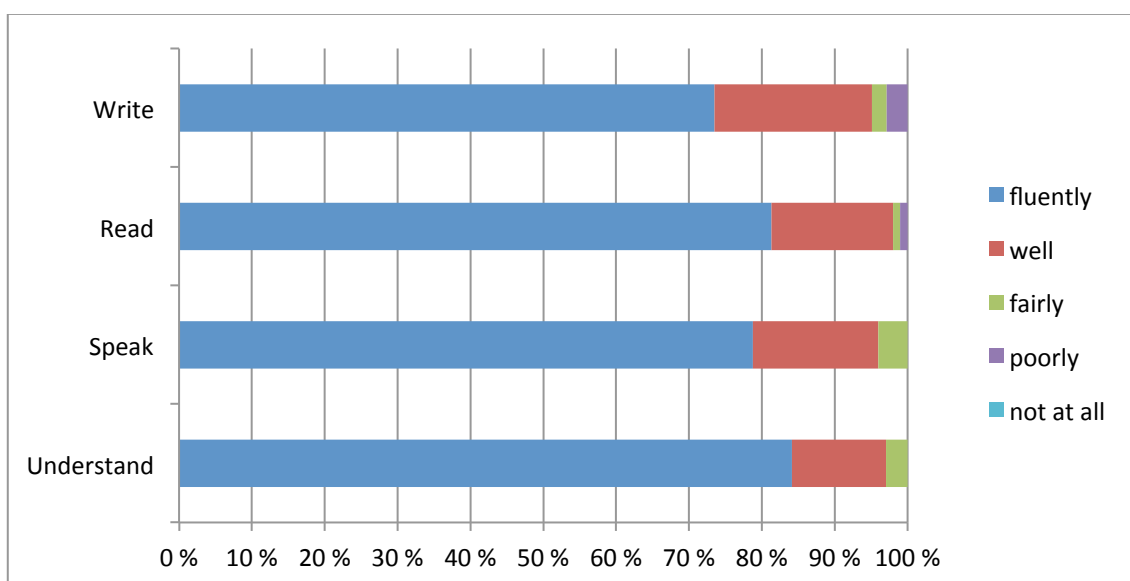


Figure 14. Levels of language skills of MinLg for Norwegian.

Competence in other Sámi languages was low. The number of persons who reported competence in other Sámi languages was low. Only 16 respondents reported competence in other Sámi languages, three languages in total, and the levels of competence reported were significantly lower: none of the respondents claimed to understand, speak, read or write any other Sámi language “fluently”. As with North Sámi, of the four types of language skills understanding speech was ranked best.

The number of respondents who reported competence in Kven/Finnish was low. Although the skills of understanding were clearly highest, the relationship between speaking and reading was complex. The combined share of respondents who could read Kven/Finnish fluently or well was 5.2% which is 1.3% percentage points higher than the combined share of

respondents who can speak Kven/Finnish fluently or well (3.9%). However, the share of respondents who can speak Kven/Finnish fairly was 7.8%, which is 2.6 percentage points higher than the share of respondents who can read Kven/Finnish fairly. None of the respondents could write Kven/Finnish fluently. The reported level of skills in Kven/Finnish was highest in understanding. The levels were divided as follows: fluently 2.59% (2/76), well 2.59% (2/76), fairly 11.847% (9/77) and poorly 34.21% (25/76) (see Figure 15).

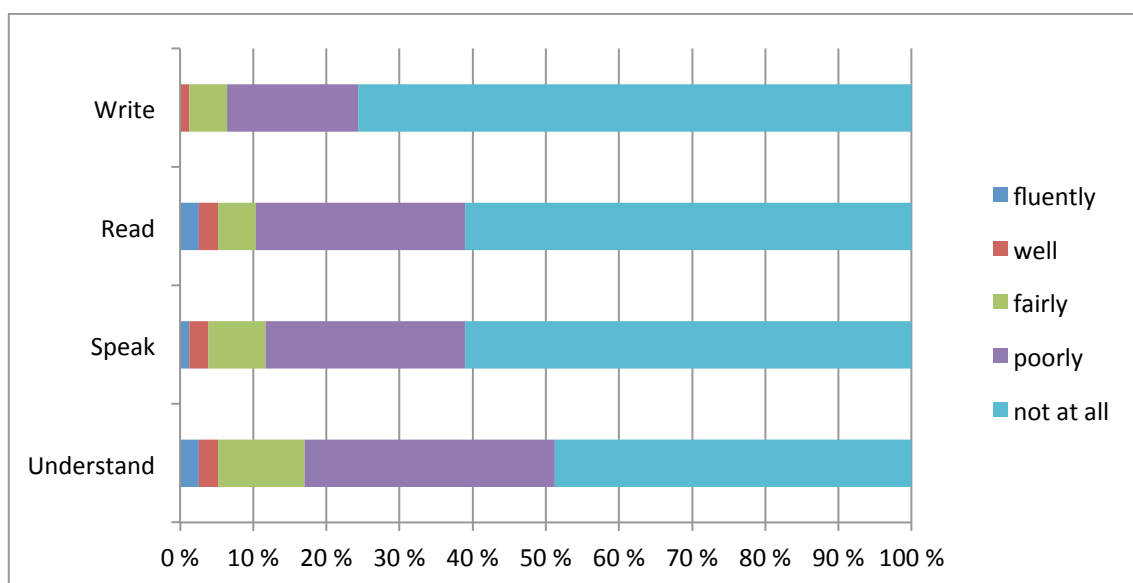


Figure 15. Levels of language skills of MinLg for Kven/Finnish.

English was the third best known language. Unlike North Sámi, the difference seems to be between active and passive skills rather than between oral and written skills, as can be seen from the Figure 16. Levels of language skills of MinLg for English. Although the best skills were reported to be in understanding (fluently 17.0%, 16/94, and well 43.6%, 41/94), the second best skills were reported be in reading (well 36.6%, 34/93, and fluently 24.7% or 23/93). An interesting result was also that the difference in skills between speaking and writing is marginal. The combined share of respondents who reported speaking English fluently or well was 46.7% whereas the combined share of respondents who write English fluently or well was 45.7%.

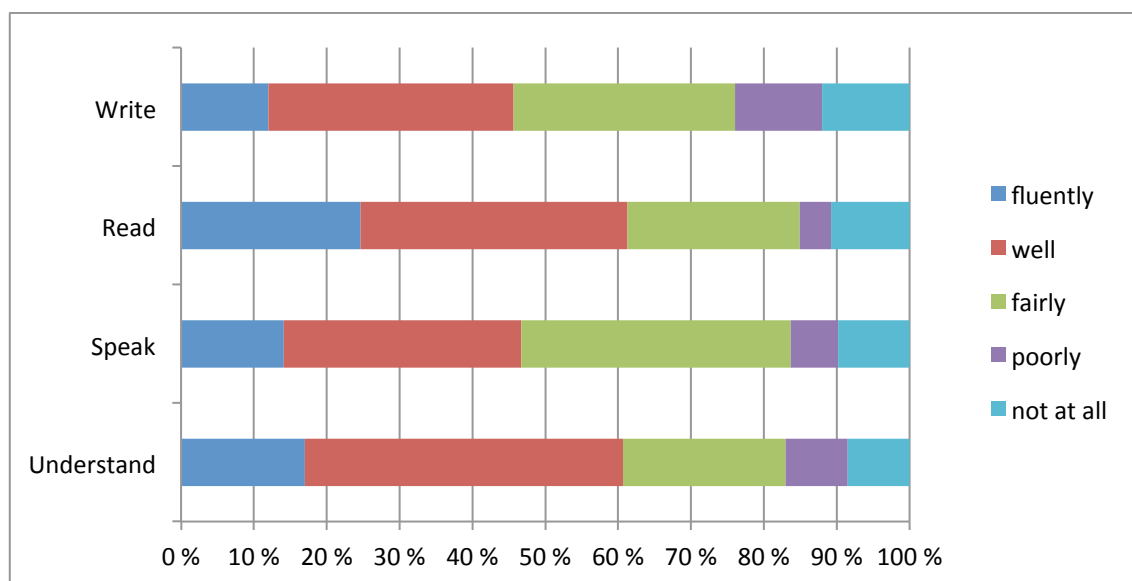


Figure 16. Levels of language skills of MinLg for English.

Competence in German was more common than competence in French or Spanish. However, the majority of the respondents did not have any competence in German at all. The competence in all skills was higher in German than in French or Spanish. As with English, in German, French and Spanish language skills there was no clear difference between oral and written language use. Results are presented in Figures 17, 18 and 19.

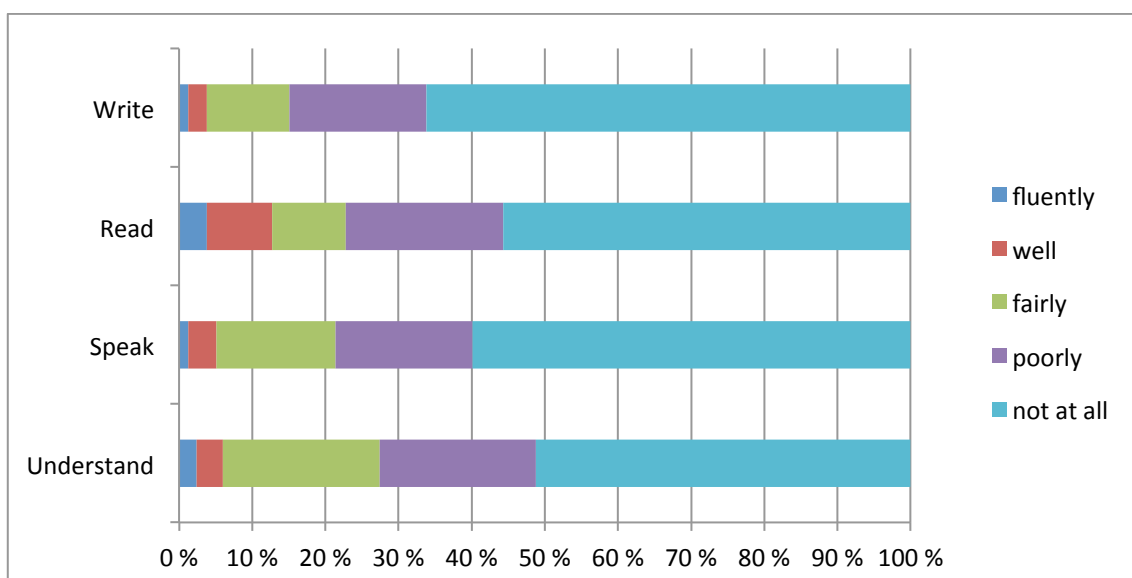


Figure 17. Levels of language skills of MinLg for German.

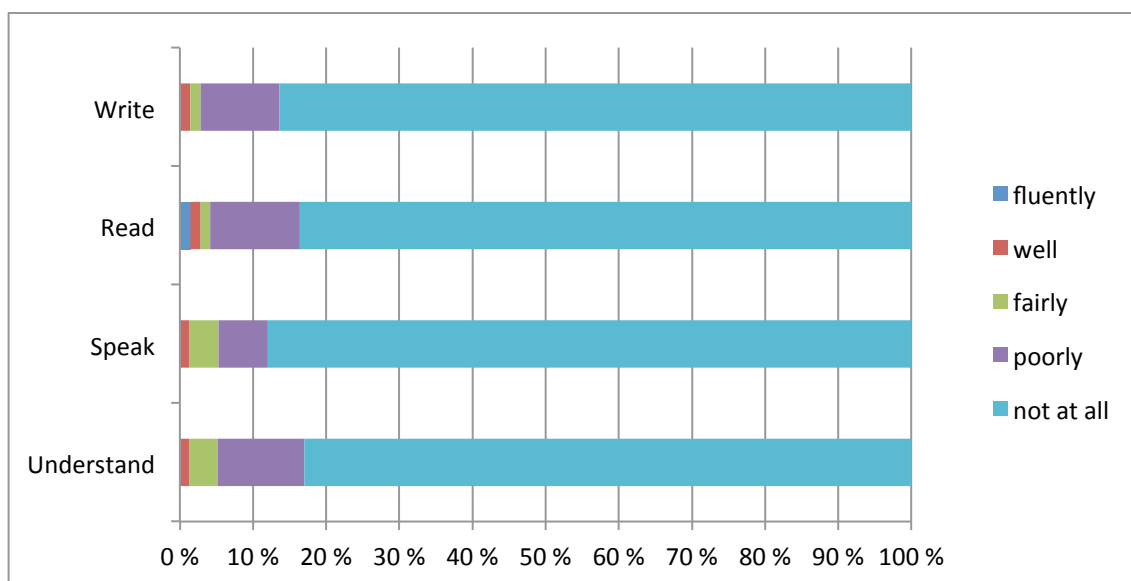


Figure 18. Levels of language skills of MinLg for French.

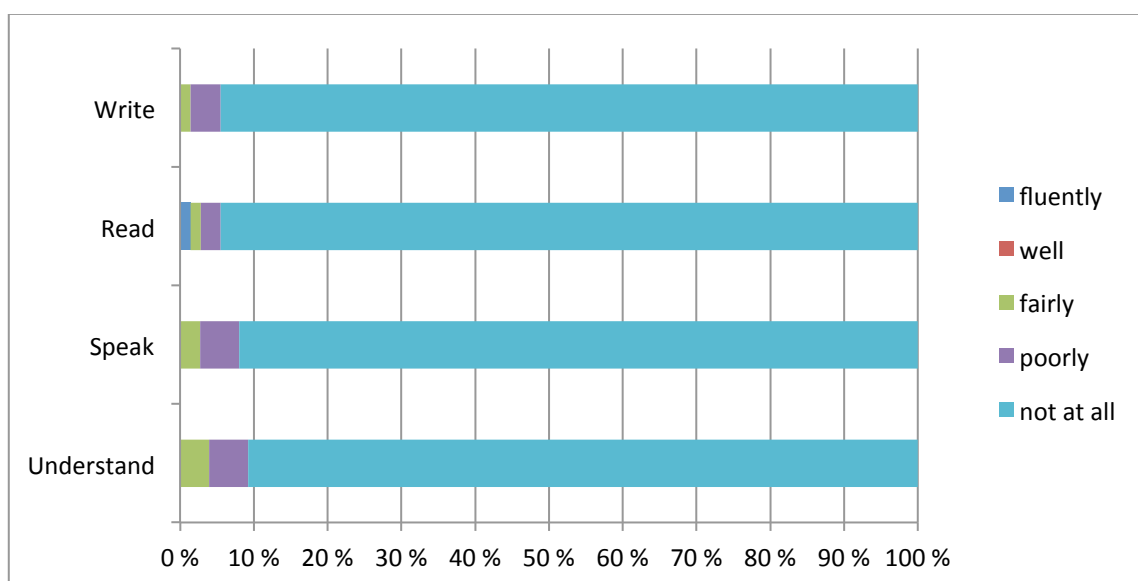


Figure 19. Levels of language skills of MinLg for Spanish.

In addition to the above-mentioned languages, respondents reported competence in four other languages. The most common of these languages was Swedish, which was named by four respondents. The following languages had one respondent per language: Japanese, Latvian, Mandarin Chinese, Russian. Competencies in these languages are presented in Tables Table 17, Table 18, Table 19 and Table 20.

Language	Fluently	Well	Fairly	Poorly	Not at all	Frequency	no response
Japanese			1			1	96
Latvian		1				1	
Mandarin Chinese				1		1	
Russian		1				1	
Swedish	1	3				4	
Total	1	5	1	1	0	8	

Table 17. Understanding other languages in MinLg. Numbers are absolute numbers.

Language	Fluently	Well	Fairly	Poorly	Not at all	Frequency	no response
Japanese			1			1	97
Latvian			1			1	
Mandarin Chinese				1		1	
Russian		1				1	
Swedish	1		2			3	
Total	1	1	4	1	0	7	

Table 18. Speaking other languages in MinLg. Numbers are absolute numbers.

Language	Fluently	Well	Fairly	Poorly	Not at all	Frequency	no response
Japanese				1		1	97
Latvian		1				1	
Russian		1				1	
Swedish	1	2	1			4	
Total	1	4	1	1	0	7	

Table 19. Reading other languages in MinLg. Numbers are absolute numbers.

Language	Fluently	Well	Fairly	Poorly	Not at all	Frequency	no response
Japanese					1	1	98
Latvian			1			1	
Russian		1				1	
Swedish		1	2			3	
Total	0	2	3	0	1	6	

Table 20. Writing other languages in MinLg. Numbers are absolute numbers.

Interviews of MinLg

The interviews did not include specific questions about competence in understanding, speaking, reading and writing different languages. Therefore information on language competence is sporadic; usually interviewees said *máhtán* (I can/master), but did not specify competence more specifically. All interviews were conducted in North Sámi and all 28

interviewees responded in North Sámi to questions, which reflects their competence in understanding and speaking North Sámi. The interview results validate the survey results in that not all the North Sámi speakers write North Sámi.

Interviewees belonging to older age groups, 50-64 and 60+ particularly reported that they find it difficult to write in North Sámi. There are two possible reasons for this. First, the teaching of the North Sámi language basics began in three schools in 1967. Although Sámi had been taught to some extent already before the year 1967, there is no detailed information about the quantity of teaching. Most probably the respondents had not been taught North Sámi at school. The second possible reason is connected to the adoption of the new literary standard in 1979. Before the present literary standard several different standards were used. The transition from one orthography to another may have affected age groups 50-64, and 60+, who find it difficult to write North Sámi. An illustrative example is given by interviewee II-MinLg-AG5f, who said:

Ex. (17)

II-MinLg-AG5f: *...muhto čállit dan mun gal ee, dat lea veháš váttis, go ii ee, čálán mun gal muh- in mun ee, mun lean šadd- šaddan nu eahpesihkkar, ahte čálángo riehta. Danne mun in ane de, dan čállin-, vuogi oppanassiige sámegillii.*

'[...]but to write it, well I'm ehm, it's a bit difficult, as no, ehm, well I do write but I don't ehm, I have become so uncertain as to whether I write correct. Therefore I don't use that writing system at all in Sámi.'

The interview results for competence in Norwegian support the survey results. All except one interviewee who was from Sweden reported that they knew Norwegian. Three interviewees reported knowing a Sámi language other than North Sámi. Lule Sámi was named by two interviewees and South Sámi by one interviewee. Eight interviewees reported that they have competence in Finnish. The third most common language in which interviewees had competence was English, by 19 interviewees. Four interviewees reported knowing German, and one interviewee mentioned French. Spanish was mastered by two interviewees. Other languages which interviewees could speak were Swedish, and two other languages which will not be mentioned, in order to secure the anonymity of the respondents.

Control Group

The level of competence in Norwegian is higher in all skills for the Control Group than for MinLg. The figures for language competence (writing, reading, speaking, and understanding) in Norwegian were consistently over 90% for fluently in the control group, as can be seen from Figure 20. In the minority language group (Figure 16), in contrast, none of the competences had over 90% for the option “fluently”. Both in the minority language group and the control group, all of the respondents reported being able to write and speak Norwegian. In the control group 92.5% reported writing Norwegian fluently, 95.28% reported reading Norwegian fluently, 94.4% speaking Norwegian fluently and 93.3%

understanding Norwegian fluently. In the minority language group 73.5% reported writing Norwegian fluently, 81.4% reading fluently, 78.8% speaking fluently and 84.2% understanding fluently.

There were no significant differences between oral (understanding, speaking) and written (reading, writing) skills in the control or minority groups. In the minority group, the oral skills were better than the written-language skills.

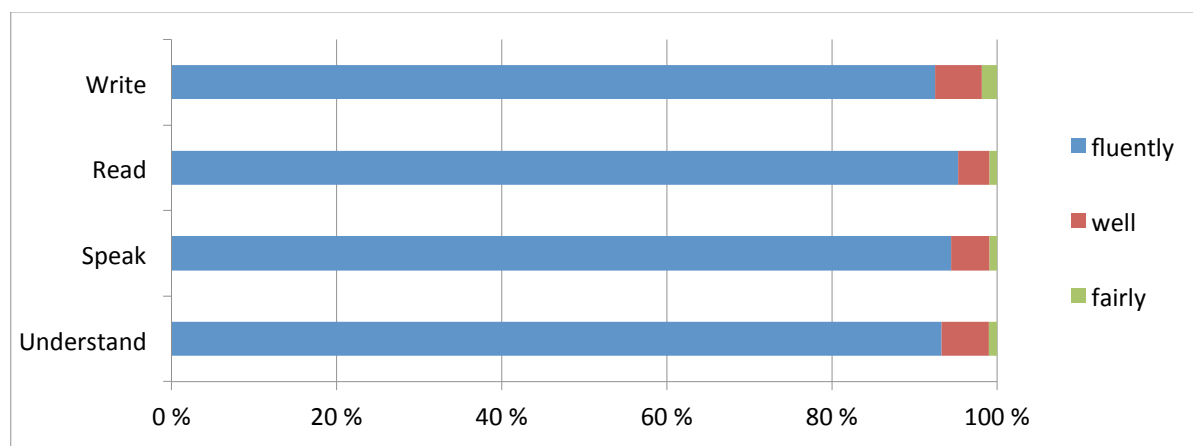


Figure 20. Level of language skills of Norwegian Control Group for Norwegian.

Non-responses: write (0), read (1), speak (0), understand (3).

For English, the competence level in all skills was higher in the control group than in the minority language group, as can be seen from Figures 16 (MinLg) and 21 (control group). The share of “fluently” in the control group was over twice as high as in the minority language group for reading, speaking and writing. Also the share of “fluently” in reading was 15.5 percentage points higher in the control group than in MinLg. In both the MinLg and control groups passive skills – understanding and reading – were better than the active skills of speaking and writing.

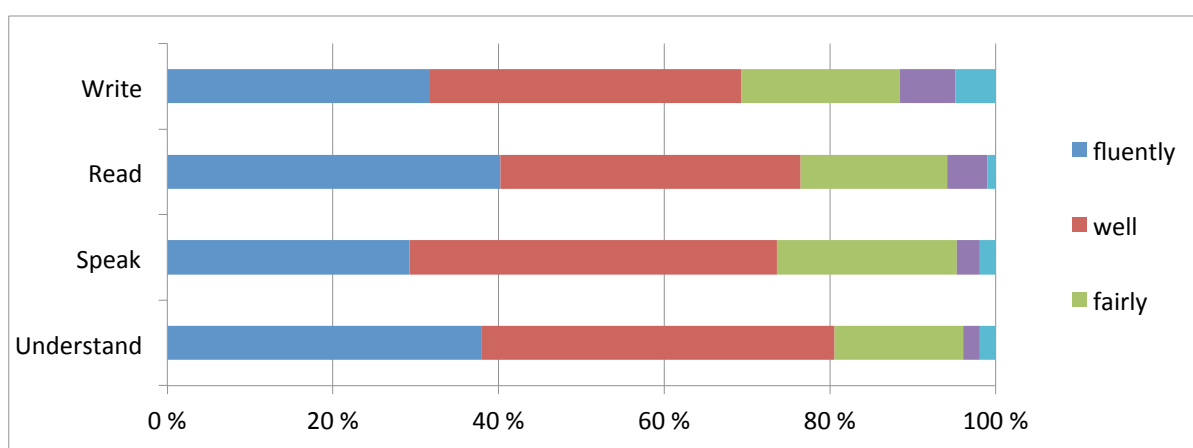


Figure 21. Level of language skills of Norwegian Control Group for English.

Non-responses: write (3), read (5), speak (1), understand (4).

The competence level of the control group was higher in all competencies than in the minority language group. In the control group most of the respondents could understand, speak, read and write German at least on some level. However in the minority language group the majority could not understand, speak, read or write German as could be seen from Figure 22. Level of language skills of Norwegian Control Group for German. As a whole, in both the minority language group and the control group respondents could understand and read German (passive skills) better than they could speak or write it (active skills).

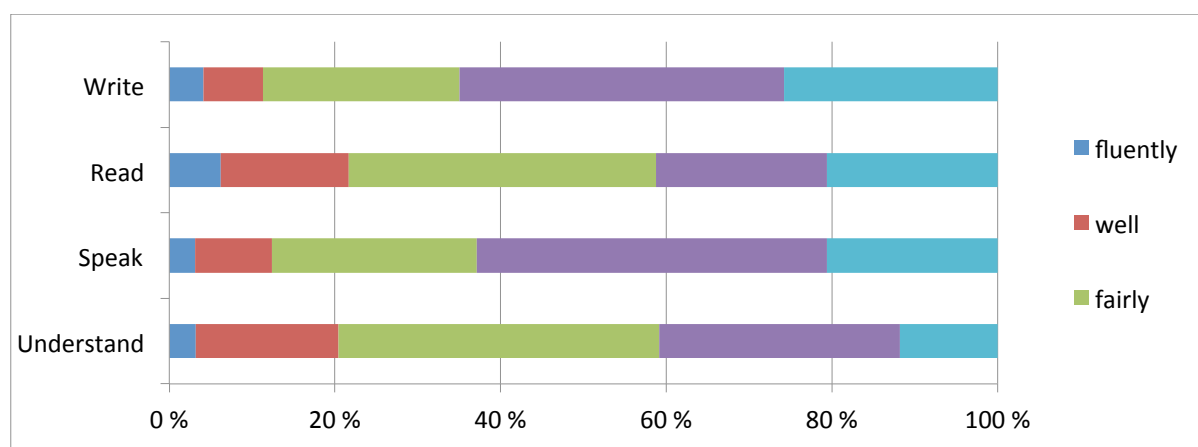


Figure 22. Level of language skills of Norwegian Control Group for German.
Non-responses: write (10), read (10), speak (10), understand (14).

Competence in French is more common in the control group than in the minority language group. In the minority language group the share of respondents who chose the option “Not at all” ranged from 82.9% (understand) to 88.0% (speak), whereas in the control group the share of “Not at all” ranged from 51.1% (understand) to 71.7% (write). The only competence in which both groups had fluent skills was reading (see Figure 23. Level of language skills of Norwegian Control Group for French).

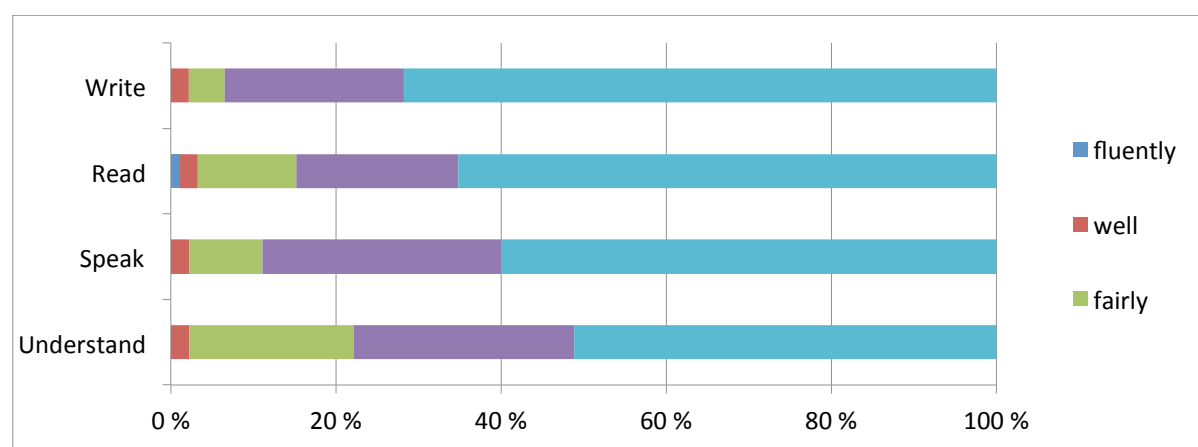


Figure 23. Level of language skills of Norwegian Control Group for French.
Non-responses: write (15), read (15), speak (17), understand (17).

Competence in Spanish was more common within the Control Group than in MinLg. Over 90% of the minority language group did not have competence in any skills in Spanish ranging from 90.8% (understand) to 94.5% (read and write). In the control group the largest share of competence was in understanding (“Not at all”: 56.8%) and smallest in writing (“Not at all”: 77.8%) as could be seen from Figure 24. Level of language skills of Norwegian Control Group for Spanish. Skills in understanding and speaking were better than skills in reading and writing both in the minority language group and the control group.

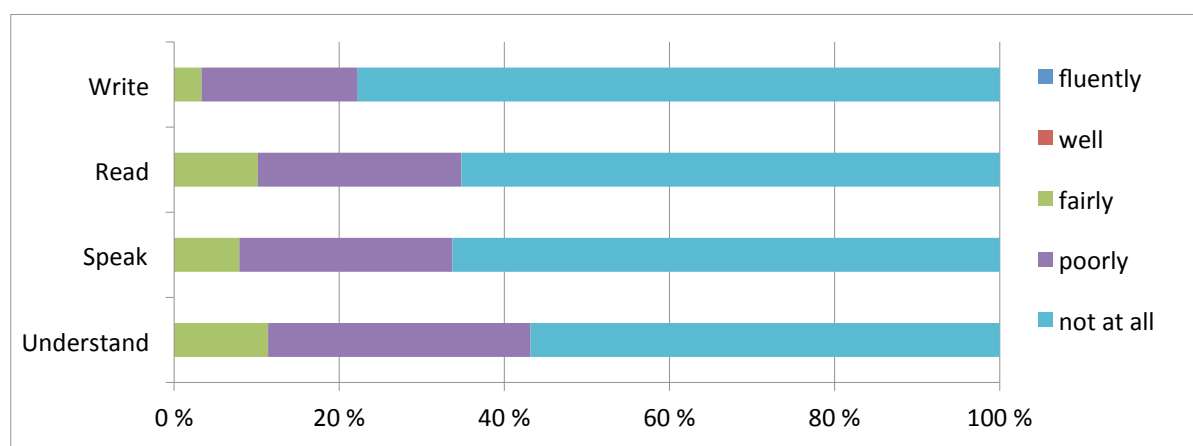


Figure 24. Level of language skills of Norwegian Control Group for Spanish.
Non-responses: write (17), read (18), speak (18), understand (19).

Summary: Self-reported language competence

- Written skills in North Sámi were reported to be weaker than written skills in Norwegian
- The number of respondents who reported competence in other Sámi languages was low.
- The number of respondents who reported competence in Kven/Finnish was low.
- After North Sámi and Norwegian, the third best known language was English.

4.3.1.4 Domain specific language use

In question 32a-d (Oulu 35a-f) respondents were asked about their use of North Sámi, other Sámi languages, Norwegian, Kven/Finnish, English and other languages. Questions

included a list of domains and the respondent was asked to choose for each domain one of the given options: Always, Often, Sometimes, Seldom and Never.

North Sámi is used in all domains, but more frequently in informal domains than formal domains. Domains in which respondents most frequently reported using North Sámi were home, with relatives, at work, with friends and with neighbours. In formal domains clear exceptions are the use of North Sámi at work and in church. The share of respondents who reported that they never use North Sámi in church was only 23.1%. The use of North Sámi in schools seems to be rare; in this question the non-response rate was high as well. According to the mean scores the order of domains where North Sámi was used was: home, relatives, friends, work, neighbours, church, other domain, shops, community events, school, streets, library, public authorities. For the option other, the respondents could specify a domain of their choice (13 respondents, however, did not specify it, and the non-response rate was also very high, 86). The domains specified by the respondents included the kindergarten (2 often answers), hunt (1 always answer) and “when I’m with other Sámi” (1 always answer).

Question 61 (Oulu 69) asked if North Sámi is used in a number of public domains, which were given in a list. Respondents were asked to choose from options Yes, No, Don’t know.

The majority of respondents reported that North Sámi is used in 11 out of 15 domains. Especially high number of “yes” answers were given for the domains of radio 95.8% (92/96), printed media 94.6% (88/93), television 88.42% (84/95) and education 83.3% (80/96). The only domain in which “no” answers clearly dominated (53.2%, 50/94) was the Parliament. The order of domains in which North Sámi was reported to be used was: radio, printed media, education, television, regional and municipal offices, courts, hospitals, police, health insurance office, employment office, tax office, advertisements in public places, advertisements (commercials) in media, parliament, ministries.

In question 39 (Oulu 43) respondents were asked for their opinions on the use of North Sámi in the public sphere. Respondents were asked to indicate how much they agreed with statements of the type *North Sámi should be used in... [name of a public domain]* by choosing one of the following options: I totally agree, I agree, difficult to say, I don’t quite agree, I don’t agree at all.

Respondents clearly indicated that North Sámi should be used in different areas of the public sphere. In 6 out of 7 statements the clear majority totally agreed with the statement that North Sámi should be used in different domains. The exception was the statement “North Sámi should be used in Parliament”, for which the relatively greatest part of the respondents (33%, 33/100) selected the option “difficult to say”. Even here, however, the sum of positive answers – totally agree (27.0%, 27/100) and agree (13%, 13/100) – was greater than that of the negative ones: I don’t quite agree (15.0%, 15/100) and not agree at all (12.0%, 12/100), (see Figure 25).

In **Question 59 (Oulu 67)**, “Is North Sámi easy to use in most situations of life?”, respondents were given two options: Yes and No. In addition, respondents who chose the No option were asked to specify the situations in which they feel that North Sámi is not capable of expressing the needed content. The vast majority of the respondents, 71.74% (66/92), chose the option *No*, which means that these respondents find it difficult to use North Sámi in most situations of life. However, only three of these respondents added comments.

In 25 cases a respondent who had chosen the option *yes* added comments to the question. These comments included views about those situations in which respondents find difficulties in using North Sámi. The spectrum of situations in which respondents found it difficult to use North Sámi included many different kind of situations from expressing themselves “*Reiser, handle, uttrykke seg*”(sic) (Travels, shopping, to express oneself) NOR57841748, to the use of modern technology in North Sámi “*Moderni fag og ny teknologiespråk*” (sic) (Modern fields and new technology language) NOR 57843933. However there are clearly two major domains in which respondents reported that the use of North Sámi is difficult. In 6 comments respondents reported that it is difficult to use North Sámi in health care: “*Buohcciviisuin it beasa jus tulka i leat olámuttos* (sic) (‘In hospitals you cannot if the interpreter is not at hand’) SME57843971. The second largest group of comments included doctors’ practices and “public offices”, which presumably refers to local and state authorities: “*Ikke alltid språkressurser på legekontorer, sykehus, offentlige kontor*. (‘Not always language resources in doctors’ practices, hospitals, public offices’) NOR 57839080.

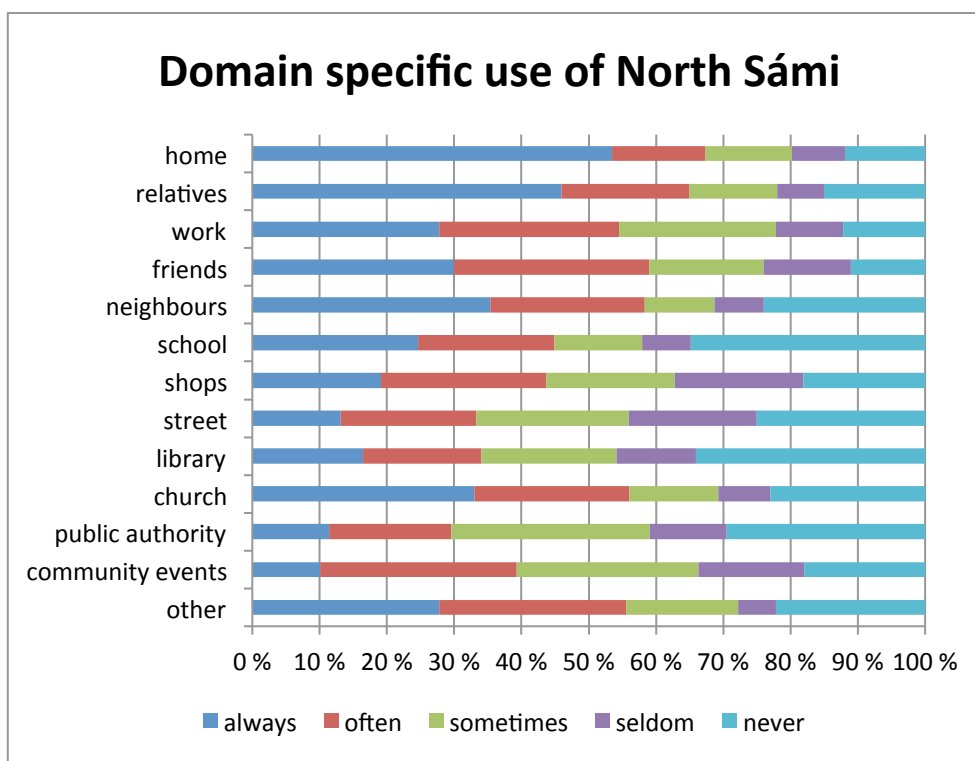


Figure 25. Domain specific use of North Sámi in the administrative area of the Sámi language (MinLg).

Norwegian is used more in formal domains than North Sámi. In the corresponding question about the domain-specific use of Norwegian, most respondents in all domains answered *always*. The order of the domains was: other domain, public authority, school, shops, community events, streets, work, with friends, library, with relatives, neighbours, church, at home. The order for Norwegian is almost opposite to that for North Sámi. As can be seen Norwegian is reported to be used more in formal domains – e.g., public authorities and schools – than at home or with relatives. The number of *always* answers is also high for the question of use in other domains 54.6% (6/11), however the frequency of answers to the question was very low (see Figure 26). Only one respondent specified the “other” domain: she uses Norwegian on holiday.

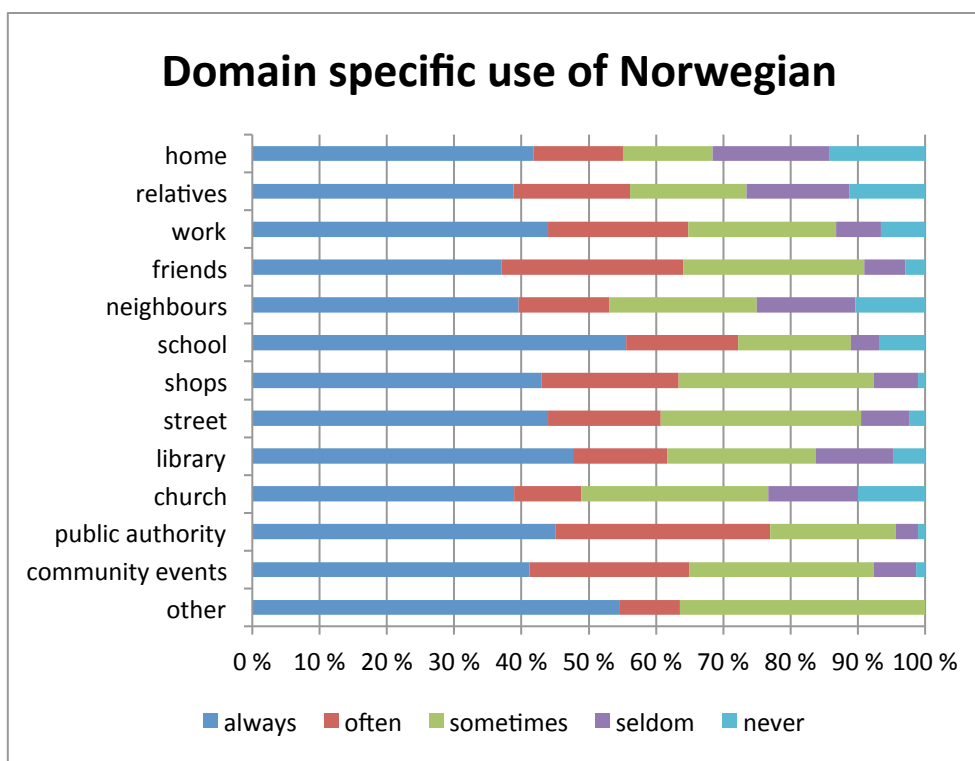


Figure 26. Domain specific use of Norwegian in the administrative area of the Sámi language (MinLg).

The use of other Sámi languages in different domains is not common. The response rate to the question about the use of other Sámi languages in different domains was low, varying from 18 to 20 responses. Only four respondents specified another Sámi language, and they reported using this language mostly at home, with relatives and with friends.

The use of Kven/Finnish is very rare and in two domains none of the respondents reported ever using it. The majority of the respondents in all domains reported that they did not use Kven/Finnish ever and in the domains *library* and *with public authorities* all respondents answered that they never use Kven/Finnish. Kven/Finnish is used mostly in informal domains, e.g., with friends and relatives. Although it seems that Kven/Finnish is used mostly in other domains the frequency of missing responses was very high and only 17 respondents answered this question. When listing the domains, Kven/Finnish is used most in domains as follows: other domains, friends, relatives, work, home, shops, community events, church, neighbours, school, streets, library, public authority. The other domains included: courses (sometimes), festivals/concerts (sometimes), trip to Finland (seldom) and in tourism (often). The non-response rate was high, varying from 44 in the domain “friends” to 87 answers for “other” domain (see Figure 27).

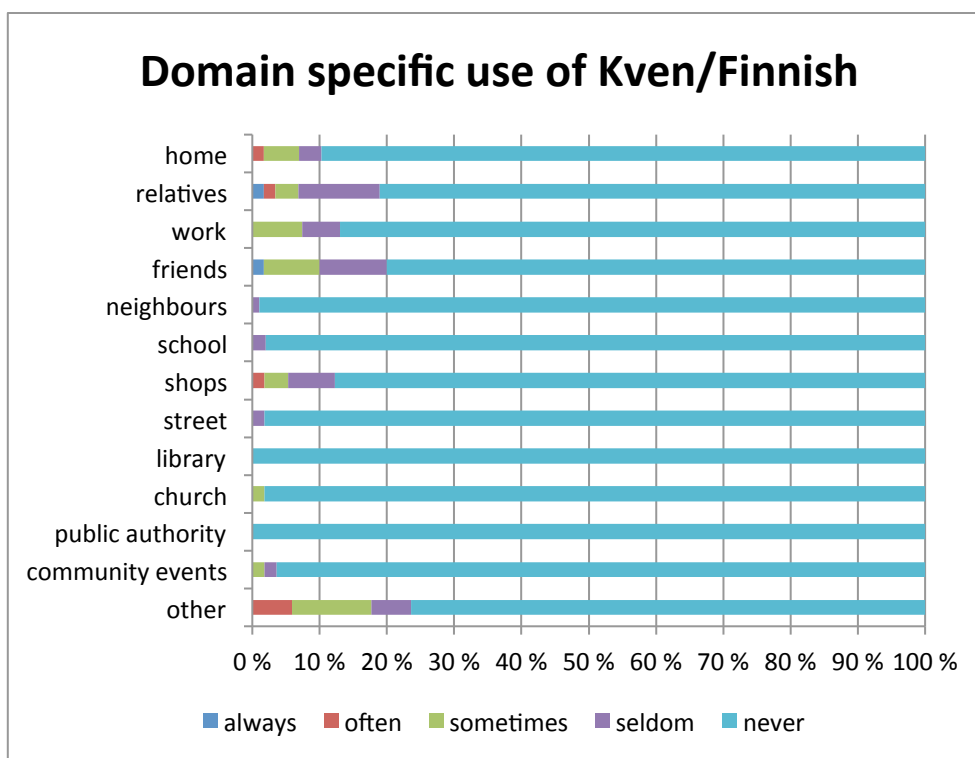


Figure 27. Domain specific use of Kven/Finnish in the administrative area of the Sámi language (MinLg).

The use of English is most common at work. Work is the only domain in which the option *never* had the smallest share; most commonly, English was used at work sometimes 33.3% (21/63). It is also more common to use English with friends (never 40.6%, 26/64) and at home (never 46.15%, 30/65), (see Figure 28). As “other” domains for the use of English, “travels” and “holidays” were specified. The frequency of missing answers was high in every domain.

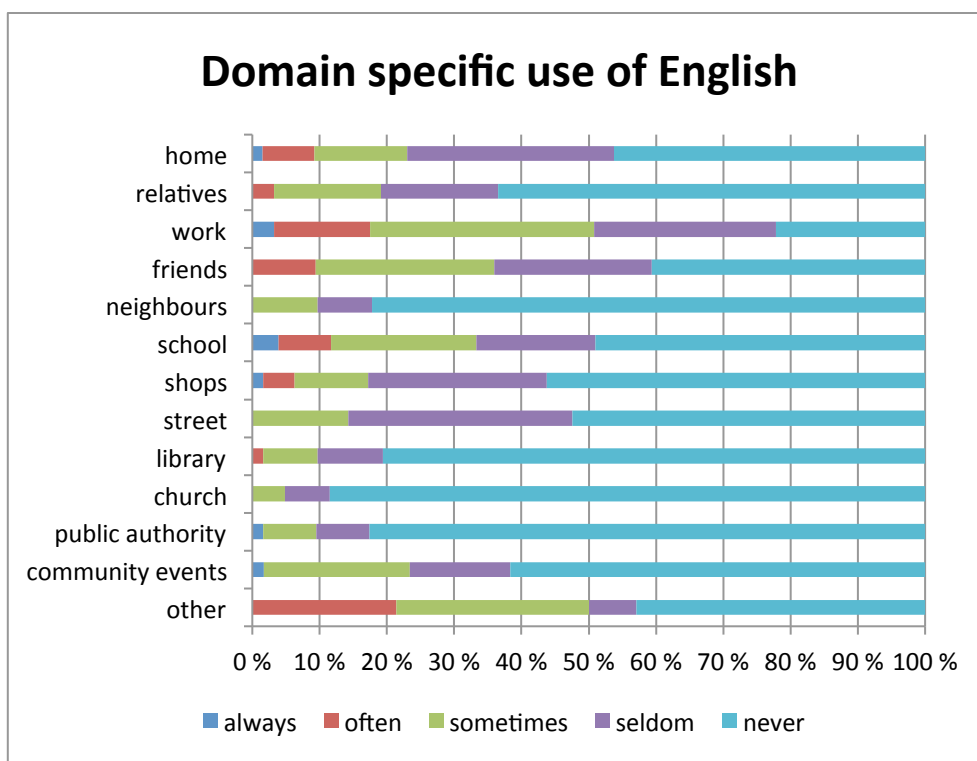


Figure 28. Domain specific use English in the administrative area of the Sámi language (MinLg).

Interviews with MinLg

Interviews confirm the survey results: North Sámi is used most frequently in informal domains like home, and with relatives and neighbours. A very illustrative quotation comes from this interviewee:

Ex. (18)

NOR-SME-IIAG5M: *...na dat dat gal leat visot de, bearrašis ja dat, mat kránnjât lagašolbmot, visot visot dat go dat doppe gos mun lean šaddan bajás.*

'[...]well they are all for sure, in the family and them, neighbours and near acquaintances, all, everyone there where I grew up.'

The majority of the interviewees were from Guovdageaidnu. These interviewees reported that one can use North Sámi in the majority of domains in Guovdageaidnu. This also includes local authorities, church, work and municipalities. Views on the opportunity to use North Sámi with doctors differ:

Ex. (19)

FGAG3-01f: *...gal dat eanas sajiin gal birge. Juo. Gal dáppe gal birge sámegielain hui álkit.*

'[...] well in most places one gets along with it. Yes. Well here you surely get by with Sámi very easily.'

Ex. (20)

FGAP-03f:

...ja mun dieđusge barggan eanemusat, sámegillii dan dihte go, eanas bargoskihpparat dat hupmet sámegiela. Ja ja juos eai huma dat ipmirdit, nu ahte olles dan hálddahusdálus gos mii čohkkát doppe leat várrá vih- guhta, geainna bargogiellan, dehe geat hupmet dárogiela ja, ja mii earát leat sámegiela, ee muh- muhto dáppe guovdageainnus lea nu ahte go manat báhku don humat sámegiela dope. Danin dat leat sámegiela ge- geat barget, go manat dohko navai dohko, doppe maid sámegiela, go don coopai dehe remai? doppe maddái leat sámegiela.

'[...]and I of course work mostly in Sámi because most of my fellow workers speak Sámi. And if they don't speak it they understand it, so that in this entire administration building where we sit there are probably five or six who have [Norwegian] as a working language, or who speak Norwegian, and we others are Sámi speakers, ehm, but here in Guovdageaidnu it's so that when you go to the bank you speak Sámi there. Because they who work there know Sámi, when you go there to NAV [The Norwegian Labour and Welfare Service], they also know Sámi. When you go to Coop or Rema [names of stores] they also know Sámi.'

However the situation is not as good everywhere as it is in Guovdageaidnu. Interviewee NO-SME-IIAG5f comes from the municipality of Gáivuotna (Kåfjord), which is on the coast in the county of Romsa (Troms). In her experience North Sámi is not used in shops or offices.

Ex. (21)

NO-SME-IIAG5f :

...jus manan gávpái ja jearan maid eai dat ipmir. Jus manan kantovrii de eai dat ipmir aa eai dat gal a.

'If I go to a store and ask for something they don't understand. If I go to an office well they don't understand, ehm, well they do not.'

Control Group

The control group clearly used more Norwegian than MinLg in all domains. In every domain except in the domain *other*, the share of the option always exceeded 80%. In the minority language group the highest share for always was in the domain 'school', with 55.6%.

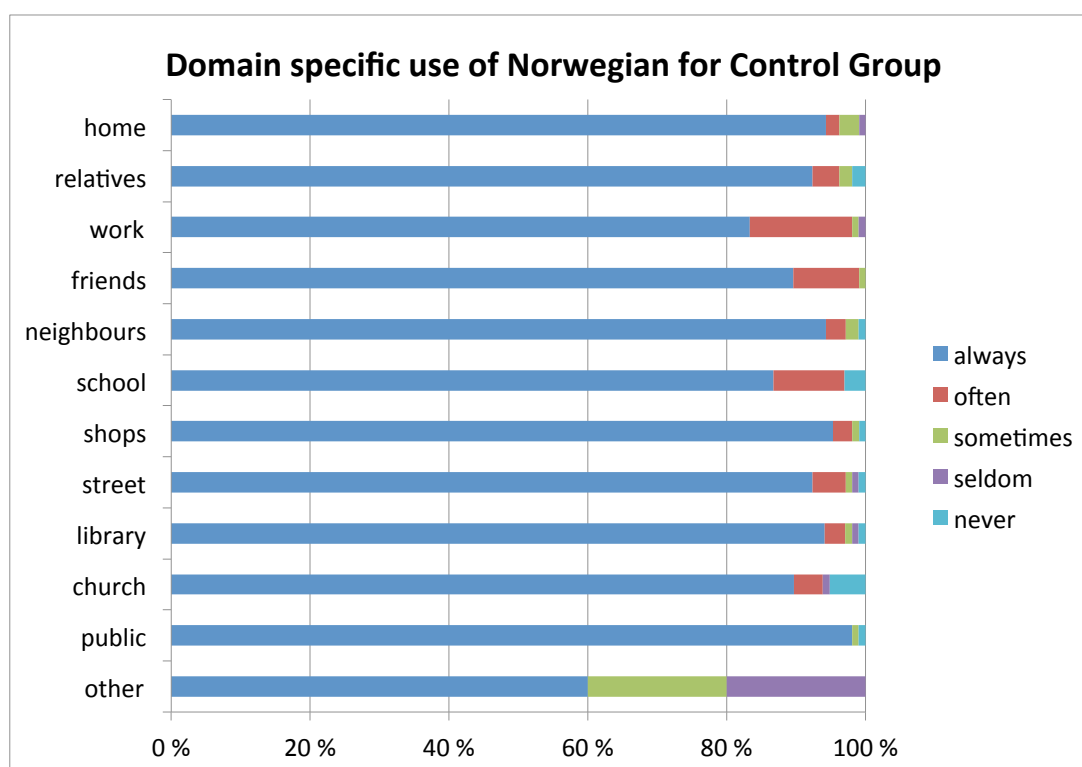


Figure 29. Domain specific use of Norwegian for the control group.

Both the North Sámi group and the control group used English most in the domain of work. In the MinLg sample the combined share of *always* and *often* was highest (17.3%) and the share of *never* lowest (22.2%) in the domain work. In the control group, 31.0% in sum used English at work either always or often, while only 15.5% never used English at work. In both groups English was least used in church. The share of respondents who never use English in church was exactly the same in MinLg and the Control Group, at 88.5%.

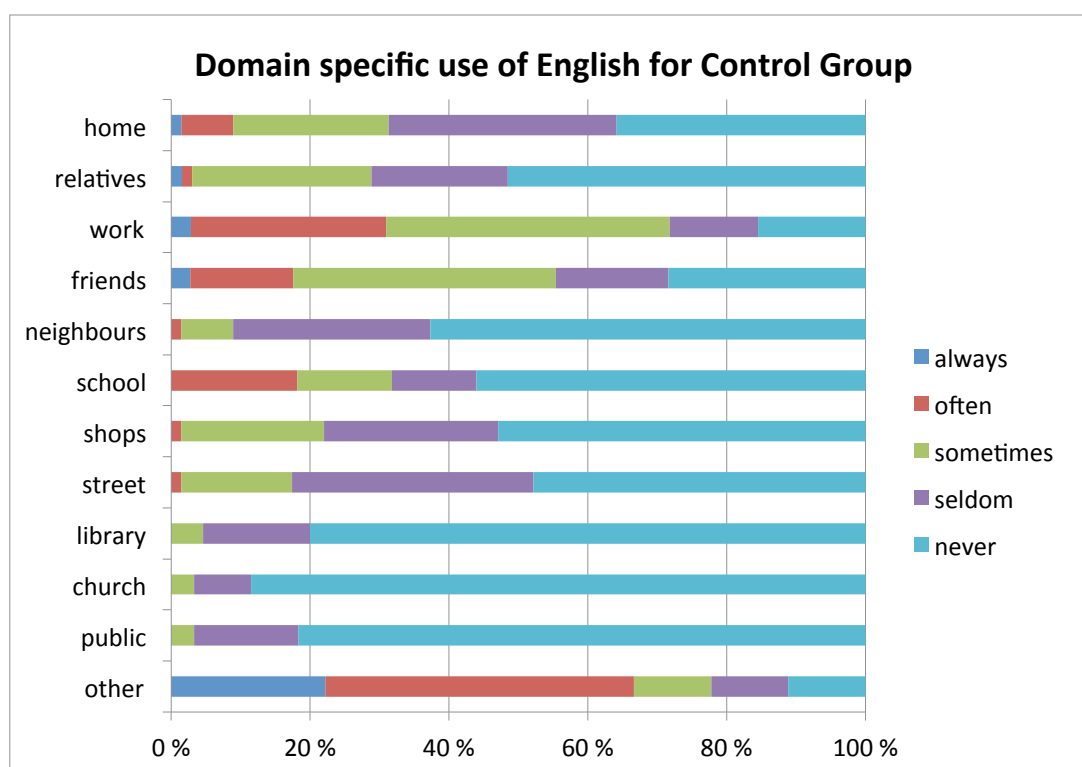


Figure 30. Domain specific use of English for the control group.

Summary: Domain specific language use

- North Sámi is used in all domains, but more frequently in informal domains than formal domains.
- According the responses, respondents think that North Sámi should be used in different public spheres.
- Norwegian is used more in formal domains than North Sámi.
- The use of other Sámi languages in different domains was not common.
- The use of Kven/Finnish is very rare and in two domains none of the respondents reported ever using it.
- The use of English is most common at work.

4.3.1.5 Languages and the labour market

In Questions 52–54 and also Questions 59 and 61 of the Oulu questionnaire, 4 statements were presented about the role of languages in the labour market: “Competence in language X facilitates finding your first job”, “Competence in language X facilitates getting a higher salary”, “Competence in language X facilitates advancing in your career” and “Competence in language X facilitates changing to new job.” Respondents were asked to

indicate their opinion on a five-point scale: *I totally agree, I agree, Difficult to say, I don't quite agree, I don't agree at all.*

The role of North Sámi in the labour market was not seen as positively as the roles of Norwegian and English. Respondents found it difficult to define the role of North Sámi in the labour market. In all four statements the option *Difficult to say* had the largest share of responses, varying from 32.7% to 43.0%. However, in every statement the combined share of respondents who totally agreed or agreed was clearly bigger than the share of respondents who answered *I don't quite agree* or *I don't agree at all*. The respondents most agreed with the statement "Competence in North Sámi facilitates finding your first job", in which the combined percentage share of options *I totally agree* and *I agree* formed the majority of 52.5%. Second highest agreement was with the statement "Competence in North Sámi facilitates changing to a new job" in which the combined share of *I totally agree* and *I agree* was 46.4%. Somewhat fewer respondents, 42.8% in total, agreed totally or to some extent with the statement "Competence in North Sámi facilitates advancing in your career", whereas only 39.0% in total agreed with the statement "Competence in North Sámi facilitates getting a higher salary."

Respondents find it difficult to say what kind of role other Sámi languages have in the labour market. The response rate was low, ranging from 28 to 30 answers and only in 5 responses the language was specified. Four out of five respondents found it difficult to say whether competence in another Sámi language will facilitate finding one's first job or getting a higher salary, but only one respondent clearly disagreed with the statements. Two respondents found it difficult to say what kind of effect competence in another Sámi language has on advancing in one's career while one respondent agreed with the statement and other respondents disagreed.

The role of Norwegian in the labour market was clearly seen as positive. In every statement the majority of respondents either totally agreed or agreed. The share of those respondents who answered *I don't quite agree* was small and only for the statement "Competence in Norwegian facilitates getting a higher salary" was there a substantial number of respondents who chose the option *I don't agree at all*. Most respondents, 90.6% in total, agreed at least to some extent with the statement that competence in Norwegian facilitates finding one's first job. Second highest agreement was with the statement "Competence in the Norwegian language facilitates changing to a new job", at 79.0%, and the third largest agreement was with the statement "Competence in Norwegian facilitates advancing in your career", at 71.8%. Respondents least agreed with the statement "Competence in Norwegian facilitates getting a higher salary", in which the combined share of *I totally agree* and *I agree* was 50.6%.

The role of English was seen more positively than the role of North Sámi in the labour market. More than half of the respondents agreed at least to some extent with all other statements except the statement about the salary. English was seen as important especially in changing to a new job (61.1% agreed or totally agreed), advancing in one's career (57.6%)

and even in finding one's first job (55.2%), while only 46.0% agreed at least to some extent with the statement that English will facilitate getting a higher salary.

The role of Kven/Finnish in the labour market was difficult to define. A majority of respondents chose the option *Difficult to say* in all the other statements except that concerning finding one's first job, where the share of *Difficult to say* answers was "only" 43.1%. The strongest agreement (*I totally agree* or *I agree*) was with the statement that competence in Kven/Finnish facilitates advancing in one's career: 12.7%. Even fewer respondents believe that knowing Kven/Finnish facilitates getting a higher salary (9.4%) or changing into a new job (9.9%). Respondents least agreed with the statement "Competence in Kven/Finnish facilitates finding your first job", in which the share of *I agree* answers was 13.9% and the combined share of *I don't agree* and *I don't agree at all* was highest at 43.0%. The overall response rate to this question was low.

In the light of the responses, Kven/Finnish seems to be in a weaker position than North Sámi. For both languages, in every statement the most frequent response was *Difficult to say*, but for North Sámi the positive answers (*I agree* or *I totally agree*) clearly outweighed the negative ones. This indicates that North Sámi was seen as more advantageous than disadvantageous in the labour market. For Kven/Finnish the combined share of negative answers (*I don't quite agree* or *I don't agree at all*) in all the statements was bigger than that of the positive ones.

Interviewees see that competence in North Sámi has a positive value in the labour market. All interviewees who commented on the role of North Sámi in the labour market reported that competence in North Sámi has positive value. Interviewees reported that competence in North Sámi enables someone to get a job and a better salary. Interviewee NO-SME-IIAG3f explains:

Ex. (22)

NO-SME-IIAG3f: [...] *sámegiella dat lea oalle dehálaš sihke go lean ohcan barggu, mun oaččun buoret bálkka go mus lea sámegiellaoahppu...*

'[...] Sámi is quite important, both when I have applied for work, I get a better salary because I have studied Sámi [...]'

Competence in more than one language was also seen positively in the labour market. Interviewee NO-SME-IIAG1f explained the advantage of competence in North Sámi and Norwegian in the following way:

Ex. (23)

NO-SME-IIAG1f: [...] *oaččut barggu buorebut jus don máhtat guokte() sámegiela ja dárogiela [...]*

'[...] you'll find work easier if you know two languages, Sámi and Norwegian...'

In recent years Sámi institutions have been established and there is demand for North Sámi speaking employees. North Sámi is seen as advantageous and also sometimes required when applying for jobs.

Control Group

Question 37 in the Control Group questionnaire asked: *Is there any legislation or are there regulations in your country which support the knowledge of different languages on the labour market?* The majority (76.4%) did not know whether there is such legislation. In the comments to this question, the Sámi language was mentioned and one respondent wrote that Sámi are preferred for some jobs in Finnmark.

Question 40 in the Control Group questionnaire (corresponding to Question 52 (Oulu 58) of the MinLg questionnaire) asked about the role of North Sámi in the labour market. As in the North Sámi respondent group (Figure 31), in the control group as well (Figure 32) most respondents found it difficult to say whether North Sámi plays a positive or a negative role in the labour market. In the minority language group, however, the share of positive answers in sum (*I totally agree* or *I agree*) was larger than that of the negative ones, ranging from 52.5% (Competence in North Sámi facilitates finding your first job) to 39.0% (Competence in North Sámi facilitates getting a higher salary). In the control group, in contrast, there were more negative answers (*I do not quite agree* or *I do not agree at all*) than positive ones to all statements, the combined shares of the negative answers ranging from 51.0% (North Sámi facilitates finding your first job) to 45.0% (North Sámi facilitates changing to a new job).

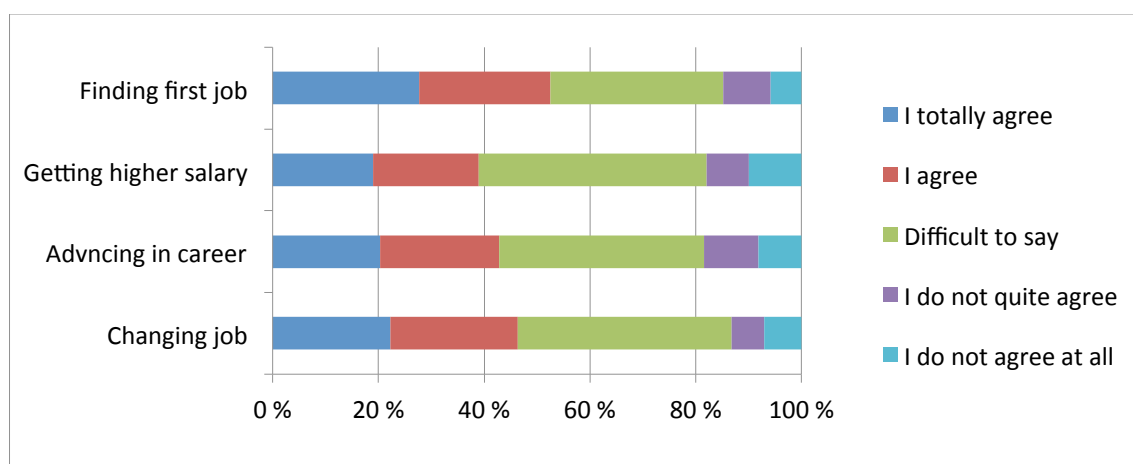


Figure 31. Views of the minority language group about North Sámi in the labour market.

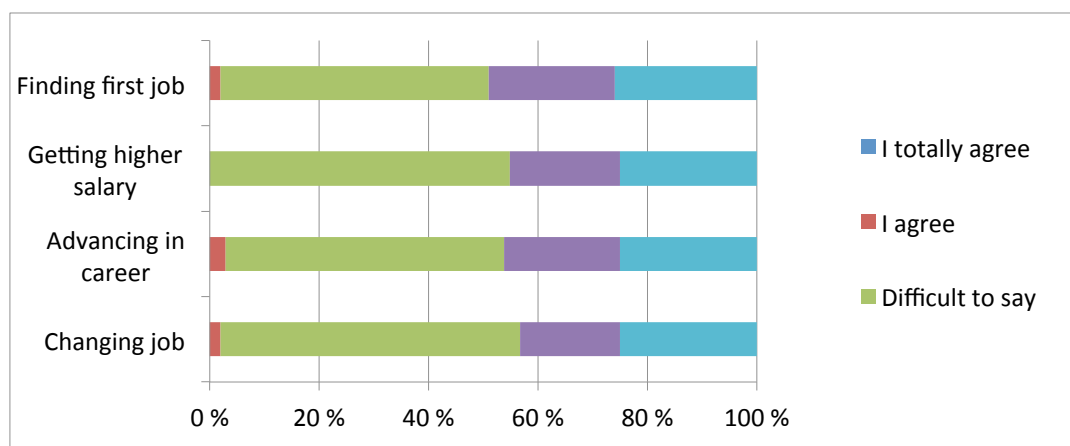


Figure 32. Views of the control group about North Sámi in the labour market.

Question 38 for the control group and Question 53 (Oulu 60) asked about the role of Norwegian in the labour market. Note that the statements in the control group questionnaire were phrased differently: instead of *Competence in Norwegian...*, the statements were about *Being a native speaker in Norwegian...*

The role of Norwegian in the labour market was seen as positive both in the minority language group and in the control group. In both groups the order of statements according to combined shares of *I totally agree* and *I fully agree* answers was the same: Competence in Norwegian facilitates finding your first job (MinLg 90.6%, CG 93.5%), Competence in Norwegian facilitates changing to a new job (MinLg 79.0%, CG 83.2%), Competence in Norwegian facilitates advancing in your career (MinLg 71.8%, CG 68.9%), Competence in Norwegian facilitates getting a higher salary (MinLg 50.6%, CG 58.9%). The share of *Difficult to say* answers was higher in the minority language group. (See Figures 33 and 34.)

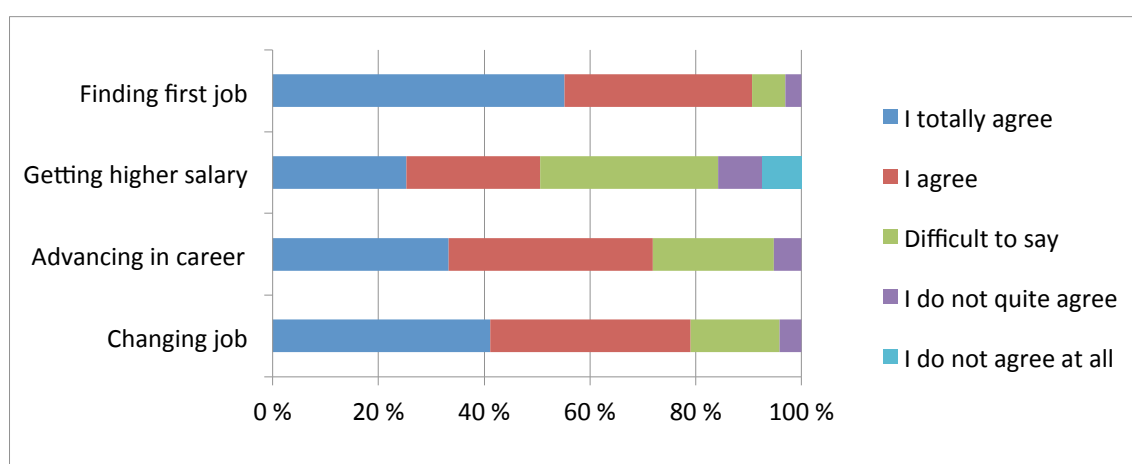


Figure 33. Views of the minority language group about Norwegian in the labour market.

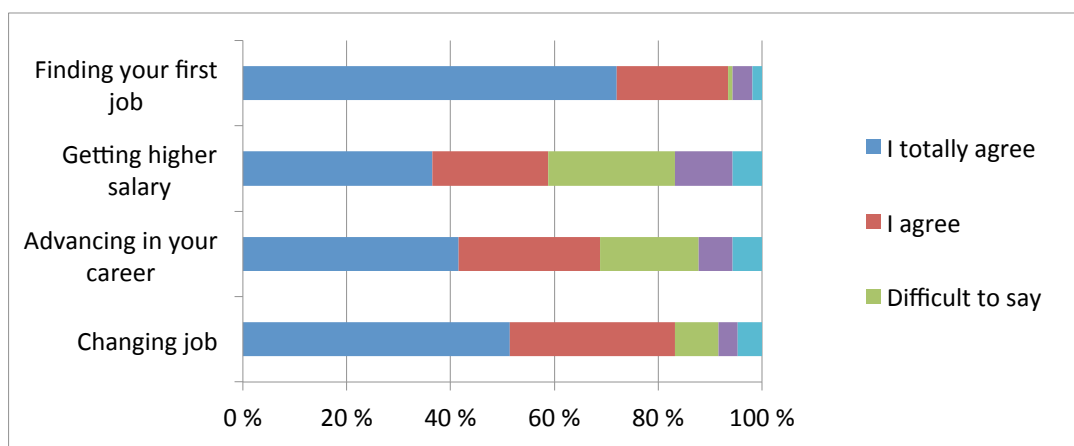


Figure 34. Views of the control group about Norwegian in the labour market.

Question 54 (Oulu 62) and the corresponding question 39 for the control group asked about the role of English in the labour market of Norway. In both groups competence in English was seen positively in all statements, the control group giving even more positive answers than the North Sámi group. The order of the statements by the share of agreement was the same in both groups (see Figures 35 and 36).

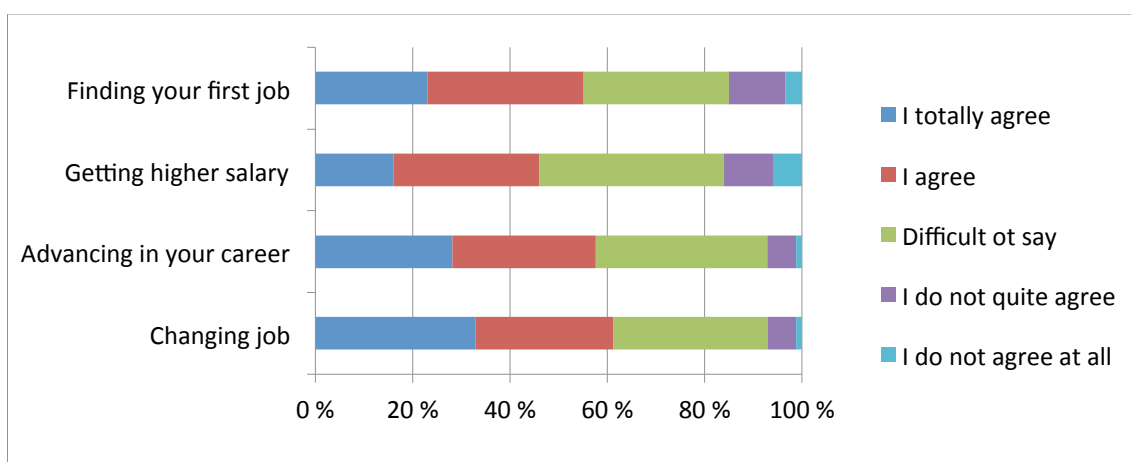


Figure 35. Views of the minority language group about English in the labour market.

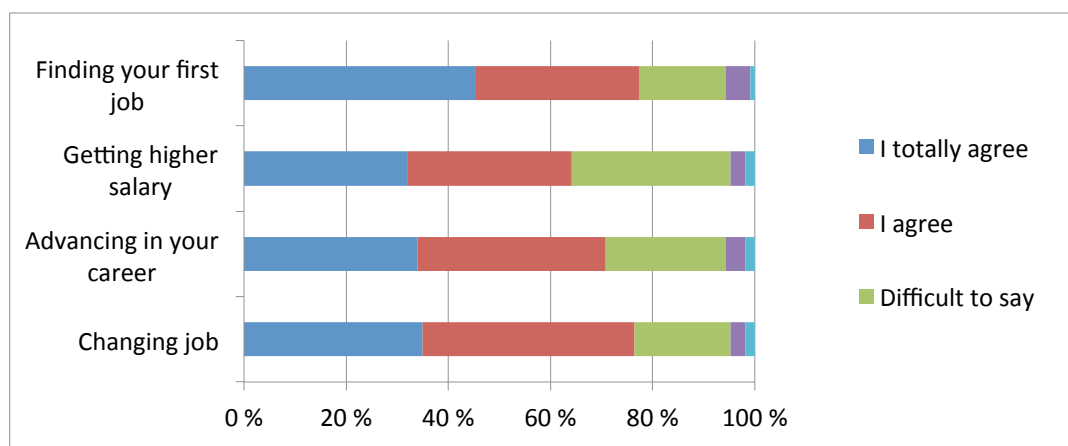


Figure 36. Views of the control group about English in the labour market.

The North Sámi group's views about the role of Kven/Finnish in the labour market are slightly more positive than the views of the control group. The clear difference between the results of the minority language group and the control group was that the share of positive answers (*I totally agree* and *I agree*) in the minority language group was in all statements higher than in the Control Group. However, in both groups the largest share of responses was for the option *Difficult to say*. In all statements in both groups, negative answers (*I do not quite agree*, *I do not agree*) outweighed the positive ones. (See Figures 37 and 38.)

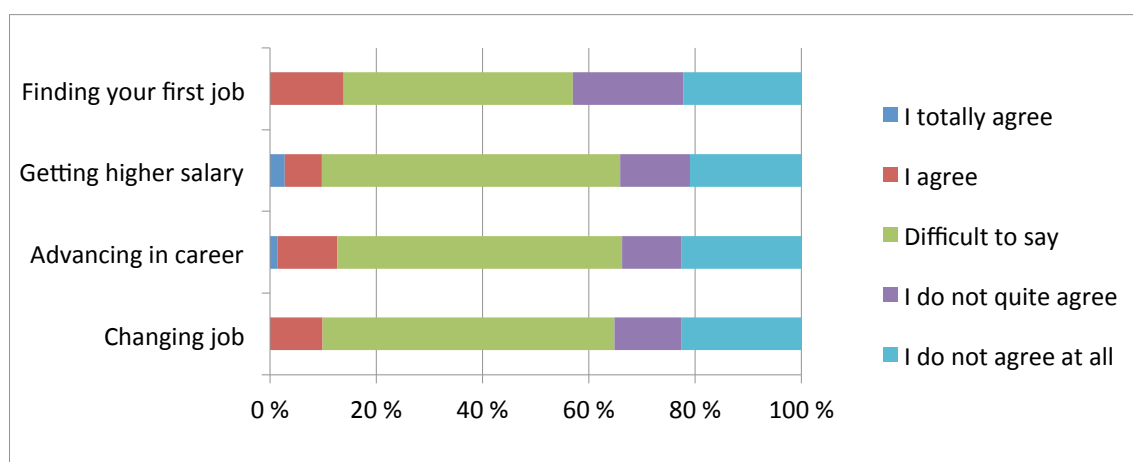


Figure 37. Views of the minority language group about Kven/Finnish in labour market.

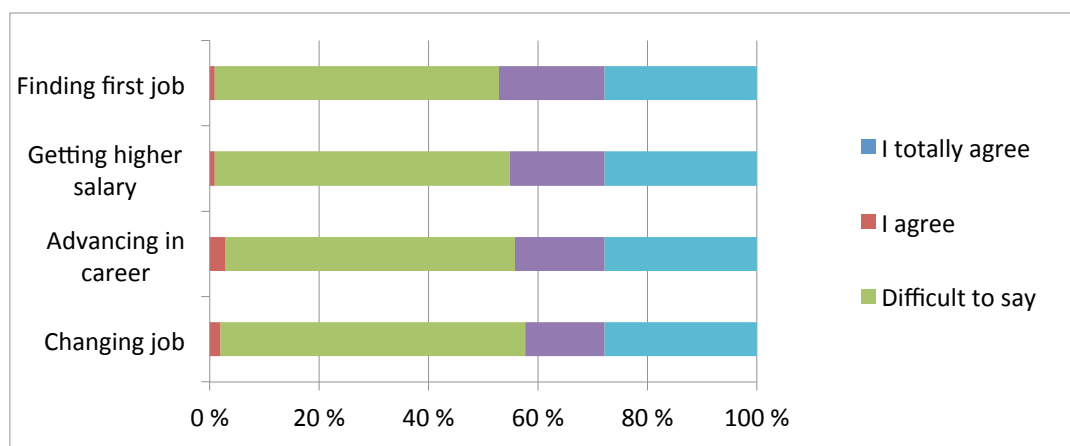


Figure 38. Views of the Control Group about Kven/Finnish in labour market.

Summary: Languages and the labour market

- The role of North Sámi in the labour market was not seen as clearly positive as the roles of Norwegian and English. Respondents in the control group found it difficult to answer whether North Sámi plays a positive or a negative role in the labour market.
- Respondents found it difficult to say what kind of role other Sámi languages have in the labour market.
- The role of Norwegian in the labour market was clearly seen as positive.
- The role of English was seen as more positive than the role of North Sámi.
- Respondents found it difficult to define the role of Kven/Finnish in the labour market.

4.3.1.6 Language maintenance

In questions 55 (Oulu 63) and 56 (Oulu 64), the respondents were asked whether there are institutions or people who cultivate (develop, promote and regulate) North Sámi and Norwegian, respectively, in their country. Respondents were instructed to choose from answer options *No*, *Yes*, and *Don't know*. In addition, if the answer was *Yes* respondents were asked to comment on their answer.

A clear majority (74.26%, 75/101) of the MinLg respondents were aware that there are institutions which cultivate North Sámi. The share of those respondents who chose the *Do not know* option was 23.8% (24/101) and only 2.0% (2/101) answered that there are no institutions which cultivate North Sámi. 63.4% (65/101) of the respondents also named organisations and individuals which actively participate in North Sámi language planning. Most often respondents named organisations and institutions such as Sámediggi, 'the Sámi Parliament' and Giellaguovddážat, 'Language centres'. Some individuals were named.

A slight majority (53.1%, 51/96) of the respondents answered that there are institutions which cultivate Norwegian. The share of respondents who answered *Do not know* was 44.8% (43/96), clearly bigger than in the corresponding question about North Sámi. However, the share of *no* answers was 2.1% (2/96), which was almost the same as in Question 55. The share of those respondents who named organisations and individuals which actively participate in the planning of the Norwegian language was 38.5% (37/96). Most often respondents named organisations and institutions such as Språkråd, ‘The Language Council of Norway’. Schools were named several times. An interesting difference is that no one named any individual(s).

Question 60 (Oulu 68) asked whether there are attempts being made to save North Sámi these days? Again, respondents could answer *don’t know*, *no* or *yes*, and those who answered *yes* were requested to list or describe some of the attempts.

The majority, 65.6%, of the respondents (63/96) chose the option *yes*, indicating that they were aware of the revitalisation of North Sámi. 30.2% (29/96) of the respondents chose the option *Do not know*. Only 4.2% (4/96) of the respondents chose the *No* option. The share of respondents who named and described revitalisation efforts was 45.8%.

Interviews of MinLg

In the individual interviews, the interviewees were asked who is responsible for the situation of the mother tongue, what is the best way to ensure the future of the mother tongue, whether the language needs to be protected, whether it is necessary to develop the language, and who has the responsibility for keeping the language. Moreover, the MinLg focus group was asked whether society should support North Sámi, offer teaching in North Sámi and/or lessons about North Sámi.

The interviews confirm the survey results. The same institutions were named in the interviews as in the survey questionnaires. Among the named institutions were language centres and the Sámi Parliament. Interviewee NO-SME-IIAG1f replied as follows:

Ex. (24)

NO-SME-IIAG1f: *[...] dat de giellaguovddážat ja hui olu bargu dan, gáhttet ja nannet dan giela ja[...]*
 ‘[...] those language centres and very much work at it [?], planning and strengthening language and[...]

Ex. (25)

NO-SME-IIAG2m: *[...] na dat fokus šaddan ahte sámegiela seailuhit. Dieđus dat ii leat imaš manjá go sámediggi ášahuvvui.*
 ‘[...] well the focus has become to preserve the Sámi language. It’s no wonder, of course, after the Sámi Parliament was established.’

Control Group

The control group questionnaire included similar questions about institutions or people cultivating languages – in this case, both North Sámi (Q45) and Kven/Finnish (Q46). Here as well the respondents were asked to choose from options *No*, *Yes*, and *Don't know*. Respondents who answered *Yes* were given a follow-up question: What institutions or who?

Knowledge about institutions or people who cultivate North Sámi was clearly lower in the control group than in the North Sámi group. In the question about North Sámi, a clear majority (85/105, 81.0%) of the respondents in the control group selected the answer *Don't know*, while only 20 respondents (19.1%) answered *Yes*. In the MinLg group, on the contrary, most respondents were aware of Sámi language cultivation, and the share of those respondents who could name institutions and individuals that cultivate North Sámi was clearly higher in the MinLg (63.4%, 65/101) than in the Control Group (11.4%, 12/105). In both groups respondents more often named institutions than individuals. The most commonly named institution was the Sámi Parliament.

Knowledge about the institutions or people who cultivate Kven/Finnish was low in the control group. Almost all the respondents (98/106 92.5%), even more than in the question about North Sámi, reported that they did not know if there were institutions or people that cultivated Kven/Finnish. Only seven respondents chose the *Yes* option to indicate that there are institutions or people that cultivate Kven/Finnish. Two respondents could name institutions that cultivate Kven/Finnish (this number, too, was lower than in the corresponding question about North Sámi), but none of the respondents named any individuals.

“Pure/correct language”

In Question 57 (Oulu 65), the MinLg respondents were asked whether there is a pure/correct version of North Sámi. Respondents were asked to choose from options *No*, *Yes*, *Don't know*, and those who answered *Yes* were given a follow-up question: Who speaks it and when?

Most of the respondents – 44.2% (42/95) – answered that they did not know whether there is a pure/correct version of North Sámi. Among the remaining respondents, there were somewhat more (34.7%, 33/95) *Yes* answers than negative ones (21.1%, 20/95). Of those 33 who answered *Yes*, 27 specified their answer, and in these comments, two separate groups can clearly be seen. The most popular single answer was “elderly people”, named in six responses; further six answers included institutions and individuals that cultivate North Sámi. Although respondents answered that there are individuals who cultivate North Sámi, a person was specifically named only in one response.

Interviews of MinLg

Although the interview questions did not include an explicit question about whether there is a pure or correct form of North Sámi, it becomes clear that there are views that the language of older people is richer than the language of younger speakers. For example interviewee NO-SME-IIAG1m explained the difference in language use between himself and his parents in the following way:

Ex. (26)

NO-SME-IIAG1m: *Dat leat hui čeahpit atnet dakkár gávvilis vugiid, čilget ja dain lea maid dat sátneriggodat, áinnas luonddu ja boazodoalu ja duoji ektui, maid mun in máhte [...]*

‘They are very skilled at using those mischievous ways, to explain, and they have also that vocabulary, especially about nature and reindeer herding and handicrafts, which I do not know [...]

To **Question 58 (Oulu 66), “Is there a need to develop North Sámi to fit social and public needs?”**, a majority (62.0%, 62/100) answered “yes”. The share of respondents who answered “Do not know” was 30.0% (30/100) and only 8.0% (8/100) answered “No.”

Summary: Language maintenance

- A clear majority (74.26%, 75/101) of the respondents answered that there are institutions which cultivate North Sámi.
- A slight majority (53.1%, 51/96) of the respondents answered that there are institutions which cultivate Norwegian.
- A majority of the respondents (65.6%, 63/96) is aware of attempts to maintain and revitalise North Sámi.
- To the question whether there is a “pure” or “correct” version of North Sámi, there were somewhat more positive answers (34.7%, 33/95) than negative ones (21.1%, 20/95).

4.3.1.7 Support and prohibition of language use

In **Question 22 (Oulu 24), “When you were a child were there attempts to prevent parents⁴¹ from using North Sámi with children?”**, respondents were given the options *Don’t know, No, Yes*. For those respondents who answered *Yes*, there was a follow-up **Question 23 (Oulu 25), about where these attempts had taken place: At home (specify how), At school (specify how), Elsewhere, by whom and how?** Respondents were instructed that it is possible to choose more than one option.

⁴¹ In the Norwegian language version of the questionnaire, the word *parents* was translated as *someone*.

42.2% (35/83) of those respondents who could give a clear “yes” or “no” answer had experienced attempts to prevent parents using North Sámi with children in their childhood, while 57.8% (48/83) had not. In the follow-up question, where the respondents were requested to specify the domain of language prohibition, the different answers and their combinations could be categorized into six groups: 1. home, school & elsewhere, 2. home & school, 3. home & elsewhere, 4. school & elsewhere, 5. home or school, and 6. elsewhere. 48.6% (17/35) of the attempts were made at home or in school. However, the share of “at home” included only three responses, whereas the share for “school” was over four times higher with 13 responses. In addition the category home & school had a share of 2.9% (1/35) and the category elsewhere had a share of 8.6% (3/35). Although home was in four groups the actual number of respondents who chose the home option was nine.

Question 24 (Oulu 26), “Are there similar views expressed today, whether one should/should not use North Sámi with children?”, was ambiguously phrased. Respondents interpreted the question in two different ways, and so no statement can be made about these results.

Control Group

Question 19 of the control group questionnaire included four statements about attitudes towards languages. The statements were:

- It is acceptable that people living in this country speak Norwegian imperfectly.
- It is important for children whose parents speak North Sámi to them (in this country) to learn North Sámi through education as well.
- It is important for children whose parents speak Kven/Finnish to them (in this country) to learn Kven/Finnish through education as well.
- Too much knowledge of Norwegian is demanded of people seeking employment (in this country).

The respondents were asked to indicate their opinion on each statement on a five-point scale: *I totally agree, I agree, Difficult to say, I don't quite agree, I don't agree at all.*

Nearly half of the control group respondents agreed with the statement that it is important for children whose parents speak North Sámi to them to learn North Sámi through education as well. The combined share of the positive responses (totally agree or agree) was 49.0% (52/105).

Nearly half the respondents agreed with the statement that it is important for children whose parents speak Kven/Finnish to them to learn Kven/Finnish through education as well. The share of positive responses was slightly lower than for the similar statement about

North Sámi, 46.7% (49/105), whereas the total share of negative responses to this statement about Kven or Finnish (I don't quite agree 16.2%, I don't agree at all 8.6%) was higher than for North Sámi (I don't quite agree 18.10%, I don't agree at all 3.81%).

Over half the respondents disagreed with the statement “It is acceptable that people living in this country speak Norwegian imperfectly”. The combined share of respondents who disagreed with the statement clearly formed a majority, with 53.8% of the responses (I don't quite agree 41.5%, 57/106 and I don't agree at all 12.3%, 13/106). The share of respondents who agreed with the statement was 34.9% (I totally agree 16.0%, 17/106 and I agree 18.9% 20/106). Only 11.3% (12/106) of the respondents chose the option *Difficult to say*.

A very clear majority of the respondents disagreed with the statement “Too much knowledge of Norwegian is required of people who are looking for a job (in this country)”. The share of respondents who disagreed with the statement was 86.8% (92/106) including 41.5% (57/106) *I don't quite agree* answers and 12.3% 13/106 *I don't agree at all* answers. Only two respondents chose the option *I totally agree* and one respondent chose the option *I agree*. The share of *Difficult to say* answers was 10.4% (11/106).

Parental support

To **Question 34 (Oulu 37) in the MinLg questionnaire, “Did your parents try to support you in using North Sámi?”** and **Question 35 (Oulu 38), “Did your parents try to support you in using Norwegian?”**, the answering options were *No* and *Yes*, and respondents could add their comments.

Most respondents have received support from their parents in using both North Sámi and Norwegian. In both questions a clear majority of the respondents reported that parents have supported their language use. However, the support of parents for using North Sámi was more common – 74.2% (69/93) – than for the use of Norwegian: 69.2% (65/94). The share of respondents who reported that parents did not support the use of North Sámi was 25.8% (24/93), the corresponding rate for Norwegian was 30.9% (29/94).

The minority language questionnaire of Oulu had an additional question (39) about the support of parents in using some other language. The share of respondents who reported that their parents supported them in using some other language was 53.8% (49/91). The most commonly mentioned language was English (6 respondents). Other languages mentioned were Russian (1), German (1), Finnish (3), Kven (1), and South Sámi (1).

In Question 36 (Oulu 40) respondents who had children were asked to report whether they try to make their children learn and use North Sámi. Answering options were *Yes* and *No*. Respondents who answered *Yes* were asked to specify how they try to make children to learn and use North Sámi.

The vast majority of the parents try to make their children learn and use North Sámi. The share of parents who try to make their children to learn and use North Sámi was quite high, at 83.1% (54/65), while only 16.9% (11/65) selected the negative option. When specifying the form of support, most respondents referred to everyday life situations. Most often support was specified as speaking and active use, e.g. reading North Sámi books with children. Kindergartens and schools were also mentioned.

Interviews with MinLg

Interviews reflected the different attitudes towards support for the North Sámi situation in different times quite well. Interviewee NO-SME-IIAG1m comes from Guovdageaidnu and belongs to the youngest age group, 18-29. He described the view of his father about the use of North Sámi in the following way:

Ex. (27)

NO-SME-IIAG1m: *Mun vuohttán go áhčiin human ahte, dat de meastabeahttahallá, jus su mánát eai máhte nu bures hupmat sámegiela ja.*

‘I notice when talking with father that he, well almost becomes disappointed, if his children don’t speak the Sámi language so well, and...’

Interviewee NO-SME-II-AG3f said that her mother tried to speak Sámi language with her:

Ex. (28)

NO-SME-II-AG3f *... go moaihan láviime dárogiela hupmat ja dat figgá hupmat sámegiela, dat ledje dovddut...*

‘[...] as the two of us used to speak Norwegian and she tries to speak Sámi, those were the feelings [...]’

Interviewee NO-SME-FGAG4-02f in the focus group interview for the age group 50-64 years told of very different attitudes. Her parents did not see any use in knowing North Sámi, although they used North Sámi with her. Interviewee NO-SME-FGAG4-02f said:

Ex. (29)

NO-SME-FGAG4-02f: *[...] muhto mun muittán eadni ja áhčči láviiga lohkat na maid dainna sámegielain.*

‘[...] but I remember mother and father used to say, well what’ll you do with that Sámi language.’

This comment is interesting, because it shows that even in Guovdageaidnu, where North Sámi is the majority language, parents could think that North Sámi should not be used.

Control Group

To Question 12, “Is it important for all children to learn their first language/mother tongue through education?”, the answer options were *Yes*, *No*, *I don’t know*.

The majority of the respondents did not have (or did not want to express) a clear opinion on the teaching of diverse mother tongues in the education system. A clear majority 75.2% (79/105) of the respondents chose the option *I don’t know*, whereas only 14.3% (15/105) answered *yes*, and even fewer respondents – 10.5% (11/105) – selected the option *no*.

Question 13, “Are there views expressed about whether one should/should not speak in certain languages with children?”, had the answer options *Yes*, *No*, *I don’t know*. Respondents who answered *Yes* were asked to comment on this and specify who expresses such views and how. The question – similarly to Q24 (Oulu 26) of the MinLg questionnaire – was very vaguely formulated, but the majority of the respondents, almost 60% (59.2%, 61/103), selected the option *no*. The share of respondents who replied *I don’t know* was 32.0% (33/103). Nine respondents reported that there were views expressed about whether one should/should not speak a certain language.

Summary: Support and prohibition of language use

- 42.2% (35/83) of the respondents have in their childhood experienced attempts to prevent parents from using North Sámi with children.
- Nearly half the MinLg respondents agreed with the statement that it is important for children whose parents speak North Sámi or Kven/Finnish with them to also learn North Sámi or Kven /Finnish through education.
- Most respondents have been supported by their parents in using both North Sámi and Norwegian.
- The vast majority of the respondents who are parents try to encourage their children to learn and use North Sámi.

4.3.1.8 Language attitudes

In Question 33 (Oulu Q36) respondents were asked to indicate on a five-point scale (*I totally agree*, *I agree*, *Difficult to say*, *I don’t quite agree*, *I don’t agree at all*) their views on statements about code switching. The statements were as follows:

1. Mixing languages is widespread among speakers of North Sámi
2. Only people with low education mix North Sámi with other languages

3. Young people often mix North Sámi with other languages
4. Older people speak North Sámi correctly
5. Mixing languages shows high competence in different languages
6. It is acceptable to mix languages

The majority of respondents agreed with statements that mixing languages is widespread and that younger people more often mix languages. The majority of respondents did not agree with statements that only people with low education mix languages or that mixing languages shows high competence in different languages. Mixing languages is not seen as acceptable by the majority of the respondents. A slight majority agrees with the statement that older people speak North Sámi correctly. More detailed results, statement by statement, are presented in the following paragraphs.

A clear majority of the respondents agreed with the statement that mixing language is widespread. The combined share of respondents who answered *I totally agree* (31.6%, 31/98) and *I agree* (43.9%, 43/98) was 75.5%. The share of *Difficult to say* was 10.2% (10/98). The combined share of *I don't quite agree* (10.2%, 10/98) and *I don't agree at all* (4.1%, 4/98) was 14.3%.

A majority of the respondents disagreed with the statement that only people with low education mix languages. The combined share of respondents who answered *I do not agree at all* (38.8%, 38/98) and *I do not quite agree* (23.5%, 23/98) was 61.3%. The share of responses to other answer options were as follows: *I totally agree* 6.1% (6/98), *I agree* 7.1% (7/98), *Difficult to say* 24.59% (24/98).

A majority of the respondents agreed with the statement that young people often mix North Sámi with other languages. The combined share of respondents who chose the option *I totally agree* (23.5%, 23/98) and *I agree* (38.9%, 38/98) was 62.4%. The shares of other options were as follows: *I do not agree at all* 4.1% (4/98), *I do not quite agree* 17.4% (17/98), *Difficult to say* 16.3% (16/98).

A majority of the respondents agreed with the statement that older people speak the North Sámi language correctly. The combined share of respondents who chose the option *I totally agree* (22.5%, 22/98) and *I agree* (32.7%, 32/98) was 55.2%. However, quite a large share of respondents chose the option *I do not quite agree* 31.6% (31/98). The shares of other options were as follows: *I do not agree at all* 1.0% (1/98), *Difficult to say* 12.2% (12/98).

A majority of the respondents disagreed with statement that mixing languages shows high competence in different languages. The combined share of respondents who answered *I do not agree at all* (38.5%, 37/96) and *I do not quite agree* (27.1%, 26/96) was 65.6%. The share of respondents who found it *Difficult to say* was high (23.96%, 23/96). The shares of other option were as follows: *I totally agree* 4.17% (4/98), *I agree* 6.25% (6/98).

A slight majority of the respondents disagreed with the statement that mixing languages is acceptable. The share of respondents who answered *I do not agree at all* (29.9%, 29/97) and *I do not quite agree* (26.8%, 26/97) formed a slight majority with 56.7% of the answers. The smallest share was for the option *I totally agree* with 11.3% (11/97). The shares of other options were as follows, *I agree* 15.5% (15/97), *Difficult to say* 16.5% (16/97).

Interviews of MinLg

In accordance with the survey results, the interviewees also thought that younger people mix other languages with North Sámi. Interviewee NO-SME-II- AG2m replied:

Ex. (30)

NO-SME-II- AG2m: *Sámegiella goit lea nu báinnahallan dain nuorra olbmuin. Dat dat, das, dat seaguhit eará gielaide dasa, bearáhaga sámegillii.*

‘The Sámi of the young people is so heavily influenced. It, in it, they mix different languages in it, too much, in Sámi.’

It is interesting that interviewee NO-SME-II-AG2m does not explicitly mention Norwegian but speaks of “other languages”. Other interviewees who commented on the language skills of adolescents named Norwegian, such as the interviewee FGAG3-01f:

Ex. (31)

FGAG3-01f: *Jo dat lea hui olu seaguheapmi earenomažit daid de, na go bohtet nuoraid-skuvlii, dahje jo álg- de olu álget nuorat seaguhit ja de lea mobiltelfongiella šaddan hui olu, ja mobiltelfovdnii lea álkibut čállit dárogillii ja de vel oanidit daid, ja de seaguhit daid sámegillii dan die dan hupmangillii ja de gal šaddá dakkár giella de dan ipmir mihkkige.*

‘Yes there is lot of mixing, especially those, well those who come to secondary school or well, well many young people begin mixing and a lot of that mobile phone language has developed, and it is easier to write in Norwegian with a mobile phone and to abbreviate those, and they mix that in Sámi, in that spoken language, and then it becomes a kind of language where you can’t understand anything.’

Interviewee FGAG3-01f sees code switching as a negative phenomenon which finally creates a language form which one cannot understand at all.

In Question 37 (Oulu Q41) respondents were asked to indicate on a five-point scale (*I totally agree, I agree, Difficult to say, I don’t quite agree, I don’t agree at all*) their views on statements about the use of North Sámi by age and sex. The statements were as follows:

1. Young boys are expected to use North Sámi
2. Young girls are expected to use North Sámi
3. Grown-up men are expected to use North Sámi
4. Grown-up women are expected to use North Sámi

In all statements the option *Difficult to say* was selected more often than any other. There was a slight difference in expectation of the use of North Sámi between children and adults. According to the answers respondents expect young boys and young girls to use North Sámi to a lesser degree than adults. There are no major differences in expectation of the use of North Sámi between genders; however, grown-up women are expected to use North Sámi slightly more than men. More detailed results, statement by statement, are presented in the following paragraphs.

42.9% (42/98) of the respondents found it difficult to say whether young boys are expected to use North Sámi or not. However, the combined share of respondents who chose the option *I totally agree* (16.3%, 15/98) and *I agree* (16.3% 16/98) was 32.6%, which is bigger than the combined share of *I don't quite agree* (4.1%, 4/98) and *I don't agree at all* (20.4%, 20/98). This indicates that a bigger share of respondents think that young boys are expected to use North Sámi.

42.7% (42/98) of the respondents also found it difficult to say whether young girls are expected to use North Sámi or not. For this statement the combined share of *I totally agree* (15.3%, 15/98) and *I agree* (16.3%, 16/98) was 31.6% which is bigger than the combined share of *I don't quite agree* (5.1%, 5/98) and *I don't agree at all* (25.5% 20/98). This indicates that a greater share of respondents think that young girls are expected to use North Sámi.

36.1% (35/97) of the respondents found it also difficult to say whether grown-up men are expected to use North Sámi or not. However, the combined share of *I totally agree* (20.6%, 20/97) and *I agree* (22.7%, 22/97) was 43.3%, which is bigger than the combined share of *I don't quite agree* (4.1%, 4/98) and *I don't agree at all* (16.5%, 20/98), which was 20.6%. This indicates that a greater share of respondents think that grown-up men are expected to use North Sámi than not to use it.

34.0 (33/97) of the respondents also found it difficult to say whether grown-up women are expected to use North Sámi or not. As in the previous statements the combined share of respondents who chose option *I totally agree* (19.6%, 19/97) and *I agree* (25.7%, 25/97) was bigger (45.3%) than the combined share of those who chose option *I don't quite agree* (4.1%, 4/97), and *I don't agree at all* (16.5%, 16/97). This indicates that a greater share of respondents think that grown-up women are expected to use North Sámi.

In Question 38 (Oulu 42) the respondents were asked to indicate on a five-point scale (*I totally agree, I agree, Difficult to say, I don't quite agree, I don't agree at all*) their views on statements about the speakers of North Sámi. The statements were as follows:

- It is easy to make friends with a speaker of North Sámi
- It is easy to get acquainted with a speaker of North Sámi
- It is easy to marry a speaker of North Sámi
- It is easy to work together with a speaker of North Sámi
- It is easy to spend your leisure time with a speaker of North Sámi

Respondents had positive views about North Sámi speakers. Most respondents agreed with the statements about making friends, getting acquainted or spending leisure time with North Sámi speakers. The responses to the statement “It is easy to marry a speaker of North Sámi” were most diverse and the largest share of respondents chose the option *Difficult to say*, however the positive responses slightly outweighed the negative ones. A majority of the respondents agreed with the statement that it is easy to work together with a speaker of North Sámi. More detailed results are presented statement by statement in the following sections.

The majority of the respondents agreed with the statement that it is easy to make friends with a speaker of North Sámi. The combined share of *I totally agree* (20.4%, 20/98) and *I agree* (32.7%, 32/98) was 53.1%. The shares of other options were as follows: *Difficult to say* 29.6% (29/98), *I do not quite agree* 10.2% (10/98), *I do not agree at all* 7.14%, 7.1% (7/98).

A majority of the respondents agreed with the statement that it is easy to get acquainted with a speaker of North Sámi. The combined share of *I totally agree* (24.5%, 24/98) and *I agree* (36.7%, 36/98) was 61.2%. The *Difficult to say* option also had a considerable share of responses 27.6% (27/98). The share of *I do not quite agree* was 6.1% (6/98) and *I do not agree at all* 5.1% (5/98).

Respondents found it difficult to decide whether it is easy to marry a speaker of North Sámi or not. The largest share of respondents chose the option *Difficult to say* 41.7% (40/96). The combined share of *I totally agree* (12.5%, 12/96) and *I agree* (18.8%, 18/96) was 31.3% which is greater than the combined share of the options *I don't quite agree* (13.5%, 13/96) and *I don't agree at all* (13.5%, 13/96) 27.0%.

A majority of the respondents agreed with the statement that it is easy to work together with a speaker of North Sámi. The combined share of *I totally agree* (34.0%, 33/97) and *I agree* (32.0%, 31/97) was 66.0% which is clearly bigger than the shares for *Difficult to say* 20.6% (20/97), *I don't quite agree* (6.2%, 6/97) and *I don't agree at all* 7.2% (7/97).

A majority of the respondents agreed with the statement that it is easy to spend your leisure time with a speaker of North Sámi. The combined share of *I totally agree* (30.9%, 30/97) and *I agree* (33.0%, 32/97) was clearly bigger than the shares of *Difficult to say* 22.7% (22/97), *I don't quite agree* 7.2% (7/97) and *I don't agree at all* 6.2% (6/97).

In Question 39 (Oulu 43) the respondents were asked to indicate on a five-point scale (*I totally agree*, *I agree*, *Difficult to say*, *I don't quite agree*, *I don't agree at all*) their views on

statements about the use of North Sámi in the public sphere. The statements were as follows:

1. North Sámi should be used on television
2. North Sámi should be used in police stations
3. North Sámi should be used in the parliament
4. North Sámi should be used in hospitals
5. North Sámi should be used in court
6. North Sámi should be used on the internet
7. North Sámi should be used in the education system

Respondents chose options that indicated North Sámi should be used in different public spheres. In 6 out of 7 statements a clear majority totally agreed with the statement that North Sámi should be used in different domains. In the following list public domains are arranged according the combined shares for *I totally agree* and *I agree*.

1. Hospital 88.1%
2. Television 86.0%
3. Education system 82.0%
4. Police 81.0%
5. Court 80.0%
6. Internet 64.6%
7. Parliament 40.0%

From the list it can be seen that in all the other domains except the Parliament respondents clearly agreed with the statements that North Sámi should be used. An exception was the statement “North Sámi should be used in the parliament”, for which most of the respondents (33%, 33/100), selected the option *Difficult to say*. However the combined share of *I totally agree* (27.0%, 27/100) and *I agree* (13.0%, 13/100) was 40.0%, more than the combined share of *I do not quite agree* (15.0%, 15/100) and *I do not agree at all* (12.0%, 12/100) which was 27.0%.

A majority (86.0%) of the respondents agreed with the statement that North Sámi should be used on television. The share of *I totally agree* was 60.0% (60/100), and *I agree* was selected by 26.0% (26/100). The shares of other options were as follows: *Difficult to say* 8.0% (8/100), *I do not quite agree* 3.0% (3/100) and *I do not agree at all* 1.0% (1/100).

A majority (81.0%) of the respondents agreed with the statement that North Sámi should be used in police stations. The option *I totally agree* was selected by 56.0% (56/100), *I agree* by 25.0% (25/100). The shares of other options were as follows: *Difficult to say* 14.0% (14/100), *I do not quite agree* 3.0% (3/100) and *I do not agree at all* 2.0% (2/100).

There were more mixed responses to the statement that North Sámi should be used in Parliament. The largest group of answers were for *Difficult to say* 33.0% (33/100). However the combined share of *I totally agree* (27.0%, 27/100) and *I agree* (13.0%, 13/100) was 40.0% which is a bigger share than that for *Difficult to say*. The combined share of *I totally agree* and *I agree* was also bigger than the combined share of *I do not quite agree* 15.0% (15/100) and *I do not agree at all* 12.0% (12/100), which was 27.0%.

A majority (88.1%) of the respondents agreed with the statement that North Sámi should be used in hospitals. The share of the option *I totally agree* was 59.4% (56/101) and *I agree* was 28.7% (29/101). The shares of other options were as follows: *Difficult to say* 5.9% (6/101), *I do not quite agree* 5.9% (6/101) and *I do not agree at all* 1.0% (1/101).

A majority (80.0%) of the respondents agreed with the statement that North Sámi should be used in courts. The share of the option *I totally agree* was 55.0% (55/100) and for *I agree* 25.0% (25/100). The shares of other options were as follows: *Difficult to say* 13.0% (13/100), *I do not quite agree* 4.0% (4/100) and *I do not agree at all* 3.0% (3/100).

A majority (64.6%) of the respondents agreed with the statement that North Sámi should be used on the internet. The share of the option *I totally agree* was (42.40%, 42/99) and *I agree* was (22.2%, 22/99). The shares of other options were as follows: *Difficult to say* 21.2.0% (22/99), *I do not quite agree* 7.1% (7/99) and *I do not agree at all* 7.1% (7/99).

A majority (82.0%) of the respondents agreed with the statement that North Sámi should be used in the education system. The share of the option *I totally agree* was (59.0%, 59/100) and *I agree* was (23.0% 23/100). The shares of other options were as follows: *Difficult to say* 10.0% (10/100), *I do not quite agree* 5.0% (5/100) and *I do not agree at all* 3.0% (3/100).

In question 40 (Oulu 44) the respondents were asked to indicate on a five-point scale (*I totally agree, I agree, Difficult to say, I don't quite agree, I don't agree at all*) their views on statements about the future of different languages.

The statements were as follows:

- North Sámi will be more widely used in the following ten years
- _____ Sámi language will be more widely used in the following ten years
[the respondents could specify another Sámi language]
- Norwegian will be more widely used in the following ten years
- Kven/Finnish will be more widely used in the following ten years
- English will be more widely used in the following ten years
- German will be more widely used in the following ten years
- Language _____ will be more widely used in the following ten years

The responses as a whole indicated that respondents do not see an equal future for all languages. For all languages except Norwegian and English, most respondents selected the option *Difficult to say*. Although the respondents found it difficult to define the future of North Sámi, the “optimistic” responses *I totally agree* and *I agree*, 38.6% in sum, outweighed the negative ones (*I do not quite agree* and *I do not agree at all*), 15.8% in sum.

As for Norwegian, the combined share of positive responses is high, at 53.5% (53/99), but still quite a large proportion of respondents found it difficult to determine what kind of future Norwegian has (*Difficult to say* 38.4%, 38/99). The future of English is seen as most secure. The combined number of positive opinions was 69.1% (67/97) which indicates that majority of the respondents see the future of English positively.

For other Sámi languages, the non-response rate was very high (65), and most of the remaining respondents (59.0%, 23/39) found it difficult to say what kind of future other Sámi languages have. The rest of the answers were divided almost evenly between positive and negative answers, with the positive ones outweighing the negative ones by only 3.1% percentage points. Respondents also found it difficult to react to the statement about the future of Kven/Finnish. A majority, 55.6% (50/90), of the respondents chose the option *Difficult to say*. However, the combined share of positive responses was 34.4%, which is three times higher than the combined share of the negative ones, 10.0%. More detailed results, statement by statement, are presented in the following paragraphs and in Figure 39 below.

Respondents agreed more with the statement that North Sámi will be more widely used in the next 10 years than disagreed. The combined share of the respondents who totally agree or agree with the statement was 38.6% (39/101) which was bigger than the combined share of negative responses 15.9% (16/101). 45.5% (46/101) of the respondents chose the option *Difficult to say*.

In the statement “Another Sámi language will be more widely used in the next 10 years”, a clear majority (59.0%, 23/39) of the respondents chose the *Difficult to say* option. However, only in 10 responses was another Sámi language specified, and three different Sámi languages were included. The number of missing answers was as high, at 63.

A majority of respondents, 53.5% (53/99), agreed with the statement “Norwegian will be more widely used in the 10 next years”. The share of options was as follows: *I totally agree* 11.1% (11/99), *I agree* 42.4% (42/99), *Difficult to say* 38.4% (38/99), *I don’t quite agree* 6.1% (6/99), *I don’t agree at all* 2.0% (2/99).

The share of respondents who disagreed with the statement “Kven/Finnish will be more widely used in the 10 next years” was higher than the share of those who agreed with the statement. The combined share of negative responses was 34.4% (31/90), clearly more than the positive ones, 10.0% (9/90). A majority of 55.6% (50/90) chose the option *Difficult to say*.

The share of other options was as follows: I totally agree 2.2% (2/90), I agree 7.8% (7/90), I do not quite agree 24.4% (22/90), I do not agree at all 10.0% (9/90).

A majority of the respondents agreed with the statement “English will be more widely used in the 10 next years.” The combined share of answers *I totally agree* (29.9%) and *I agree* (39.2%) was 69.1% (67). The number of respondents who chose the option *Difficult to say* was 24.7% (24/97). The share of *I don’t quite agree* was 5.2% (5/97) and *I don’t agree* at all 1.0% (1/97).

The share of respondents who disagreed with the statement “German will be used more widely in the next 10 years” was higher than the share of respondents who agreed with the statement. The combined share of negative responses was 47.9% (45/94) which was almost five times higher than the combined share of the positive ones, 9.6% (9/94). The share of respondents who answered *Difficult to say* was 42.55% (40/94).

A similar question with statements about the future use of diverse languages was also included in the control group questionnaire (CG Q 24). The results (see also Figure 40 below) show some differences to the North Sámi group:

The views of the Control Group about the use of North Sámi and Kven/Finnish in the next 10 years were clearly more pessimistic. Only 7.6% (8/106) of the control group agreed with the statement that North Sámi will be more widely used in the next 10 years, and none chose the option *I totally agree*. Similarly, only two control group respondents (1.9%) agreed with the corresponding statement about Kven or Finnish, and none agreed totally.

On the other hand, control group respondents were also less optimistic about the future of Norwegian. 34.6% agreed or totally agreed with the statement that Norwegian will be more widely used in the 10 next years, while the corresponding share in the MinLg group was 53.5%.

A clear majority in both the MinLg and control group agreed with the statement that English will be more widely used in the 10 next years. In MinLg the combined share of respondents who agreed with the statement was 69.1% (67/97) and in the control group the share was even higher at 86.2% (93/107). **Both MinLg and the control group disagreed with the statement that German will be used more widely in the next 10 years.** In MinLg only 9.6% of the respondents agreed and in the control group 12.2% of the respondents agreed with the statement.

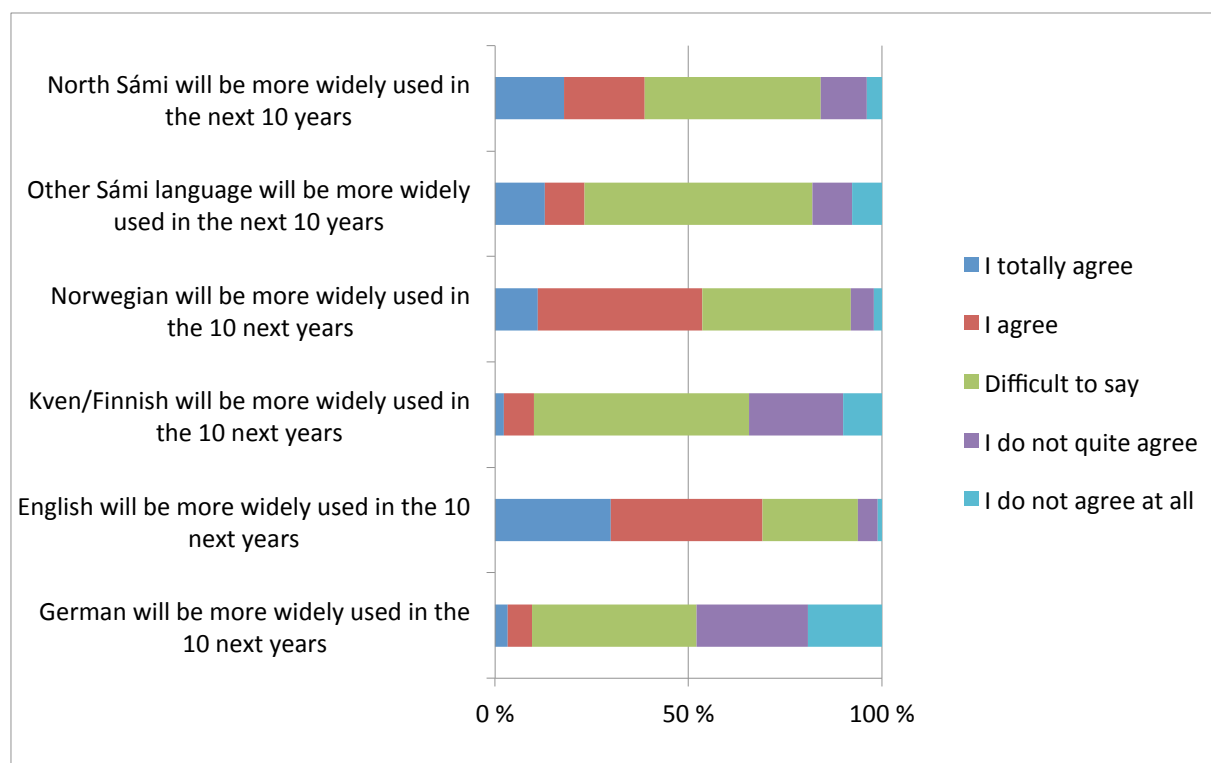


Figure 39. Statements about the future of languages (Q40) – MinLg survey.

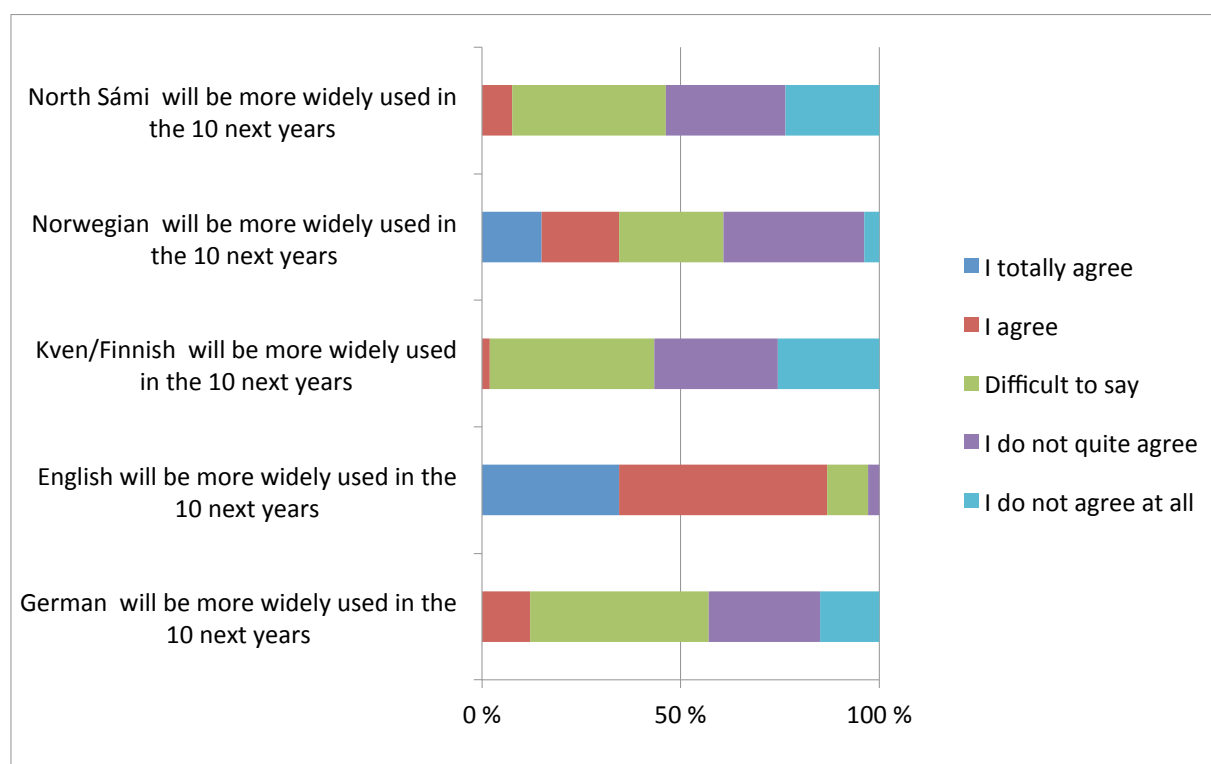


Figure 40. Statements about the future of languages (Q24) – CG survey.

In Questions 41 to 43 (Oulu 45-49) respondents were asked to describe their impressions of five languages (North Sámi, Norwegian, another Sámi language, Kven/Finnish, English) in

terms of 18 antonymous adjective pairs, e.g. beautiful – ugly, by ticking a box on a five-point scale between the two antonyms. In Tables 21-28 below, the blue boxes indicate the option with the highest share of responses, and yellow marks of each adjective pair the one which has the largest share of combined *very x* and *x* values.

The characterisations of North Sámi have clearly more positive values whereas characterisations of other languages are more neutral. As shown in Table 21 below, for eight antonym pairs, most respondents chose an ultimate (positive) value rather than an option from the middle of the scale: (very) close, reliable, decisive, wealthy, intelligent, safe, powerful, pretty. Furthermore, the ultimate positive values *fun* and *active* had an equal number of answers with some other option.

In the questions concerning other languages, ultimate values were selected less often. For other Sámi languages, the ultimate values *traditional* and *wealthy* were selected by the most respondents, for Norwegian (see Table 22 below), the ultimate value *safe*, and for Kven/Finnish (see Table 23 below), the ultimate values *hard* and *powerful* (moreover, *very remote* got an equal share of responses with *neither close nor remote*).

All the ultimate values of North Sámi can be considered positive characteristics, while the one ultimate value of another Sámi language which was *very traditional* can be considered both as a positive or negative characterization. The one Norwegian ultimate value *very safe* is a positive characterisation. Of the three ultimate values of Kven/Finnish, two can be considered negative characterisations: *very hard*, *very remote*.

The results for other Sámi language are more scattered than the results of other languages. However the response rate to characterisations of other Sámi languages was low, ranging from 16 to 13 respondents for different characterisations.

The results for English and Norwegian (see Tables 24 and 22 below) are similar. In both languages, the largest number of respondents chose the *neither* option in 17 out of 18 characterisations. The exception for Norwegian was the adjective pair *unsafe/insecure–secure*, in which the largest number of respondents (32.9%, 28/85) chose the *very safe* option. In the case of English, the exception is the adjective pair *modern–traditional* with the highest number of answers for the option *modern* (37.1%, 47/70).

When comparing the results so that the *Neither* responses are excluded, the answers for Norwegian, but especially answers for Kven/Finnish form clear exceptions among the languages. In all the other languages adjectives which can be considered positive had a larger share of responses than adjectives which can be considered negative. In Norwegian the pair of adjectives *soft–hard* had an almost even distribution of answers. Kven/Finnish, however, clearly had a different kind of distribution of answers when the *Neither* option is not taken into consideration. In the pairs of adjectives *close – remote*, *ugly – pretty*, *mean – kind*, *considerate – intrusive*, *uneducated – educated*, the share of adjectives which can be

considered negative had larger share of responses than the adjectives which can be considered positive, as can be seen from Table 23.

Pair of characteristics North Sámi (MinLg)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	31.58	33.68	26.32	7.37	1.05	95	9
unsafe/insecure – safe	2.27	5.68	29.55	25.00	37.50	88	16
close – remote	54.35	20.65	17.39	7.61	0	92	12
reliable – unreliable	46.15	27.47	20.88	5.49	0	91	13
decisive – indecisive	34.44	27.78	33.33	4.44	0	90	14
modern – traditional	16.85	13.48	20.22	25.84	23.60	89	15
powerless – powerful	2.30	6.90	24.14	25.29	41.38	87	17
fun – boring	31.76	31.76	31.76	4.71	0	85	19
ugly – pretty	1.16	5.81	17.44	20.93	54.65	86	18
male – female	6.02	8.43	79.52	3.61	2.41	83	21
mean – kind	2.38	4.76	40.48	21.43	30.95	84	20
wealthy – poor	44.83	31.03	18.39	5.75	0	87	17
unsuccessful – successful	3.57	2.38	38.10	22.62	33.33	84	20
old – young	17.65	25.88	54.12	0	2.35	85	19
intelligent – stupid	42.35	20.00	35.29	2.35	0	85	19
considerate – intrusive	32.14	19.05	40.48	7.14	1.19	84	20
uneducated – educated	1.16	5.81	40.70	17.44	34.88	86	18
passive – active	1.16	6.98	36.05	19.77	36.05	86	18

Table 21. Characteristics of North Sámi (MinLg) (Oulu Q45).

Pair of characteristics Norwegian (MinLg)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	7.87	20.22	42.70	20.22	8.99	89	15
unsafe/insecure - safe	3.53	9.41	27.06	27.06	32.94	85	19
close – remote	22.62	21.43	36.90	14.29	4.76	84	20
reliable – unreliable	23.26	24.42	40.70	8.14	3.49	86	18
decisive – indecisive	24.71	17.65	44.71	8.24	4.71	85	19
modern – traditional	17.86	26.19	47.62	2.38	5.95	84	20
powerless – powerful	2.41	14.46	40.96	22.89	19.28	83	21
fun – boring	9.64	12.05	60.24	13.25	4.82	83	21
ugly – pretty	3.66	8.54	53.66	21.95	12.20	82	22
male – female	3.70	7.41	82.72	2.47	3.70	81	23
mean – kind	2.44	8.54	54.88	24.39	9.76	82	22
wealthy – poor	15.85	9.76	51.22	15.85	7.32	82	22
unsuccessful – successful	3.70	2.47	56.79	20.99	16.05	81	23
old – young	3.70	4.94	72.84	13.58	4.94	81	23
intelligent – stupid	17.07	19.51	54.88	4.88	3.66	82	22
considerate – intrusive	14.63	20.73	47.56	12.90	4.88	82	22
uneducated – educated	3.70	7.41	56.79	16.05	16.05	81	23
passive – active	2.47	8.64	49.38	19.75	19.75	81	23

Table 22. Characteristics of Norwegian (MinLg) (Oulu Q47).

Pair of characteristics Kven/Finnish (MinLg)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	3.45	5.17	12.07	32.76	46.55	58	46
unsafe/insecure – safe	12.28	15.79	29.82	26.32	15.79	57	47
close – remote	9.09	12.73	29.09	20.00	29.09	55	49
reliable – unreliable	12.96	12.96	57.41	11.11	5.56	54	50
decisive – indecisive	24.07	18.52	46.30	5.56	5.56	54	50
modern – traditional	7.41	0	48.15	31.48	12.96	54	50
powerless – powerful	3.77	3.77	28.30	30.19	33.96	53	51
fun – boring	14.81	14.81	53.70	12.96	3.70	54	50
ugly – pretty	11.32	20.75	47.17	11.32	9.43	53	51
male – female	16.98	24.53	56.60	1.89	0	53	51
mean – kind	3.77	15.09	66.04	9.43	5.66	53	51
wealthy – poor	7.41	22.22	59.26	5.56	5.56	54	50
unsuccessful – successful	3.77	1.89	69.81	13.21	11.32	53	51
old – young	20.75	28.30	43.40	1.89	5.66	53	51
intelligent – stupid	11.32	7.55	75.47	1.89	3.77	53	51
considerate – intrusive	7.55	5.66	56.60	24.53	5.66	53	51
uneducated – educated	7.69	11.54	63.46	7.69	9.62	52	52
passive – active	0	3.85	55.77	26.92	13.46	52	52

Table 23. Characteristics of Kven/Finnish (MinLg) (Oulu Q48).

Pair of characteristics English (MinLg)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	12.68	35.21	45.07	2.82	4.23	71	33
unsafe/insecure - safe	0	10.00	32.86	31.43	25.71	70	34
close – remote	7.04	21.13	49.30	11.27	11.27	71	33
reliable – unreliable	15.71	31.43	42.86	8.57	1.43	70	34
decisive – indecisive	12.86	22.86	54.29	10.00	0	70	34
modern – traditional	30.00	37.14	24.29	5.71	2.86	70	34
powerless – powerful	2.86	8.57	45.71	21.43	21.43	70	34
fun – boring	11.59	20.29	60.87	5.80	1.45	69	35
ugly – pretty	2.90	5.80	44.93	27.54	18.84	69	35
male – female	1.45	8.70	82.61	7.25	0	69	35
mean – kind	1.45	1.45	60.87	31.88	4.35	69	35
wealthy – poor	21.74	15.94	50.72	10.14	1.45	69	35
unsuccessful – successful	1.45	1.45	43.48	27.54	26.09	69	35
old – young	5.80	11.59	49.28	14.49	18.84	69	35
intelligent – stupid	20.29	23.19	47.83	8.70	0	69	35
considerate – intrusive	11.59	18.84	57.97	11.59	0	69	35
uneducated – educated	0	7.35	45.59	23.53	23.53	68	36
passive – active	1.45	5.80	49.28	26.09	17.39	69	35

Table 24. Characteristics of English (MinLg) (Oulu Q49).

Interviews of MinLg

The interview questions in the individual interviews included a question about what makes a language beautiful or ugly. The response of interviewee NO-SME-IIAG5f reflects the positive attitudes towards North Sámi which also became clear from the adjective pair results in the survey. Interviewee NO-SME-IIAG5f described her views about North Sámi in the following way:

Ex. (32)

NO-SME-IIAG5f: *Na sámegiella lea dakkár liegga giella ja dat lea dat lea čáppamusat mu mu bealjiidda gal mu bealjiidda ja ja dárogiella dakkár garra giella, galbma gielgiella.*

‘Well Sámi is such a warm language and it’s the most beautiful one to my ears really, to my ears, and, and Norwegian is such a hard language, a cold language.’

A similar evaluation task with adjective pairs was also included in the control group questionnaire (Q25–28). Perhaps the clearest difference between the answers of the control group and the North Sámi group was that **the CG characterised North Sámi neutrally**. While for the MinLg respondents, as shown above, positive characterisations of North Sámi, even ultimate values, had dominated, in the answers of the control group in every pair of adjectives the option *Neither* had the largest share of responses, and in 15 out of 17 pairs of adjectives *Neither* answers were in the majority, as shown below in Table 25. However, the CG situation changes quite a bit if the *Neither* answers are excluded. In nine pairs of adjectives the adjective which had negative connotations had a larger share of responses than the adjective with positive connotations. These pairs of adjectives were *soft-hard*, *unsafe/insecure-safe*, *close-remote*, *ugly-pretty*, *mean-kind*, *unsuccessful-successful*, *intelligent-stupid*, *considerate-intrusive*, *uneducated-educated*.

Pair of characteristics North Sámi (CG)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	0	15.12	36.05	27.91	20.93	86	21
unsafe/insecure - safe	9.52	13.10	60.71	14.29	2.38	84	23
close – remote	0	10.84	54.22	19.28	15.66	83	24
reliable – unreliable	2.41	10.84	65.06	14.46	7.23	83	24
decisive – indecisive	6.02	18.07	56.63	10.84	8.43	83	24
modern – traditional	0	2.41	43.37	15.66	38.55	83	24
powerless – powerful	4.76	1.19	52.38	26.19	15.48	84	23
fun – boring	4.82	13.25	63.86	10.84	7.23	83	24
ugly – pretty	12.05	10.84	60.24	14.46	2.41	83	24
male – female	3.57	16.67	73.81	5.95	0	84	23
mean – kind	6.02	14.46	65.06	12.05	2.41	83	24
wealthy – poor	7.23	12.05	66.27	10.84	3.61	83	24
unsuccessful – successful	5.95	11.90	75.00	5.95	1.19	84	23
old – young	27.71	31.33	38.55	2.41	0	83	24
intelligent – stupid	1.20	7.23	72.29	12.05	7.23	83	24
considerate – intrusive	2.38	5.95	71.43	11.90	8.33	84	23
uneducated – educated	3.61	12.05	80.72	1.20	2.41	83	24
passive – active	3.66	7.32	65.85	17.07	6.10	82	25

Table 25. Characteristics of North Sámi (CG) (Q27).

For Norwegian, the CG respondents had slightly more positive characterisations than the North Sámi respondent group. In pairs of the adjectives *reliable-unreliable*, *decisive-indecisive* and *ugly-pretty*, the largest share of answers were for the option which could be considered positive, as can be seen from Table 26. When excluding the *Neither* answers, however, in the answers of both groups those adjectives which had positive connotations had a larger share of answers.

Pair of characteristics Norwegian (CG)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	7.00	21.00	52.00	19.00	1.00	100	7
unsafe/insecure - safe	3.06	7.14	35.71	33.67	20.41	98	9
close – remote	27.08	31.25	37.50	4.17	0	96	11
reliable – unreliable	26.00	36.00	32.00	5.00	1.00	100	7
decisive – indecisive	23.23	35.35	32.32	8.08	1.01	99	8
modern – traditional	6.06	16.16	46.46	24.24	7.07	99	8
powerless – powerful	2.06	10.31	41.24	35.05	11.34	97	10
fun – boring	11.46	23.96	56.25	6.25	2.08	96	11
ugly – pretty	0	8.08	38.38	39.39	1.02	99	8
male – female	2.04	10.20	83.67	3.06	2.41	98	9
mean – kind	2.06	7.22	48.45	26.80	15.46	97	10
wealthy – poor	7.29	32.29	47.92	10.42	2.08	96	11
unsuccessful – successful	0	4.17	59.38	27.08	9.38	98	9
old – young	1.02	24.49	64.29	8.16	2.04	98	9
intelligent – stupid	8.42	32.63	53.68	4.21	1.05	95	12
considerate – intrusive	4.12	29.90	57.73	8.25	0	97	10
uneducated – educated	2.08	10.42	54.17	25.00	8.33	96	12
passive – active	0	5.26	54.74	33.68	6.32	95	12

Table 26. Characteristics of Norwegian (CG) (Q25).

The control group characterised Kven/Finnish more neutrally than the North Sámi respondents. While in the North Sámi respondents' answers a couple of ultimate values for Kven/Finnish had dominated (*hard*, *powerful*, also *remote*), in the control group most respondents selected the *neither* option for all adjective pairs (see Table 27 below). However, if the *neither* answers are excluded, among the rest of the CG answers the negative adjectives dominate even more clearly than in the North Sámi respondents' answers.

Pair of characteristics Kven/Finnish (CG)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- respon ses
soft – hard	0	6.10	40.24	32.93	20.73	82	25
unsafe/insecure – safe	9.88	8.64	58.02	19.75	3.70	81	26
close – remote	0	6.17	56.79	22.22	14.81	81	26
reliable – unreliable	1.22	15.85	63.41	10.98	8.54	82	25
decisive – indecisive	6.17	20.99	61.73	3.70	7.41	81	26
modern – traditional	0	1.22	50.00	28.05	20.73	82	25
powerless – powerful	6.17	2.47	53.09	23.46	14.81	81	26
fun – boring	0	16.05	64.20	11.11	8.64	81	26
ugly – pretty	12.20	15.85	67.07	3.66	1.22	82	25
male – female	6.17	17.28	76.54	0	0	81	26
mean – kind	7.41	13.58	72.84	6.17	0	81	26
wealthy – poor	2.50	7.50	78.75	5.00	6.25	80	27
unsuccessful – successful	7.41	6.17	80.25	4.94	1.23	81	26
old – young	18.07	33.73	48.19	0	0	83	24
intelligent – stupid	1.23	7.41	79.01	6.17	6.17	81	26
considerate – intrusive	9.88	6.17	79.01	3.70	1.23	81	26
uneducated – educated	9.88	6.17	79.01	3.70	1.23	81	26
passive – active	3.70	6.17	69.14	18.52	2.47	81	26

Table 27. Characteristics of Kven/Finnish (CG) (Q28).

CG characterised English more positively than MinLg. A clear difference between CG and MinLg in the characterisation of English was that adjectives with positive connotations in the CG had the largest share of answers (nine pairs of the adjectives). When excluding the *Neither* answers it can be seen that in both MinLg and CG the share of answers for adjectives with positive connotations was larger (see Table 28 below).

Pair of characteristics English (CG)	Very X 1	X 2	Neither 3	Y 4	Very Y 5	responses total	non- responses
soft – hard	11.22	42.86	38.78	6.12	1.02	98	9
unsafe/insecure - safe	1.06	8.51	29.79	44.68	15.96	94	13
close – remote	7.45	39.36	45.74	6.38	1.06	94	13
reliable – unreliable	15.63	39.58	33.33	8.33	3.13	96	11
decisive – indecisive	10.53	43.16	42.11	2.11	2.11	95	12
modern – traditional	14.43	35.05	30.93	15.46	4.12	97	10
powerless – powerful	0	10.53	49.47	30.53	9.47	95	12
fun – boring	5.21	30.21	57.29	7.29	0	96	11
ugly – pretty	0	5.26	44.21	34.74	15.79	95	12
male – female	2.15	7.53	80.65	8.60	1.00	93	14
mean – kind	0	4.26	40.43	45.74	9.57	94	13
wealthy – poor	24.21	30.53	35.79	9.47	0	95	12
unsuccessful – successful	0	3.16	41.05	42.11	13.68	95	12
old – young	2.08	21.88	54.17	15.63	6.25	96	11
intelligent – stupid	15.46	42.27	36.08	6.19	0	97	10
considerate – intrusive	8.33	31.25	50.00	10.42	0	96	11
uneducated – educated	2.11	9.47	29.47	40.00	18.95	95	12
passive – active	0	3.13	43.75	36.46	16.67	96	11

Table 28. Characteristics of English (CG) (Q28).

Summary: Language attitudes

- A clear majority of the respondents agreed with the statement that the mixing of language is widespread.
- A majority of the respondents disagreed with the statement that only people with low education mix languages.
- A majority of the respondents agreed with the statement that young people often mix North Sámi with other languages.

- A majority of the respondents agreed with the statement that older people speak the North Sámi language correctly.
- A majority of the respondents disagreed with the statement that mixing languages shows high competence in different languages.
- A slight majority of the respondents disagreed with the statement that mixing languages is acceptable.
- Respondents agreed more with the statement that North Sámi will be more widely used in the next 10 years than disagreed.
- Respondents from the MinLg characterised North Sámi positively and three adjectives which clearly jumped out are pretty, close and reliable. Respondents from the control group characterised North Sámi neutrally.

4.3.1.9 Multilingualism issues

The term “multilingualism” was not explicitly used in the questionnaires. However, both the MinLg and the CG questionnaire included questions about the conditions of and attitudes towards the use of many languages.

The attitudes towards codeswitching (“mixing languages”) were investigated in question 33 (Oulu Q36), in which respondents had to indicate their agreement or disagreement with some statements concerning the “mixing of languages”; most respondents agreed that mixing languages is widespread and typical of young people, but they did not consider code-switching acceptable or see it as a sign of high competences in different languages. These results have been analysed above, in the Language Attitudes chapter.

In Q40 (Oulu Q44) respondents had to indicate their opinions on the future of diverse languages. In general, many respondents avoided expressing clearly negative or positive expectations, but the ideas about the future of North Sámi could perhaps be interpreted as suggesting very cautious optimism; the future of English was seen as clearly positive, while the future of Norwegian, although also seen as generally positive, was seen with more caution. These results are also presented in more detail in the preceding chapter on Language Attitudes.

Questions 42–46 (Oulu 50–52) dealt with the legislation: whether legislation supports or prevents the use of North Sámi, and whether it supports the use of many languages in the area where the respondent lives. In questions 50–51 (Oulu 56–57), respondents were asked whether speakers of different languages are treated in the same way in the area where the respondent lives, and whether there is legislation promoting the use of many languages in the labour market. These results are analysed in more detail in the next chapter (4.3.2 Legislation). To sum up the most interesting results: The majority, 53.5% (54/101), of the respondents answered that the legislation supports the use of many languages in the area

where the respondent lives. However, 41.4% of the respondents answered that different language speakers and languages in their area and country are not treated in the same way. Only 15.2% answered that different language speakers and languages in their area and country are treated in the same way. A majority, 59.0% (59/100), of the respondents do not know if there is legislation promoting the use of different languages in labour market.

Issues of individual multilingualism have also been dealt with in connection with cross-generational and intra-generational communication and with self-assessed language skills. These results were analysed in more detail in the preceding chapters [in sections 4.3.1.2 and 4.3.1.3]. To recapitulate some central results: Although most North Sámi respondents were bilingual in North Sámi and Norwegian, in both cross-generational and intra-generational communication the use of one language was more common than multilingual patterns. The most salient differences between competence in North Sámi and competence in Norwegian were in writing and reading skills: all respondents were literate in Norwegian, most of them could read and write Norwegian fluently or well, while less than half of the respondents could write North Sámi fluently or well, and 10–15% could not read or write North Sámi at all. Although the differences in understanding and speaking are not as deep as for written use they are, however, significant. The share of respondents who understand Norwegian fluently was 21.0% per cent higher than the share of respondents who understand North Sámi fluently, and while all respondents could understand or speak Norwegian at least fairly, 4–6 respondents could not understand or speak North Sámi at all.

4.3.2 Legislation

Legislation as a dimension of the EuLaViBar refers to the existence or non-existence of legislation (supporting or inhibiting language use and language diversity) and to public knowledge about and attitudes towards such legislation.

4.3.2.1 Support and prohibition of language use

In **Question 44 (Oulu 50)** respondents were asked whether they think that the legislation in their country supports the use of North Sámi. Four answer options were given: *No*, *Yes*, *Partly*, *Don't know*.

Almost half 47.5% (48/101) the respondents think that legislation supports the use of North Sámi. The share of respondents who think that legislation *partly* supports the use North Sámi was 34.7% (35/101). Only 4.0% (4/101) of respondents chose the option *No* and the share of *Do not know* answers was 13.9% (14/101).

Those respondents who answered *Yes* or *Partly* were asked to specify or comment on their response, and a total of 39 respondents added their comments. Many of them named the Giellaláhka/Språkloven 'Language Act' and its importance in the use of the Sámi language.

The right to study North Sámi was also mentioned several times. There were also critical views about whether the Language Act is implemented as it should be.

In Question 45 (Oulu Q51) respondents were asked whether they think that the legislation in their country prevents the use of North Sámi. Four answer options were given: *No, Yes, Partly, Don't know*.

Almost half 49.5% (49/99) of the respondents chose the No option. Only 9.1% (9/99) answered *yes*, indicating that legislation prevents the use of North Sámi, while 18.2% (18/99) selected the option *partly*. Quite a large share of respondents chose the option *Don't know*: 23.2% (23/99). Those respondents who answered *Yes* or *Partly* were asked to specify their response. 25 respondents added their comments, mentioning, among other things, that the Language Act (Giellaláhka/Språkløven) should be revised. It was also mentioned that the laws do not give same kind of rights to all people in the country.

In Question 46 (Oulu Q52) respondents were asked whether they think that legislation in their country supports the knowledge and use of many languages in the area where they live. Four answer options were given: *No, Yes, Partly, Don't know*.

The majority, 53.5% (54/101) of the respondents chose the Yes option. The share of answers for the *Partly* option was 14.9% (15/101). There was quite a large share of answers for the option *Do not know*: 26.7% (27/101). The share of *No* answers was quite low, at 5.0% (5/101). Those respondents who answered *Yes* or *Partly* were asked to specify their response. In the comments, by 40 respondents in total, the Giellaláhka/Språkløven 'Language Act' was named, and more specifically that this law supports the use of North Sámi and Norwegian. As a form of support to the use of many languages, schools were also mentioned.

In Question 50 (Oulu Q56) respondents were asked whether different languages and their speakers in their area and country are treated in a similar way. Four answer options were given: *No, Yes, Partly, Don't know*.

The largest share, 41.4% (41/99), of the respondents chose the No option. The share of *Don't know* answers was high, at 29.3% (29/99). The rest of the answers were almost evenly distributed between the options *Yes* (15.2%, 15/99) and *Partly* (14.1%, 14/99). Those respondents who answered *Yes* or *Partly* were asked to specify their response, and a total of 19 respondents added their comments, many of which, again, referred to the Language Act and the rights it gives.

In Question 51 (Oulu Q57) respondents were asked whether there are laws or regulations in their country which support the knowledge of different languages on the labour market. Three answer options were given: *No, Yes, Don't know*.

The majority (59.00%, 59/100) chose the Do not know option. The share of respondents who think that there is legislation promoting the use of different languages in labour market

was 34.0% (34/100). In specifications for the answer *Yes* the Sámi Language Act was mentioned most often. Only 7 respondents out of 100 (7.0%) answered that there is *No* legislation promoting the use of different languages in the labour market (see Figure 41).

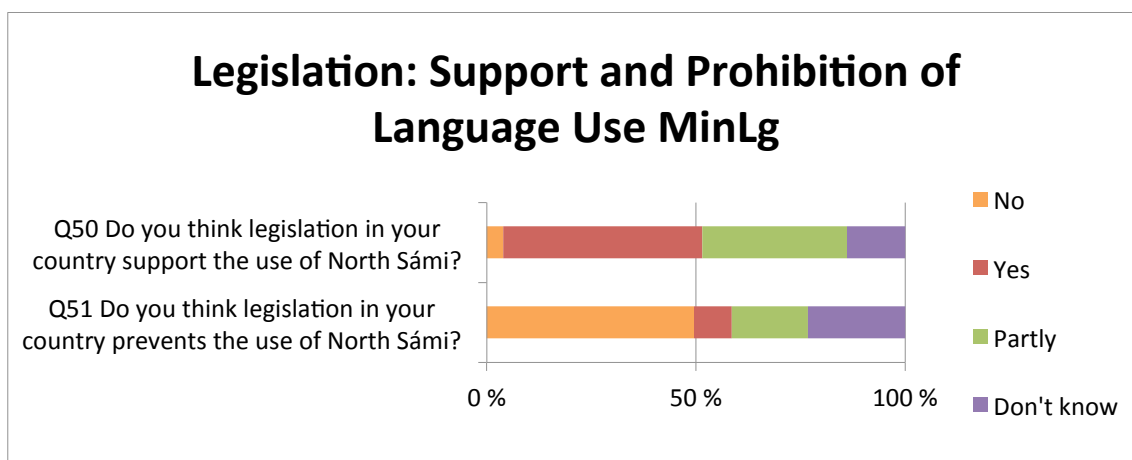


Figure 41. Legislation: Support and prohibition of the use of North Sámi (MinLg).

The same questions about legislation were also asked from the control group: whether they think that legislation in their country supports (Q29) or prevents the use of North Sámi (Q31). Here, as well, four answer options were given: *No*, *Yes*, *Partly*, *Don't know*. Almost half, 47.5% (48/101), of the CG respondents answered that legislation in Norway supports the use of North Sámi, while the other half (51.6%, 55/106) chose the option *don't know*. In Q31, the majority, 61.4% (66/107), of the CG respondents did not know whether legislation prevents the use of North Sámi.

The CG questionnaire, but not the MinLg questionnaire, also included similar questions about the support (Q30) and prevention (Q32) of Kven or Finnish. Here, an even clearer majority – 75.5% for Question 30 and 71.0% for Question 32 – chose the option *don't know*.

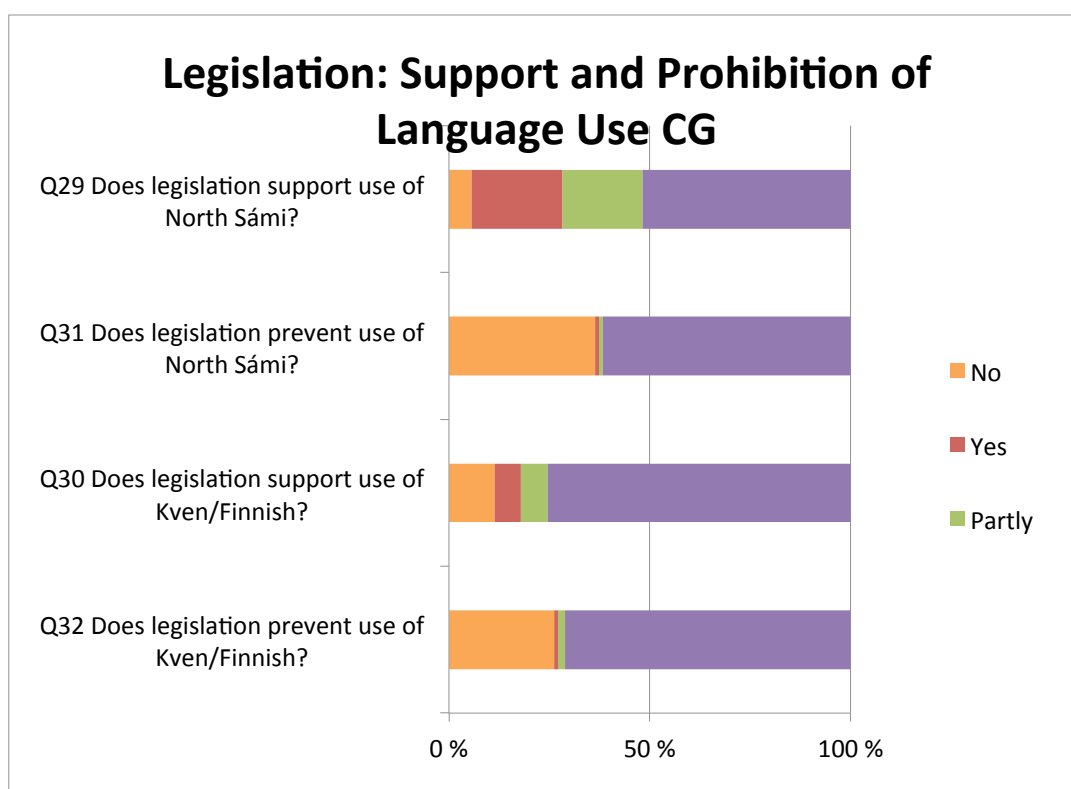


Figure 42. Legislation: Support and prohibition of the use of North Sámi and Kven/Finnish (CG).

The CG questionnaire also included a question (Q33) similar to Question 46 (Oulu 52) of the MinLg questionnaire (see above), asking whether the respondents think that the legislation supports the knowledge and use of many languages in the area where they live. Here, as well, four answer options were given: *No*, *Yes*, *Partly*, *Don't know*.

Over half (59/104, 56.7%) the CG respondents did not know whether legislation supports the use of many languages. Roughly one fifth of the CG respondents (20.2%, 21/104) answered *yes*, the share of *Partly* answers was 9.6% (10/104), and 13.5% (14/104) chose the *No* option. 15 respondents out of those who chose *Yes* or *Partly*, specified their answer. Instruction in schools (for example: mother tongue instruction, elective subjects) was mentioned quite often. The use of South Sámi in names was also mentioned.

Similarly to question 50 (Oulu 56) in the MinLg questionnaire (see above), Question 36 in the CG questionnaire asked whether all different languages and their speakers are treated in a similar way in the area where the respondent lives. Again, four answer options were given: *No*, *Yes*, *Partly*, *Don't know*. Unlike the North Sámi respondent group, in which the largest share, 41.4% (41/99), had answered *No*, the CG respondents often did not have a clear opinion: the share of *Don't know* answers in the CG was 46.2% (49/106), much more than in the MinLg group (29.3%). Interestingly, however, the share of *No* answers was almost as big in the control group (39.6%) as in the MinLg group. Only a small minority of the CG selected the answers *Partly* (4.72%) or *Yes* (9.43%).

Those respondents who answered Yes or Partly were asked to specify their response. Only four respondents in the CG added their comments. One respondent wrote, having answered 'yes': *Det samme – Respekt* 'The same – Respect' (IDNOR57850016). Another wrote, having answered 'Partly': *Norske er det offisielle språket i Norge, men andre språk støttes*. 'Norwegian is the official language in Norway, but other languages are supported' (IDNOR57856117). Another respondent who had answered 'yes' wrote: *Ved benyttelse ved tolk – Norsk er hoved språk i Norge* 'Using an interpreter – Norwegian is main language in Norway' (IDNOR57858630).

One CG respondent who had been born in another country and whose mother tongue was not Norwegian wrote, having answered 'no': *Selvfølgelig ikke. I Norge snakker man Norsk eller Engelsk. Man kan ikke forvente at folk skal lære vårt språk, vi må tilpasse oss til landets reglene*. 'Surely not. In Norway one speaks Norwegian or English. One cannot expect that people will learn our language, we shall[/must] adjust to the rules of the country' (IDNOR57855646).

Summary: Support and prohibition of language use

- Almost half, 47.5% (48/101), of the respondents agreed that legislation supports the use of North Sámi.
- Almost half, 49.5% (49/99), of the respondents indicated that legislation does not prevent the use of North Sámi.
- A majority, 53.5% (54/101), of the respondents indicated that legislation supports the use of many languages in the area where the respondent lives.
- 41.4% (41/99) of the respondents think that the different language speakers and languages in their area and country are not treated in a similar way.
- A majority, 59.0% (59/100), indicated that they did not know whether there was legislation promoting the use of different languages in the labour market.

4.3.2.2 Existence of legal texts in North Sámi

As a follow-up to question 46 (Oulu 52) about the existence of legislation which supports the use of many languages (see above), Question 47 (Oulu 53) asked if such legislation exists in North Sámi. Four answer options were given: *No, Yes, Partly, Don't know*. Those respondents who answered *Yes* or *Partly* were asked to specify their response.

The majority of the respondents (52.5%, 52/99) did not know whether legislation was available in North Sámi. The share of respondents who answered *Yes* was 33.3% (33/99) and only 2.0% (2/99) of respondents answered *No*. The share of respondents of who

answered that legislation is partly available in North Sámi was 12.1% (12/99). This result is interesting, because legislation in North Sámi exists. According to the Act No. 56 of 12 June 1987, concerning the Sameting and other Sámi legal matters, statutes and regulations of particular interest to all or parts of the Sámi population shall be translated into Sámi (Sameloven).

4.3.2.3 Education and law

Question 48 (Oulu 54) asked if there is any legislation regulating instruction in North Sámi (that is, Sámi-medium teaching) in the schools. Four answer options were given: *No*, *Yes*, *Partly*, *Don't know*. Those respondents who answered *Yes* or *Partly* were asked to specify their response.

The clear majority of respondents (56.4%, 57/101) answered Yes. The share of *Do not know* was relatively high, 36.6% (37/101), whereas the share of respondents who chose the option *Partly* was 2.0% (2/101). Only 5.0% (5/101) of the respondents answered that there is no legislation regulating instruction in North Sámi in school.

Question 49 (Oulu 55) asked if there is any legislation regulating the instruction about North Sámi in the schools. Four answer options were given: *No*, *Yes*, *Partly*, *Don't know*. Those respondents who answered *Yes* or *Partly* were asked to specify their response.

Most respondents either did not know about this legislation or believed that such legislation exists: the responses were divided fairly evenly between the options *Do not know* (45.7%, 43/94) and *Yes* (43.6%, 41/94). Only five respondents out of 94 (5.32%) each chose the options *No* and *Partly*.

The control group questionnaire included similar questions about legislation regulating the instruction about minority languages in schools, not only concerning North Sámi (Q34) but also Kven/Finnish (Q35). In question 34 about North Sámi, **the share of respondents who did not know whether such legislation exists was clearly higher in the control group (73.6%, 78/106) than in the North Sámi respondent group (45.7%)**, whereas the share of *yes* answers was much lower (17.9%, 19/106, as opposed to 43.6% in the MinLg group). The share of *Partly* answers in the CG was 2.83% (3/106) and the share of *No* answers 5.7% (6/106). Of the 22 CG respondents who answered *Yes* or *Partly*, 14 added comments to their answers.

In question 35 about legislation which regulates the instruction about Kven/Finnish, an even larger majority of the CG respondents (89.6%, 95/106) chose the option *don't know*. Five respondents out of 106 (4.7%) answered *No* and two respondents out of 106 (1.9%) answered *Partly*. The share of respondents who answered *Yes* was low (3.8%, 4/106). Respondents who answered *Yes* or *Partly* were asked to specify their answers, but only two wrote their comments: *Rett til morsmål undervisning* (IDNOR57853994) 'Right to mother

tongue instruction’; *morsmålsoppl. i gr.skolen* (IDNOR57850580) ‘mother tongue edu[cation] in comprehensive school’.

4.3.2.4 Interview results concerning legislation

All interviewees who talked about legislation named the Sámegiellaláhka ‘The Sámi Language Act’, which was also named quite often in the survey answers. The Sámi Language Act is actually the third chapter in the Sámi Act and not a separate legal act. The following lines from interviewee NO-SME-IIAG4f present a typical answer.

Ex. (33)

NO-SME-IIAG4f: *Na eiseváldit fal! Dat lea sámegillii dat, dain lea jo dáppehan lea giellaláhka Norggabealde mii galgá čuvvojuvvot.*

‘Well authorities indeed! That is in Sámi, they have, well there is a language act on the Norwegian side with which they must abide.’

Interviewee NO-SME-FGAG4-04m also saw problems in the implementation of the laws and the equal position of the Norwegian and North Sámi speakers.

Ex. (34)

NO-SME-FGAG4-04m: *Dan, ahte ovdamearkka dihte sámegiella galgá Norggas boahtit dárogiela buohta, ii dat lea gal šat leaika dat lea, meastta veadjet-meahttun jurddašit dat, dat dilli goassige galgá šaddat. Die lea dat formála ja de lea dat beaivválaš dilli.*

‘That, that for example Sámi became equal with Norwegian in Norway, that’s no joke anymore, it’s almost impossible to think that such a situation never came. There is this formal, and then there is this everyday situation.’

4.3.3 Media

Media as a dimension of the EuLaViBar refers to all questions regarding media, including media use, the existence of minority media, language in media production, language in media consumption, majority issues in minority media and minority issues in majority media.

In the question set 62 (Oulu 71), respondents had to indicate how often they used different types of media⁴² and cultural products in diverse languages: North Sámi (71A), another Sámi language (71B; the respondents could name the language themselves), Norwegian (71C), Kven/Finnish (71D) and English (71E). The list of media included 15 specified media and one open option where respondents themselves could specify the media. Seven answer options

⁴² Although electronic media is mentioned in the title of the question the list also included non-electronic media, and some of the specified media are not actually media.

were given: Every day, Many times a week, Every week, Every month, More seldom, Never, Not available in this language. The list included the following media and language-related cultural activities:

- I read newspapers
- I read books
- I attend to theatre
- I attend concerts
- I listen to radio
- I watch television
- I listen to music
- I watch films
- I read/watch/ listen to internet contents
- I use computer software in North Sámi
- I write e-mails
- I write text messages (SMS)
- I use social media
- I play interactive games
- I write blogs
- Other:

North Sámi was clearly used more often in traditional media e.g., newspapers and radio than in new media e.g., internet or social media. The clear tendency in the consumption of different media in North Sámi is that traditional media, e.g., radio, television and newspapers are used more frequently than new media, e.g., internet contents, writing e-mails, writing blogs, writing text messages. More detailed information can be found in Figure 43. The most frequently used media platform was *Listen to radio*. The other media platforms, ordered by their frequency of use are: *Watching television*, *Listen to music*, *Read newspapers*, *Write text messages (SMS)*, *Use social media*, *Use the internet contents*, *Write e-mails*, *Use computer software*, *Read books*, *Attend concerts*, *Watch films*, *Attend theatre*, *Write blogs*, *Other*, *Play interactive games*. However, the three most frequently used media platforms according to shares of the answers for the option *Every day* were *Listen to radio* 31.6% (31/98), *Watching television* 27.6% (27/98) and *Read newspapers* 22.5% (22/98).

The media which the majority of respondents reported that they never use in North Sámi were the following: *Writing blogs* (Never 88.3%, 83/94), *Playing interactive games* (Never 78.7%, 74/94), *Using computer software* (Never 48.4%, 46/95), *Writing e-mails* (Never 44.2%, 42/95), and *Use social media* (Never 44.1%, 41/93). The share of *Never* answers also formed the largest category in *Writing text messages (SMS)* (never 34.74%, 33/95). The number of answers to the option *Not available in this language* was very low in every media.

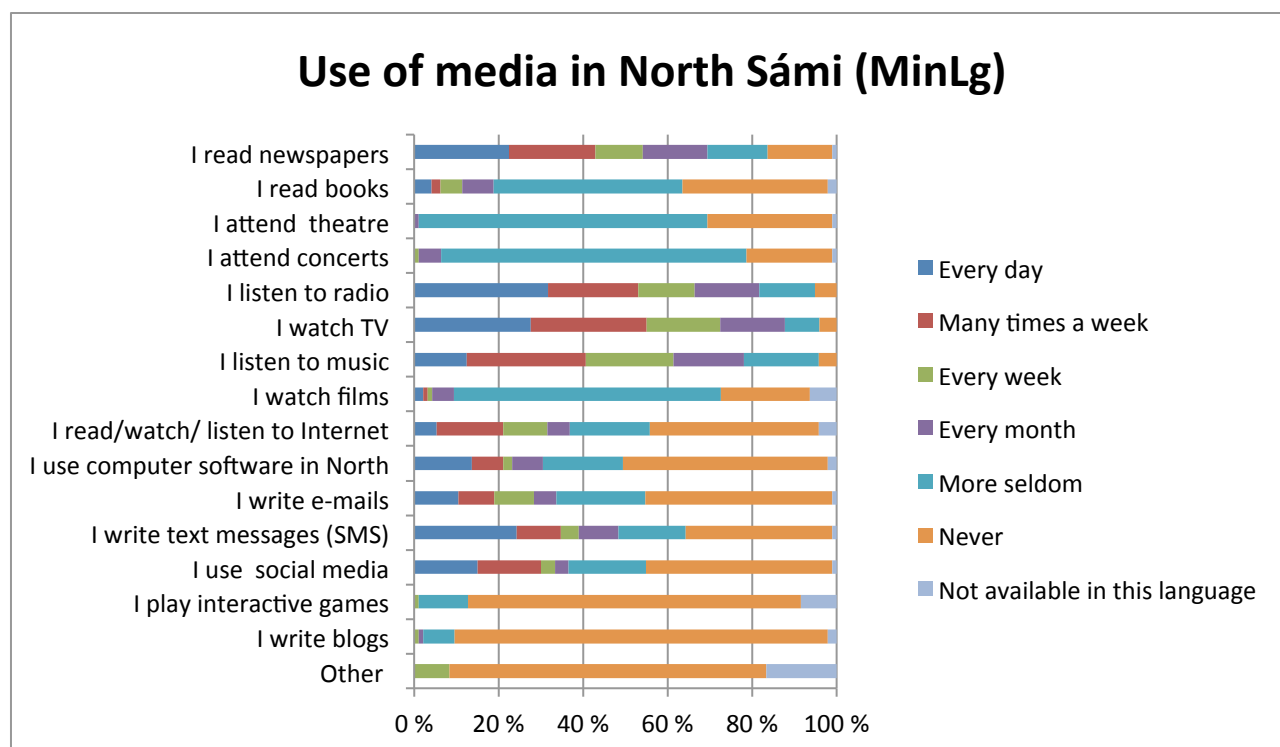


Figure 43. Use of media in North Sámi (MinLg).

Media was not much used in other Sámi languages. Only three respondents specified another Sámi language. Two respondents reported the use of same language. On the basis of these responses it is virtually impossible to draw any conclusions. The use of media between these three respondents differed quite a lot, also between the respondents who reported the about the use of the same language. The only media which were reported to be used many times a week were *writing text messages (SMS)* and *listening to radio*. In each of these cases one respondent only (two separate persons) reported the use. A common feature between the languages was that two respondents who presented different languages reported that some of the media was not available in the language in question. The other respondent reported reading newspapers, attending to concerts, watching television and films, and using computer software in other Sámi languages, while for interactive games and “other” the option *not available in this language* was selected. The other respondent reported that films, concerts, theatre and newspapers are not available in that language.

Media are clearly used more frequently in Norwegian than in North Sámi. Norwegian is used more frequently than North Sámi in all media except when attending concerts. There is a very clear difference in the use of new media. The majority of the respondents use Norwegian every day when checking internet contents (63.4%, 59/93), using computer software (66.7%, 62/93) and writing text messages (51.6%, 48/93). Writing e-mails is also clearly more frequent in Norwegian (every day 47.3%, 43/91) than in North Sámi (every day 10.5%, 10/95 (see Figure 44).

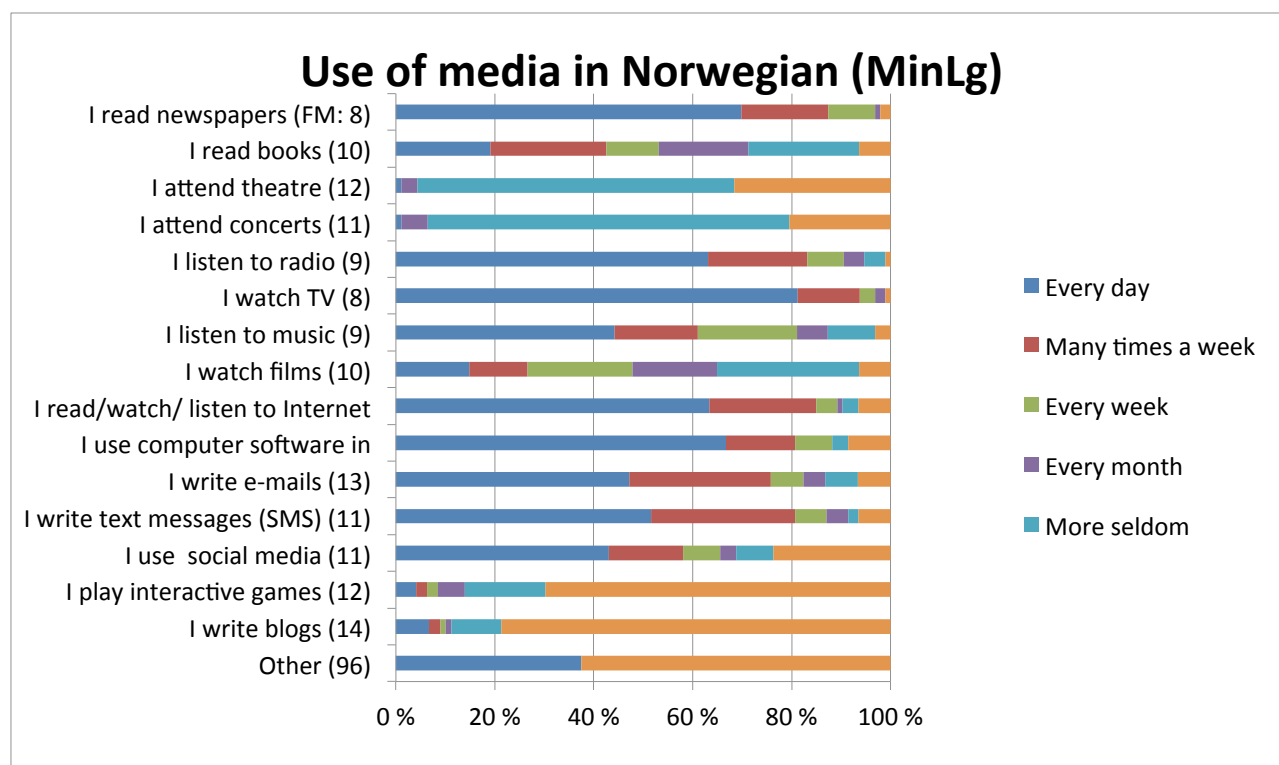


Figure 44. Use of media in Norwegian (MinLg).

Media was not consumed much in Kven/Finnish. As can be seen from Figure 45, a clear majority of the respondents never use media in Kven/Finnish. The most frequently used media in the given order: I listen to music, I watch television, I watch films, I listen to radio, I read/watch/ listen to internet contents, I read newspapers, I read books, I attend concerts, I write e-mails, I write text messages (SMS), I use social media, I use computer software in Kven/Finnish, I attend theatre. Figure 46, in which the non-responses (FM = frequency of missing answers) are also marked, shows that a large part of the respondents did not even answer this question.

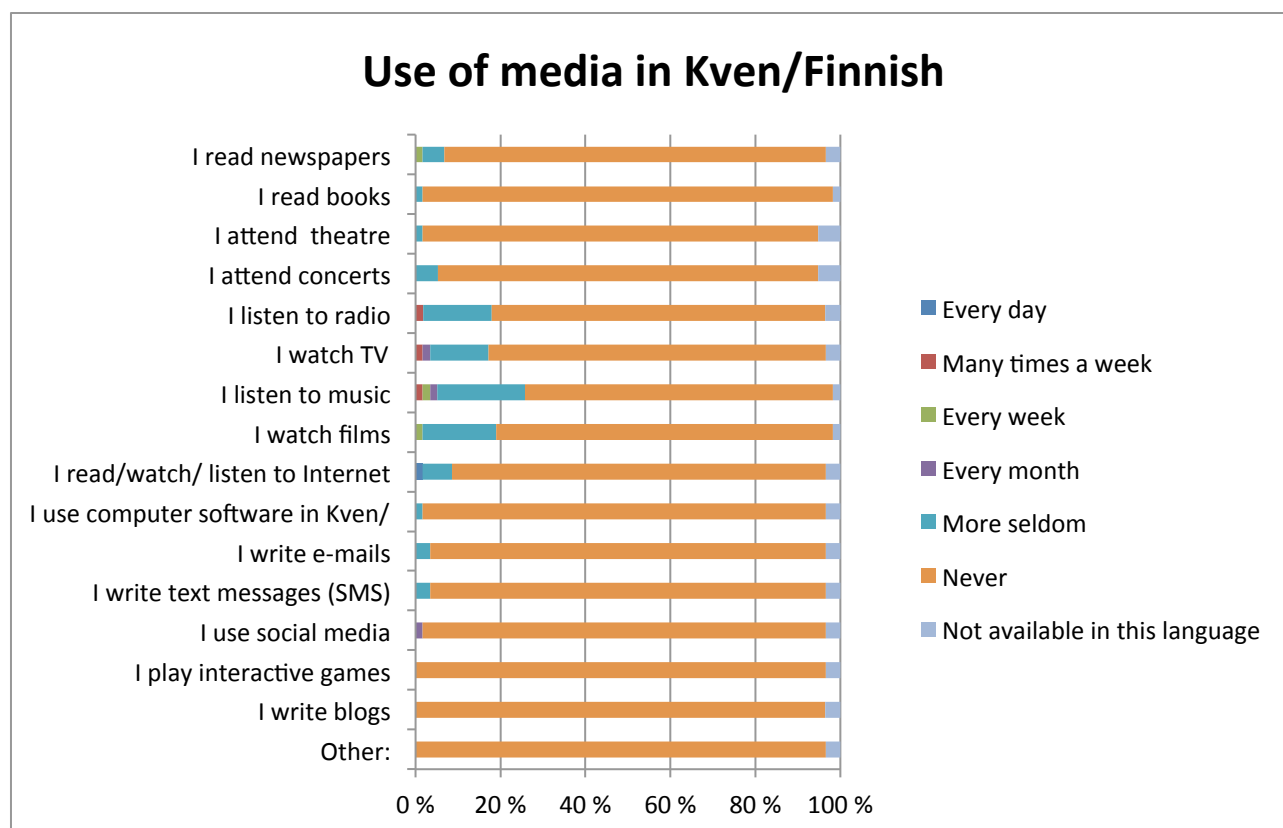


Figure 45. Use of media in Kven/Finnish (MinLg).

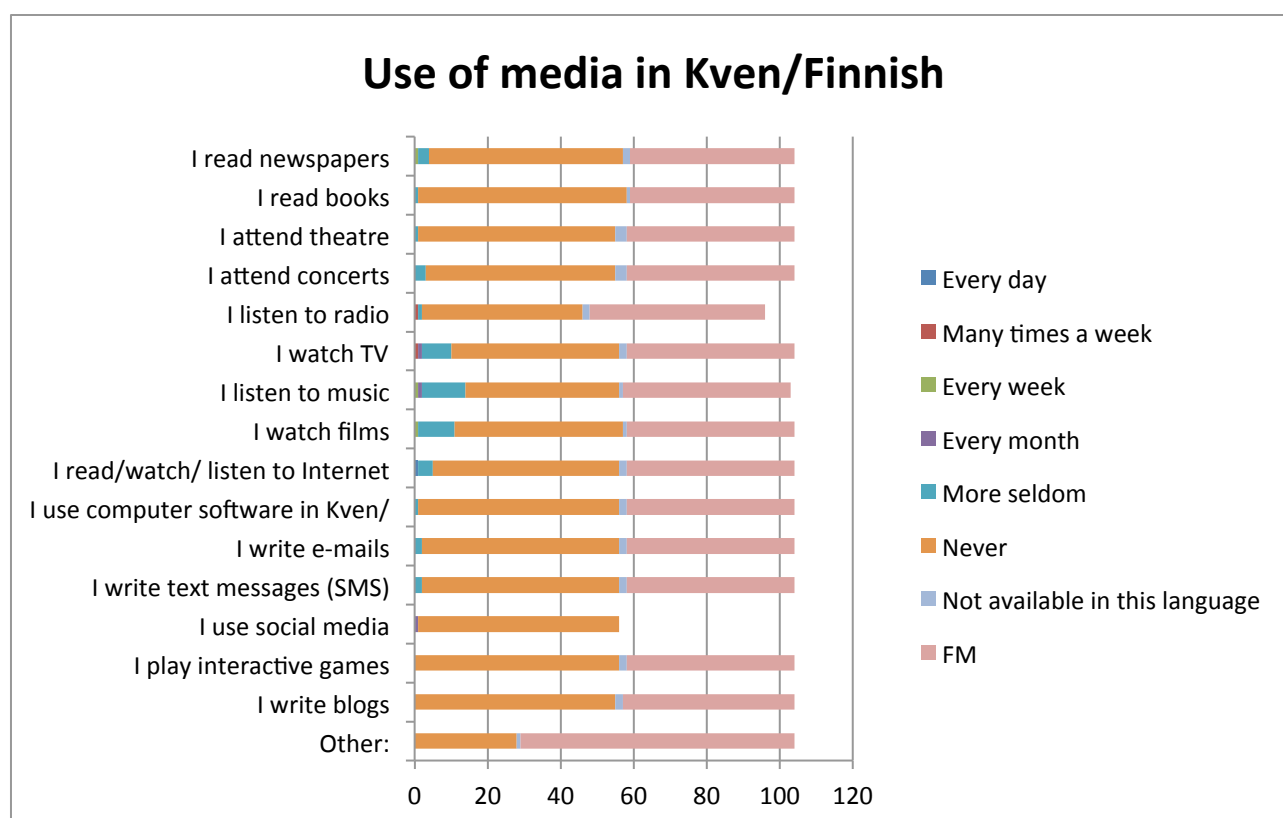


Figure 46. Use of media in Kven/Finnish presented in absolute numbers (MinLg).

The frequency of the use of media in English differs in different media. There were three media in which English was used more than in others. The only context in which the largest number of respondents reported using English every day was listening to music (40.9%, 27/66). In the statement “I use English when watching television” the largest group of answers was *many times a week* (31.8%, 21/66). For three media a clear majority of the respondents reported that they never use English: I use English when writing blogs (58/64, 90.6%), I use English when attending the theatre (72.3%, 47/65) and I use English when playing interactive games (76.9%, 50/65). In the statement I use English when watching films the largest group of the answers was the option for every week (32.2%, 21/65). The number of missing answers was high.

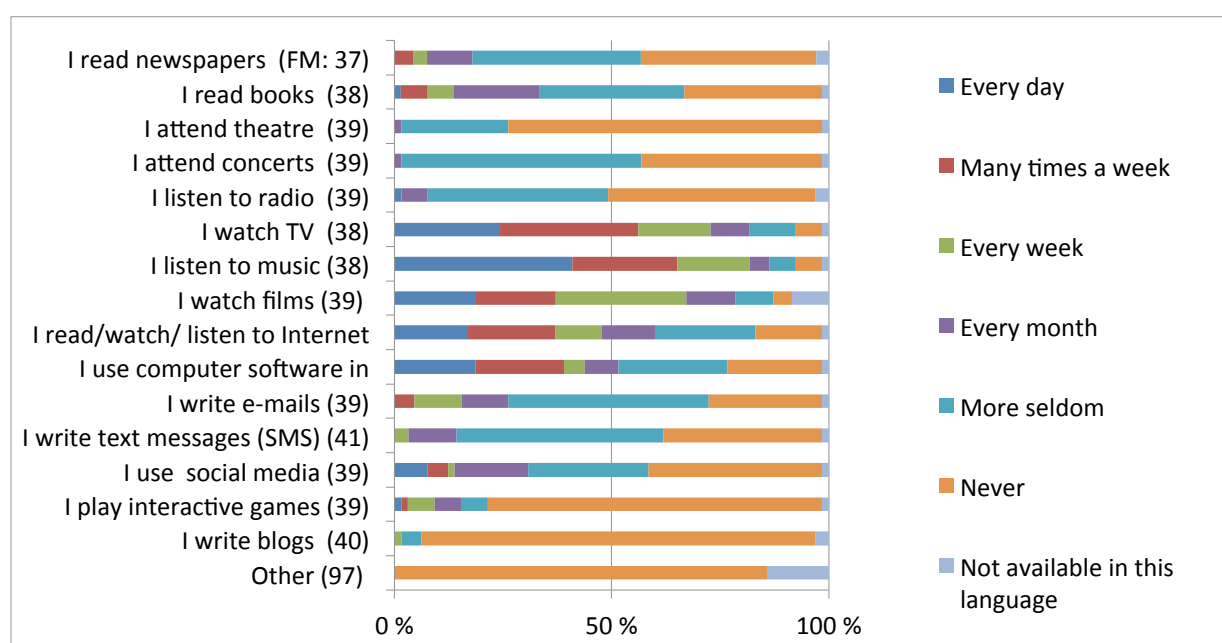


Figure 47. Use of media in English (MinLg)

Interviews

Individual interviews included a question about the use of new media e.g., the internet and SMS. Five interviewees out of eight used some of the new media platforms in North Sámi. For example interviewee NO-SME-IIAG4f stated:

Ex. (35)

NO-SME-IIAG4f: *joo doppehan leat vaikko man olu dál sámegielsiiddut maid mii sáhttit geavahit.*

Interviewer: *ja facebook*

- NO-SME-IIAG4f: *facebookka lea dat ja dat doaibmá áibbas bures sámegillii...*
- NO-SME-IIAG4f: 'well there are now plenty of [web] pages in Sámi that we can use.'
- Interviewer: 'and Facebook?'
- NO-SME-IIAG4f: 'Facebook that is, and that works quite well in Sámi[...]'

The use of new media for the age groups 50-64 and 65+ reflects the fact that some people in these age groups have not learnt to write North Sámi, which of course impedes the use of new media. For example Interviewee NO-SME-IIAG5f uses North Sámi for writing text messages but not with a computer, and interviewee NO-SME-IIAG5m does not use new media in North Sámi at all. Both these interviewees said that the reason they did not use new media in North Sámi was their inadequate writing skills in North Sámi. An interviewee described the situation in following way:

Ex. (36)

- NO-SME-IIAG5f: *Ee jus mu ee, jus mun ee sádden mellinga, ee soapmásii gii lea sápmelaš de mun sáhtan sámegillii sár- sáddet, muhto de boahtá fas dat ahte mu- mun veháš eahpesihkkar go in leat ee in leat beassan oahppat čállit sámegiela ja ja dan dihte vuoittá dárogiella, giella dábálaš a- mobil-anus gal.*
- 'Ehm, if my, ehm, if I ehm send an SMS, ehm to somebody who's Sámi, then I can send it in Sámi, but then again it's that I'm a bit uncertain as I haven't had the chance to learn to write Sámi, and and, and because of that Norwegian wins, in usual mobile phone use.'

Of the traditional media, newspapers, television, and radio were used by the interviewees. Interviewee NO-SME-IIAG4m said:

Ex. (37)

- NO-SME-IIAG4m: *[...] de de gullan radios ja tv:s ja eambbo du báikkiin mun gulan eambbo sámegiela eambbo go ovdal gullui ovdal ii gullon báijo miige nie [...]*
- '[...] then I've heard on the radio and on television and more of your places I hear more Sámi language than before could be heard, before one couldn't hear much anything [...]'

A similar question set about the use of different media (or language-related activities) in various languages was also included in the control group questionnaire (Q47). Here the languages were Norwegian, English and an optional additional language.

In the use of different media platforms in Norwegian, there were only small differences between the North Sámi respondent group and the control group. In Table 29, the media

types which both groups reported using daily are listed. There are small differences in the order of use frequency, but television was clearly the most used media for both groups. The difference with the second most used media, the newspaper, was 11.5 per cent. A clear difference in the use of media in Norwegian between MinLg and CG is that all media in Norwegian is generally used to a lesser degree in MinLg.

The distinction of active and passive media use in this report is that to be counted as active use one has to create contents which are intended to be seen by someone. Passive use of media in Norwegian was more common than active use in both MinLg and CG. Those media platforms which were used in Norwegian by the majority of respondents every day included one active media in the MinLg, which was I write text messages (SMS) (51.6%). In the CG two active media platforms were used by the majority everyday. These were text messages (SMS) (57.7%) and e-mails (51.9%).

MinLg	CG
I watch television (81.3%)	I watch television (86.7%)
I read newspapers (69.8%)	I read newspapers (83.0%)
I use computer software in Norwegian (66.7%)	I listen to the radio (76.2%)
I read/watch/ listen to internet contents (63.4%)	I read/watch/ listen to internet contents (67.0%)
I listen to the radio (63.2%)	I use computer software in Norwegian (65.7%)
I write text messages (SMS) (51.6%)	I listen to music (58.1%)
	I write text messages (SMS) (57.7%)
	I write e-mails (51.9%)

Table 29. Media which were used in Norwegian every day by the majorities of both respondent groups

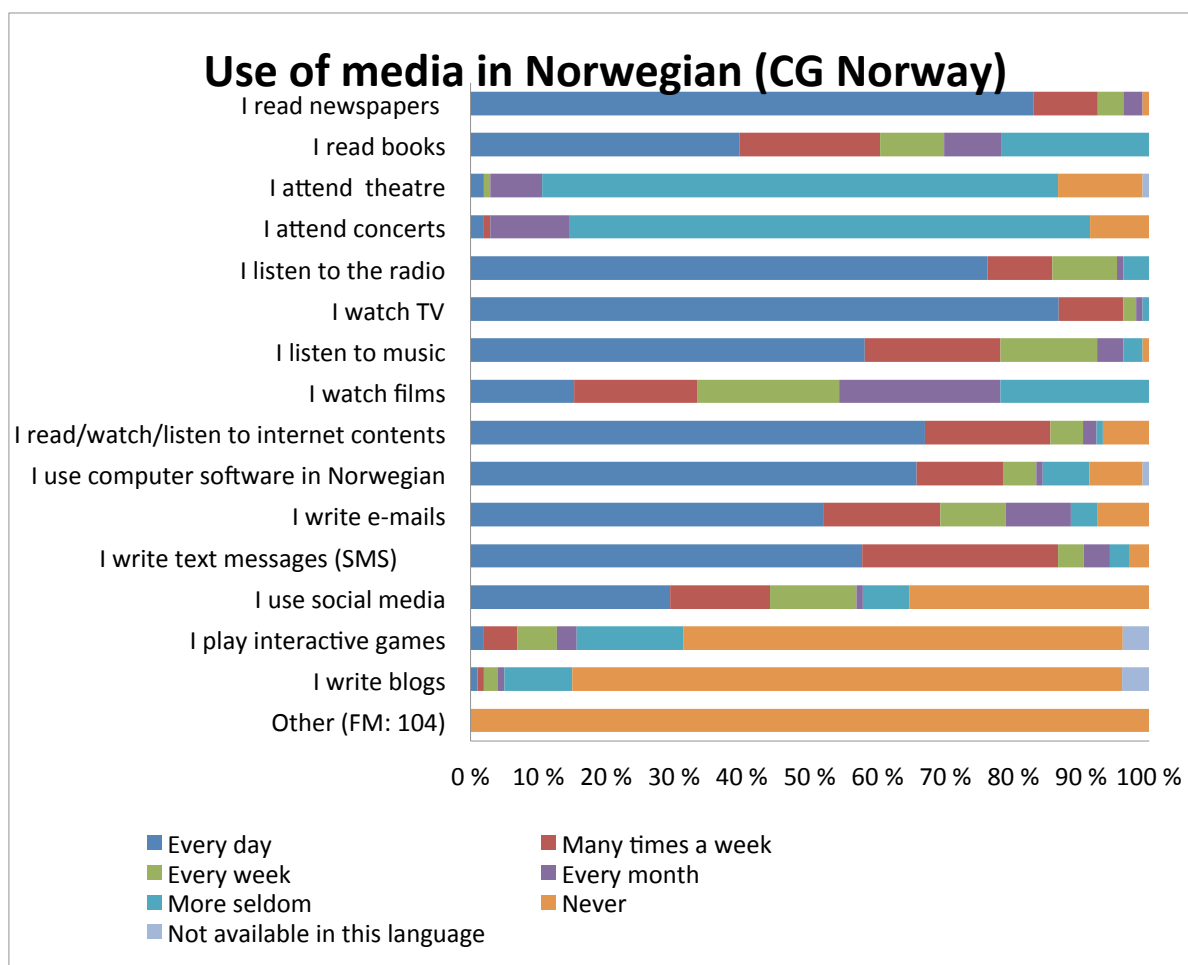


Figure 48. Use of media in Norwegian (CG)

In English-language media use, **four out five of the daily most used media platforms are the same for both MinLg and CG**, as can be seen from Table 30 below. However, the response rate in the question about the use of English was very low in the MinLg, with the numbers of respondents ranging from 37 to 97 (see Figure 47). The media which were not in both groups were I watch films (20.0%) in MinLg, and I write e-mails (14.4%) in CG. English is also used a little more every day in CG than in MinLg. The passive use of media in English is more common than active use. In the top five media uses there was no active media use in the MinLg and only one in the CG, I write e-mails (14.4%).

MinLg	CG
I listen to music (40.9%)	I listen to music (45.5%)
I watch television (24.2%)	I use computer software in English (37.4%)
I watch films (20.0%)	I watch television (36.7%)
I use computer software in English (18.8%)	I read/watch/ listen to internet contents (33.0%)
I read/watch/ listen to internet contents (16.9%)	I write e-mails (14.4%)

Table 30. Five daily most used media in English for MinLg and CG.

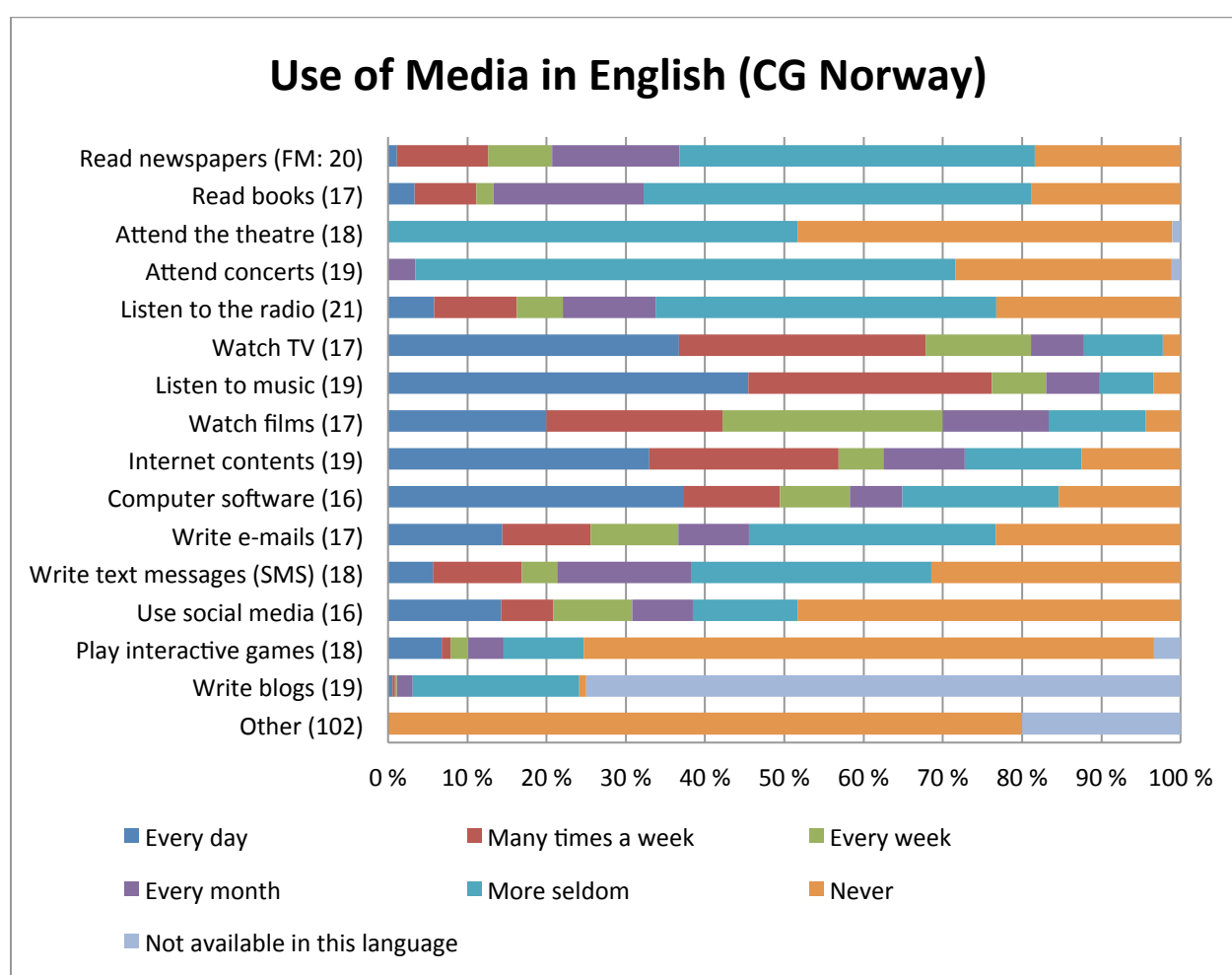


Figure 49. Use of media in English (CG)

The question set 62 (Oulu 71) was followed by a similar question set, Q63 (Oulu 72), in which the respondents were asked to indicate how frequently they use different languages in various cultural activities. As in the preceding question set, the questions were asked about North Sámi, another Sámi language, Norwegian, Kven/Finnish and English, and the same

seven answer options were given: Every day, Many times a week, Every week, Every month, More seldom, Never, Not available in this language. The language-related activities were:

I write letters
I write a diary or notes
I write literary texts (poetry, stories...)
I compose songs of my own
I sing songs
I recite poetry
I participate in theatre groups
Other:

A clear majority of the respondents never uses North Sámi in text production and cultural activities. In all sub-questions except *I sing songs* the clear majority of respondents reported that they never use North Sámi. A clear exception is *I sing songs* for which the number of *never* answers was 36.08% (35/97) which is clearly lower than in other questions. The number of respondents who chose the option every day, 10.31% (10/97), is highest in this question.

Summary: Media

- North Sámi was clearly used more often in traditional media e.g., newspapers and radio than in new media e.g., internet or social media.
- Four out of five of the daily most used media platforms are the same for MinLg and CG.
- Media was not much used in other Sámi languages.
- Media is clearly used more frequently in Norwegian than in North Sámi.
- Media was not consumed much in Kven/Finnish.
- The frequency of the use of media in English differs in different media.
- A clear majority of the respondents reported that they never use North Sámi in text production and cultural products.

4.3.4 Education

Education as a dimension of the EuLaViBar refers to all questions concerning formal and informal education (level of education, language acquisition, the language of instruction, opinions/feelings/attitude towards education, etc.).

4.3.4.1 Language acquisition

Question 8: Where and from whom did you first learn North Sámi?

The majority, 74 out of 94 (78.7%), respondents reported that they had learned North Sámi at home from parents or relatives. In addition 7 out of 94 respondents (7.5%) reported that they had learnt North Sámi both at home and formally. The share of respondents who had learnt North Sámi formally was 12.8% (12/94). Only one respondent had not learnt North Sámi. The frequency of missing answers was 10.

In addition to question 8, the Oulu questionnaire included a similar question (**Question 9**) about another minority language; in the North Sámi questionnaire, this question was about another Sámi language. **Four respondents reported that they had learnt another Sámi language**, specifying the language at issue. Two of these four respondents had learnt the language at university. Two respondents had learnt another Sámi language at home. Another 12 respondents answered this question, but these answers did not specify the other Sámi language. The response rate for this question was low, with 88 non-responses.

Moreover, the Oulu questionnaire had a question (**Question 11**) about where and from whom the respondent had learnt a third language – in the North Sámi questionnaire, this language was Kven/Finnish. Here, as well, the non-response rate was high. Only 29 out of 104 answered this question. Of them 12 had learnt Kven/Finnish at home, six respondents reported having learnt Kven/Finnish formally, while one respondent had learnt Kven/Finnish in both ways. 10 respondents reported that they had not learnt Kven/Finnish at all.

4.3.4.2 Language of education

Question 25 (Oulu 27) asked if the respondent had been taught in one language in all their schools. If this was the case, the respondent was asked to specify the language. More than half of the respondents (52.9%, 54/102) had only been taught in Norwegian throughout their education, while two respondents out of 102 (2.0%) claimed having had North Sámi as the sole teaching medium in their schools, and one respondent (born in Finland) had only studied in Finnish-medium schools. Two respondents did not specify their language of teaching.

Of respondents who answered *No* to Question 25 (Oulu 27), the follow-up **Question 26 (Oulu 28)** asked which language(s) was/were used as the teaching language(s) in other subjects than language classes. In the North Sámi questionnaire the following language options were given: North Sámi, Other Sámi language (the respondent had to specify the language), Norwegian, Kven/Finnish, and Other language (the respondent had to specify the language).

The use of North Sámi as a teaching language

Roughly a quarter of the respondents reported having been taught in North Sámi (alongside other languages) in preschool/kindergarten (22.1%, 23/104), primary school (29.8%, 31/104) or secondary/vocational school (26.9%, 28/104). Note that these numbers do not include the two respondents mentioned above who had only been taught in North Sámi.

The use of another Sámi language as teaching language

A very small group of respondents reported that they had been taught in another Sámi language at some point: in pre-school/kindergarten (one respondent), primary school (two respondents) and secondary/vocational school (one respondent). None of these respondents, however, specified the other Sámi language.

The use of Kven/Finnish as teaching language

None of the respondents reported that Kven/Finnish was used in pre-school/kindergarten or primary school in teaching subjects other than languages. Two respondents reported that Kven/Finnish was used in secondary/vocational school in teaching other subjects than languages. One of them explicitly wrote the word "Finnish" to specify that the answer was not referring to Kven.

The use of Norwegian as teaching language

As stated in the presentation of Question 26 only respondents who had answered No to Question 25 to indicate that they had been taught in more than one language in all schools were asked to answer to Question 26. Those who had all teaching in all schools in Norwegian were not instructed to answer this question. The number of respondents who reported that only Norwegian was used in education in all schools was 54 out 104 (51.9%).

Of those respondents who had been taught in more than one language, 5 out 45 (11.1%) reported that Norwegian was used as the teaching language in pre-school/kindergarten. 35 respondents out of 45 (77.8%) had been taught in Norwegian in primary school, and another 35 also reported having studied in Norwegian in secondary/vocational schools.

The use of other languages as teaching language

One respondent reported that another language was used in pre-school/kindergarten in other subjects than languages. However she did not specify the other language. Two respondents reported that another languages were used in teaching in primary school other subjects than languages. One respondent named English and the other named English and German. Four respondents reported that another language was used in teaching other subjects than languages in secondary/vocational school. Three respondents reported that the language used was English and one respondent reported that the language was Swedish.

4.3.4.3 Sámi languages as a teaching subject

Question 27 (Oulu 29) asked if the respondents had had North Sámi language classes in pre-school, in primary school and in secondary/vocational school. The answering options were Yes and No. If the respondent answered Yes they were also asked to specify how many hours a week North Sámi was taught.

North Sámi was taught at all basic education levels. In pre-school 33.9% (21/62) of respondents had been taught in North Sámi. Four respondents specified the time used for education of North Sámi; the reported time varied from 2 hours to 5 hours a week. In primary school 47.0% (47/100) had North Sámi language classes. 28 respondents specified the time used for North Sámi teaching, which varied from 1 to 15 hours a week. Most often North Sámi is taught in secondary/vocational school, 52.4% (43/82). 27 respondents specified the time used for North Sámi language classes: from 2 to 10 hours. The number of missing answers for pre-school level was 42, and 22 for the secondary/vocational level, which could reflect the fact that respondents had not attended pre-school or secondary/vocational school.

Question 30 of the Oulu questionnaire asked if the respondents had been taught other Sámi languages in pre-school, in primary school and in secondary/vocational school. Respondents were asked to specify the other Sámi language. The answering options were Yes and No. If the respondent answered Yes they were also asked to specify how many hours a week.

Learning other Sámi languages at school is rare. None of the respondents reported that they had been taught in another Sámi language in pre-school. In primary school one pupil had other Sámi language classes three hours a week. Two other respondents reported that they had studied another Sámi language, but the languages were not specified. None of the respondents had any other Sámi language classes in secondary school.

4.3.4.4 Interview results of MinLg about education

The interview results support the survey results in that the majority of the interviewees first learnt North Sámi informally. 25 interviewees out of 28 first learnt North Sámi informally, and out of those 25, almost all (24) had learnt North Sámi at home and with relatives. One interviewee from the surrounding North Sámi speaking community said that although his parents were North Sámi speakers, they did not speak North Sámi with him. Three interviewees had only learned North Sámi formally. One of these three interviewees had another Sámi language as their mother tongue. Eleven interviewees had also studied North Sámi in classes or courses at some stage in life. In the youngest age group 18–29 especially, all the interviewees had received at least some North Sámi language education. In the following, interviewee NO-SME-IIAG1m answered the question about the effectiveness of language education in the school which reveals that he had already had teaching about North Sámi in primary school.

Ex. (38)

NO-SME-II-AG1m: *Mu vásáhus dalle mánáidskuvlla rájes doppe dieđus don it, jurddašan nu olu, ahte mo dát doaibmá dát oahpahus, muhto joatkaskuvlladásis mu mielas gal lei erenomaš heitot. Ee dan dihte go eai lean oahppomateriálat nu buorit.*

‘My experience at then from primary school, there of course you did not think so much, about how teaching works, but at upper secondary school I think it was very poor. Ehm, therefore that there were not so good teaching materials.’

The interviewee NO-SME-II-AG4f talks about her situation in the following lines. In the first quotation she describes how she has first learnt North Sámi at home and then in the second quotation talks about the formal education. This interviewee is good example in that in primary school she did not learn North Sámi at all, but later she studied North Sámi at university level. During her lifetime the use of North Sámi as teaching medium or as a teaching subject has developed dramatically.

Ex. (39)

NO-SME-II-AG4f: *Na go mun lean e- na mun lean dalle mánnán e- vanhemiiguin háleštan davvisámegielain dahje oahppan sis. Dat lea mu giella leamaš mánnávuodá giella, davvisámegiella sihke áhkuid áddjáid beale ja vanhemiid beale.*

‘Well as I have ehm, well I have then as a child spoken North Sámi with parents or learnt from them. It has been my childhood language, North Sámi on both grandmothers’ and grandfathers’ side and parents’ side.’

Ex. (40)

NO-SME-II-AG4f: *Mus ii lean vuođđoskuvllas sámegiella čállin na fáddán oppanassiige dahje oahppoávdnasin ii oppanassiige, muhto go mun bohten joatkaskuvlii de lei ja de dat manai oalle jođánit mun ohppen dan čállima.*

‘At primary school I didn’t have writing in Sámi as a theme at all, or as a subject, but when I came to upper secondary school then it was, and then it went quite fast, I learned that writing.’

Ex. (41)

NO-SME-II-AG4f: *[...] de lean daid studeren sámioahpaheaddjiohpuid ja sámegiela ja girjjálašvuodá [...]*

‘[...] then I’ve studied those Sámi teacher studies, and Sámi language and literature [...]

5 Case-Specific Language Vitality Barometer

The final product of the ELDIA project, the European Language Vitality Barometer (EuLaViBar), will be created on the basis of the case-specific reports and analyses. For this purpose, the vitality of the language at issue in each case study is illustrated with a radar chart. The idea and design of the barometer and the radar chart are the result of continuous discussion and collective effort involving many members of the ELDIA consortium. (The barometer planning was initiated by Jarmo Lainio, the radar chart design was first suggested and sketched by Sia Spiliopoulou Åkermar, and the radar charts in their present form, in particular, the quantification of the questionnaire survey results, are largely based on the data analysis design developed by Anneli Sarhimaa and Eva Kùhhirt.)⁴³

The following radar chart, created by Kari Djerf and Eva Kùhhirt on the basis of the questionnaire survey results, illustrates the vitality of North Sámi in the North Sámi speaking municipalities of the administrative area for the Sámi language in Norway in terms of the four focus areas – Capacity, Opportunity, Desire, and Language Products – and the four dimensions: Language Use, Education, Legislation, and Media (described in more detail in Section III/6 above). Each relevant question of the questionnaire was assigned to one or more focus areas and dimensions and the answers were given a value on the vitality scale from 0 to 4 (cf. Chapter III/6.3).

On the basis of these values, the mean scores as shown in the chart were calculated. The scoring procedure will be explained in detail in the final products of the entire ELDIA project, i.e. the Comparative Report.⁴⁴

The definitions of Focus areas and dimensions used in ELDIA-project have been given in the Chapter 3.6.3 Defining and measuring language vitality. The scaling system of the barometer includes four grades, which descriptions are presented in the following table.

ELDIA Language Maintenance Scale

- 0 **Language maintenance is severely and critically endangered.** The language is "remembered" but not used spontaneously or in active communication. Its use and transmission are not protected or supported institutionally. Children and young people are not encouraged to learn or use the language.
→Urgent and effective revitalisation measures are needed to prevent the complete extinction of the language and to restore its use.

⁴³ The *EuLaViBar Toolkit* which includes an amended version of the ELDIA questionnaire, amended versions of the data analysis and calculation models and instructions how to create a EuLaViBar can be downloaded from the project website www.eldia-project.org or directly from <http://phaidra.univie.ac.at/o:301101>.

⁴⁴ An abridged version of the Comparative Report can be downloaded from the project website www.eldia-project.org or directly from <http://phaidra.univie.ac.at/o:304815>.

- 1 **Language maintenance is acutely endangered.** The language is used in active communication at least in some contexts, but there are serious problems with its use, support and/or transmission, to such an extent that the use of the language can be expected to cease completely in the foreseeable future.
→ **Immediate** effective measures to support and promote the language in its maintenance and revitalisation are needed.
- 2 **Language maintenance is threatened.** Language use and transmission are diminishing or seem to be ceasing at least in some contexts or with some speaker groups. If this trend continues, the use of the language may cease completely in the more distant future.
→ Effective measures to support and encourage the use and transmission of the language must be taken.
- 3 **Language maintenance is achieved to some extent.** The language is supported institutionally and used in various contexts and functions (also beyond its ultimate core area such as the family sphere). It is often transmitted to the next generation, and many of its speakers seem to be able and willing to develop sustainable patterns of multilingualism.
→ The measures to support language maintenance appear to have been successful and must be upheld and continued.
- 4 **The language is maintained at the moment.** The language is used and promoted in a wide range of contexts. The language does not appear to be threatened: nothing indicates that (significant amounts of) speakers would give up using the language and transmitting it to the next generation, as long as its social and institutional support remains at the present level.
→ The language needs to be monitored and supported in a long-term perspective.

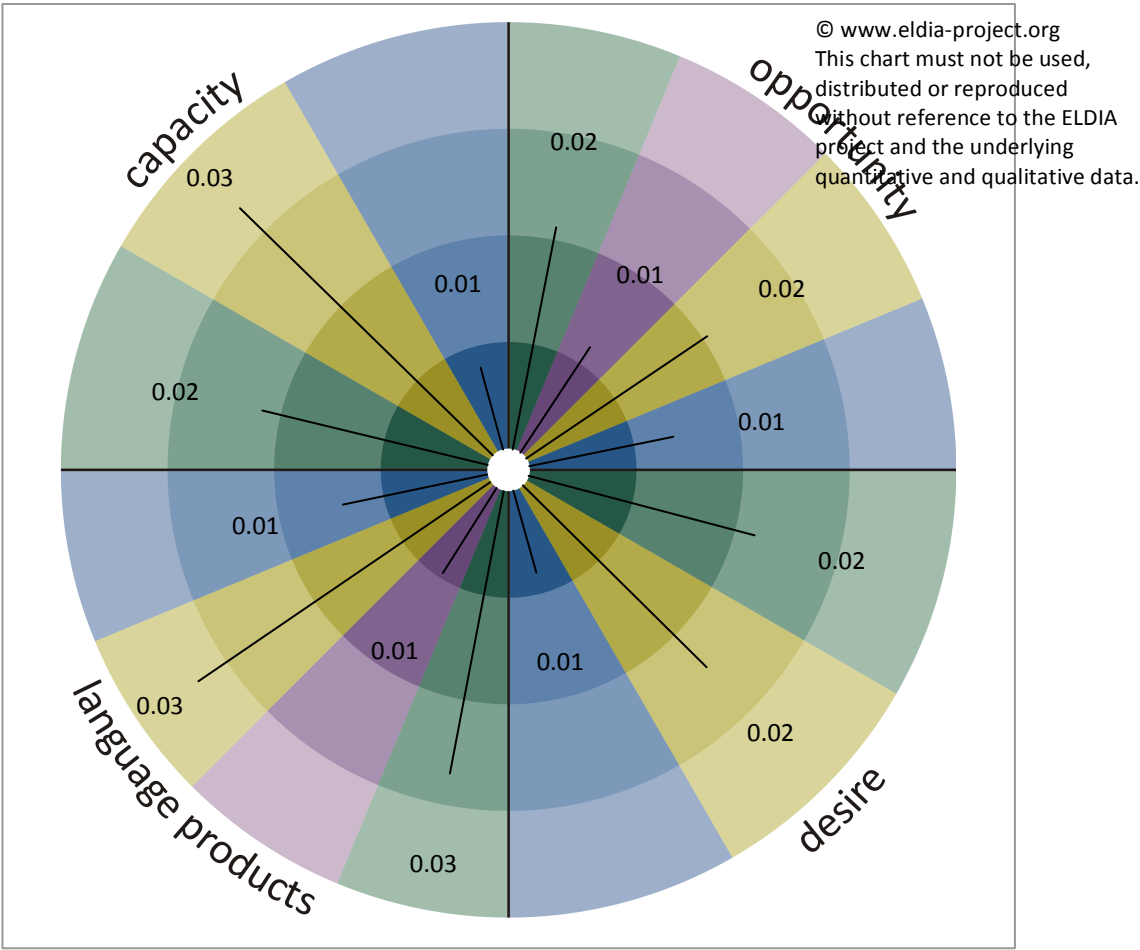
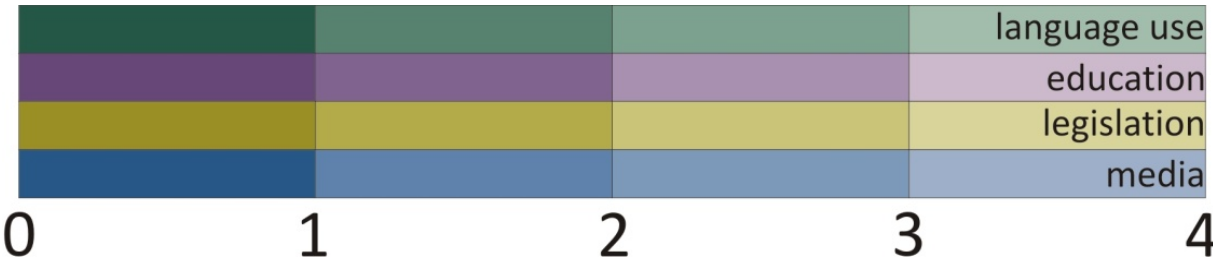


Figure 50. Case-specific barometer results of the North Sámi for the administrative area for the Sámi language in Norway

Legend for the colour codes:



5.1 Capacity

The overall EuLaViBar score for the focus area Capacity is 2.02, which is the second highest EuLaViBar score after the focus area Desire. The EuLaViBar score for Capacity can be considered quite low and according to the EuLaViBar scaling, language maintenance is threatened. However the differences between the EuLaViBar scores for the dimensions Language use and interaction, and Legislation and media, which were used in the calculation of Capacity, are considerable. The EuLaViBar score for the dimension Legislation is as high as

3.32 whilst the mean EuLaViBar score of Media is 0.80 and the EuLaViBar score for Language use and interaction is 2.18.

Language use and interaction. The EuLaViBar score for the dimension Language use and interaction was 2.18, which indicates that Language maintenance is threatened. This score was calculated on the basis of questions about mother tongue Q7, cross-generational language use Q10 (Oulu 12), Q11 (Oulu 13), Q15-18 (Oulu 17-20), Q21 (Oulu 23), intra-generational use Q14 (Oulu 16), Q19 (Oulu 21), Q20 (Oulu 22), self-reported competence Q28A-Q31A (Oulu 31A-34A), domain specific language Q32A (Oulu 35A), Q59 (Oulu 67), use and support/prohibition of language use Q34-Q36 (Oulu 37-40). Due the very low response rate only tendencies can be seen from the results. The majority of the respondents named North Sámi as their mother tongue and the majority replied that they use North Sámi in cross-generational and intra-generational language use. North Sámi was most often reported to be used in informal domains e.g., home, with relatives etc. and the majority of the respondents found it difficult to use North Sámi in most situations of life. The results of the self-reported language competence show that the reading and especially writing skills of North Sámi are not as good as the skills in Norwegian. In the study *Samisk språkundersøkelse 2012* (Solstad et al. 2012: 133) the share of those who could not read nor write North Sámi was also found to be considerable. The majority of parents supported MinLg respondents in using both North Sámi and Norwegian and the majority also tried to make their children to learn and use North Sámi.

Legislation. Legislation has quite a high EuLaViBar score of 3.32, which indicates that Language maintenance is achieved to some extent. Legal texts exist in North Sámi, because The Sámi Act (*Sameloven*) requires that all the acts (statutes and regulations) of particular interest to all or parts of the Sámi population have to be translated into Sámi (*Sameloven*). In practice acts are translated into North Sámi, although the Sámi Act only speaks of Sámi, which could be interpreted as referring to all Sámi languages spoken in Norway.

However, there is a disparity between the high mean score and the distribution of the actual answers. The calculation of EuLaViBar score of Legislation was based on one question, Q47: Is such legislation available in North Sámi? Although 52.5% (52/99) of the respondents do not know whether legal texts exist in North Sámi, the mean score was still as high as 3.32 due to the structure of the scaling system.

Media. The EuLaViBar score for Media is 0.80, which is very low, and according to the EuLaViBar scaling language maintenance is severely and critically endangered. The EuLaViBar score was calculated from the results of Questions 62A and 63A (Oulu 71A and 72A), which asked about media consumption and active text production in North Sámi. North Sámi was used clearly more often in traditional media e.g., newspapers and radio than in new media e.g., internet or social media. There is a natural explanation for the higher values of the use of radio, television and newspaper in North Sámi. The Norwegian Broadcasting Company has a special division, NRK Sápmi, which produces television and radio programmes in the Sámi language, mainly North Sámi, on a daily basis. NRK Sápmi also produces internet content.

The use of a newspaper in North Sámi is also possible, because the newspaper Ávvir is published in North Sámi five times a week. Partly, the low scores reflect actual problems in North Sámi speakers' capacity to use media, especially media platforms which require reading and writing skills. However, as the question sets at issue also included questions about active and creative language use (for instance, reciting poetry or composing songs) which many speakers do not practice in any language at all, the EuLaViBar scaling system does not necessarily give an accurate picture of North Sámi speakers' media capacities.

5.2 Opportunity

The overall EuLaViBar score for the focus area Opportunity is 1.85, which in ELDIA language maintenance scale indicates that language maintenance is acutely endangered. However, the EuLaViBar score is quite close to the border with EuLaViBar score 2 (Language maintenance is threatened), which indicates that language use and transmission are diminishing or seem to be ceasing in at least some contexts or with some speaker groups.

Language use and interaction. The EuLaViBar score for the dimension Language use and interaction for Opportunity was 2.12, which is lower than for the focus area Capacity. The score was calculated on the basis of questions about support/prohibition of language use in Q22-Q24 (Oulu 24-26), language maintenance in Q55, Q56, Q58, Q60 (Oulu 64, 66, 68) and domain specific language use in Q59 and Q61 (Oulu 67 and 69).

The score is brought down especially by the results from the questions about support/prohibition of language. Although a slight majority of the respondents reported that they had in their childhood not experienced attempts to prevent parents using North Sámi with children, there was a considerable share 42.2% (35/83) of respondents who had these experiences. Language maintenance is seen as important and a clear majority of respondents are aware that North Sámi is cultivated and that there have been attempts to save North Sámi. These results are in line with the actual situation. There are many projects, activities and institutions, e.g., language centres, which promote and try to save the use of North Sámi. Although the majority of the respondents found it difficult to use North Sámi in most situations of life it was reported that North Sámi could be used in a wide variety of domains, particularly in radio, printed media, television, and education.

Education. The EuLaViBar score dimension for Education is quite low, 1.19, indicating that language maintenance is acutely endangered. This score was calculated on the basis of questions about language acquisition in Q8 and Q9 (Oulu 8 and 10), language of instruction in Q25 and Q26 (Oulu 27 and 28) and mother tongue in Q7. The clear majority, 78.7% of the respondents had learned North Sámi at home from parents or relatives. However, the scaling system only gave the best scores if the language was learnt in formal education as well, and because of the lack of formal language teaching the score was not as high as could be expected. Questions about the language of instruction also have low values. Even today it

is not possible to obtain instruction in North Sámi in all subjects in all schools in the administrative area for the Sámi language.

Legislation. The EuLaViBar score for the dimension Legislation for Opportunity is 2.05, which is clearly lower than for Capacity. This score was based on questions about the support/prohibition of language use in Q44-46 (Oulu 50-52), 50 (56) and 51 (57), existence of legal texts in Q47 (Oulu 53) and legislation regarding education in Q48 and 49 (Oulu 54 and 55). The reason for the lower value for the Legislation dimension in the focus area Opportunity are the low values in the questions about support/prohibition of language use and legislation regarding education. The contradiction to the actual situation is interesting, because legislation supports the use of North Sámi in school and in the administrative area for the Sámi language.

Dimension Media. The EuLaViBar score for the dimension Media is 1.38 which is somewhat higher than for Capacity. The reason for the higher value is that Q63A, including statements about the rarer text production and cultural products, was not included in the calculation. The Dimension Media for the focus area Opportunity had only one variable, media use and consumption. As stated earlier, there are opportunities available to use both older and new media forms in North Sámi. Media which include active interaction between individuals are problematic, because successful use of that media requires that the communication partner also have the capacity in North Sámi. The clear tendency in the consumption of different media in North Sámi is that traditional media, e.g., radio, television and newspapers, are used more frequently than new media, e.g., internet content, writing e-mails, writing blogs, writing text messages.

5.3 Desire

Desire refers to the wish to use a given language and the readiness to do so. The overall EuLaViBar score of focus area Desire is 2.12, which is the highest overall EuLaViBar score among the focus areas. This indicates that respondents have a desire to use North Sámi although they not necessarily have the capacity to do so. However, the score also indicates that language maintenance is threatened. As in the focus area Capacity there are considerable differences between the results of different dimensions, which are: use and interaction, education, legislation and media.

Language use and interaction. The EuLaViBar score for the dimension of Language use and interaction was 2.18, which is almost the same as for the focus areas Capacity and Opportunity. This score was based on questions about the mother tongue in Q7, cross-generational language use and intra-generational use relatives in Q10, Q11, Q14-Q21 (Oulu 12, 13, 16-23), self-reported competence in Q28A-Q31A (Oulu 31A-34A), domain specific language in Q32, Q39, Q59 and Q61 (Oulu 35A, 43, 67, 69), and use and support/prohibition of language use in Q34-Q36 (Oulu 37-40). The questions about community members' attitudes towards their own language and its speakers lower the grade. Respondents found

these questions difficult and therefore the share of *Do not know* answers was high. In general results indicate that respondents have a desire to use North Sámi.

Legislation. The EuLaViBar score for the dimension Legislation was 2.42, calculated from the questions 44 and 45 (Oulu 50 and 51) which asked about the support and prohibition of legislation to use of North Sámi. As stated earlier, the legislation supports the use of Sámi language including North Sámi in the administrative area for the Sámi language, but only 47.5% of respondents think so. In addition almost half the respondents, 49.5%, think that legislation does not prevent the use of North Sámi.

Media. The EuLaViBar score for the dimension Media is very low at 0.80, which indicates that Language maintenance is severely and critically endangered. The EuLaViBar score was calculated from the results of questions 62A and 63A (Oulu 71A and 72A), which asked about media consumption and active text production in North Sámi. The problem with the EuLaViBar score has already been explained for the focus area Capacity. The clear tendency in the consumption of different media in North Sámi is that traditional media, e.g., radio, television and newspapers are used more frequently than new media, e.g., internet content, writing e-mails, writing blogs, writing text messages. A clear majority of respondents reported that they never use North Sámi in text production and cultural products. As stated earlier respondents reported their writing and reading skills in North Sámi to be considerable lower than in Norwegian.

5.4 Language products

Language Products refer to the existence of products and services in and through a given language or the demand for and wish for such products and services. The overall EuLaViBar score for the focus area Language products is 1.58, which has been calculated from dimensions Language use and Interaction, Education, Legislation and Media. The EuLaViBar score is quite low and indicates that Language maintenance is acutely endangered. However the differences between the EuLaViBar scores for different dimensions are large, with the dimension-specific scores ranging from 3.32 for Legislation to 0.94 for Education.

Language use and interaction. The EuLaViBar score for the dimension Language use and interaction for Language products was 2.70, which is higher than any other focus areas. Questions Q39 (Oulu 43) asked about the demand for North Sámi in different domains, while the Q61 (Oulu 69) asked if North Sámi was used in different public domains. The result reflects the demand for use of North Sámi in different domains but also that North Sámi is already used in many domains. Respondents clearly stated that North Sámi should be used in different public spheres. In 6 out of 7 statements a clear majority totally agreed with the statement that North Sámi should be used. A majority of the respondents reported that North Sámi is used in 11 out of 15 domains (see Annex 1 Q69). However the situation is different in different parts of the Sámi administrative area. This was also stated in the interviews.

Education. The EuLaViBar score for the dimension Education for Language products was 0.94 which is lower than for the focus area Opportunity. Questions used in calculating the EuLaViBar grading for Education were Q25 (Oulu 27) and Q26 (Oulu 28) concerning the language(s) of school instruction and Q27 (Oulu 29) concerning education in North Sámi at the different school levels. The EuLaViBar score is very low and it reflects the earlier weak situation of North Sámi in the school system. In 1967 teaching of North Sámi language basics began in three schools. There was teaching about North Sámi before 1967, but there is no detailed information about the quantity of teaching. Gradually teaching about North Sámi increased and in 1999 all the primary school pupils living inside administrative area for the Sámi language gained the right to have teaching in the Sámi language and to have instruction in Sámi. All Sámi pupils in upper secondary school have the right to be taught in Sámi. However, in this survey the improvement does not show, because the youngest age group of the survey was 18-29.

Legislation. The EuLaViBar score for the dimension of Legislation for Language products was 3.32, which is high. The question which was used in calculating the EuLaViBar grading for Legislation was Q47 (Oulu 53) which asked about the existence of legal texts in MinLG. As stated earlier, legislation laws which relate to Sámi have been translated. There is also demand for legislation in North Sámi, because trials can be processed in North Sámi. A very important step was the establishment of the Sis-Finnmárkku diggegoddi (Inner Finnmark district court) in 2004. However, the calculation of the Legislation dimension suffers from the same problems that were discussed for this dimension under Capacity.

Dimension Media. The EuLaViBar score for the Media dimension was 1.38 which is somewhat higher than for Capacity. The reason for this higher value is that Q63A, including statements about the rarer text production and cultural products, was not included in the calculation. The Media dimension for the focus area Opportunity had only one variable, media use and consumption. There is both supply and demand for media in North Sámi. The clear tendency in the consumption of different media in North Sámi is that traditional media, e.g., radio, television and newspapers are used more frequently than new media, e.g., internet contents, writing e-mails, writing blogs, writing text messages. Reasons for the bigger demand for traditional media may be that over half the respondents were older than 50. Secondly, as mentioned earlier, the writing and reading skills of North Sámi are clearly not as good as skills in Norwegian.

5.5 The vitality of MinLg

According to the results of the EuLaViBar scores, the position of North Sámi is not secured in the administrative area for the Sámi language. The grading of the focus areas Opportunity (mean 1.85) and Language products (mean 1.58) are under 2.0, which in EuLaViBar scores indicates that signs and criteria exist that the language is severely threatened. The grading of Desire (mean 2.12) and Capacity (mean 2.02) indicate that signs and criteria show that language shift is clearly ongoing or advanced. The results can be interpreted so that the North

Sámi speakers in the administrative area for the Sámi language have greater desire and capacity to use language, than they have opportunities and language products to use language. However, the situation was not consistent in the level of dimensions. Media had the lowest grade, 0.80 in the focus Capacity and Desire, while Legislation had a grade of 3.32 in the focus areas Capacity and Language products.

Evaluation of the EuLaViBar results

The results of the EuLaViBar should be treated with caution. The response rate was very low and therefore only tendencies can be detected. It should be also noted that because the research was conducted in the administrative area for the Sámi language only, the barometer describes the situation of North Sámi in the administrative area for the Sámi language in some degree, but not in other parts of Norway – where a substantial number of Sámi live today. Most probably the EuLaViBar grades would have been lower for all focus areas if the research area had included areas outside the administrative area for the Sámi language. The situation of North Sámi outside the administrative area for the Sámi language is entirely different, because, for example, laws do not guarantee the same rights to North Sámi speakers as they do inside the administrative area for the Sámi language. Regional differences inside the administrative area for the Sámi language are also considerable. For example the situation in the coastal municipality of Gáivuotna is not as good as that of the inland municipality of Guovdageaidnu. However, differences between different regions are not reflected in the EuLaViBar scores.

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The ELDIA consortium stresses that the language vitality barometer must never be used to conclude that some language is not “worth” institutional and/or financial support. The barometer cannot and should not be used for predicting the fate of an individual language.

The barometer helps policy-makers and stakeholders in identifying conditions that threaten the maintenance of a given language, those that promote its maintenance, and those that need to be improved in order to support the maintenance of language diversity. With the help of the barometer, special support can be directed to areas indicated by low vitality scores. The barometer should never be used alone, without the background knowledge presented in this study.

6 6. Conclusions

- North Sámi is an indigenous language spoken traditionally in the northern parts of Norway, Sweden and Finland, but due to migration North Sámi also is spoken now outside the traditional speaking area.
- The estimated number of North Sámi speakers in Norway is 10,000 to 20,000. The estimated number of North Sámi speakers in Finland is 2000 and 5000 in Sweden. So the total number of North Sámi speakers is estimated to be around 27,000.
- The majority, 66.4% (69/104), of the respondents named North Sámi as their mother tongue.
- The majority, 78.7% (74/94), of the respondents had learned North Sámi at home from parents or relatives.
- A clear majority of the respondents had the capacity to use North Sámi with grandparents and parents.
- A clear majority of the respondents had the capacity to use North Sámi with persons that belong to the same generation as the respondents.
- Oral skills in North Sámi are higher than written skills.
- North Sámi is used more in informal domains than formal domains.
- Although the teaching of North Sámi has developed dramatically in the last few decades, a major part of the North Sámi speakers still has no formal education in their mother tongue. Only 20–30% of the respondents had had North Sámi as a teaching language at some stage of their education. Somewhat more, 33–52% of the respondents had learnt North Sámi at school as a subject at some stage.
- North Sámi is used clearly more often in traditional media e.g., newspapers and radio than in new media e.g., internet or social media.

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Annex 1: Policy recommendations

One of the clearest results of the study was that respondents were not aware that legislation supports the use of North Sámi. Only 47.5% (48/101) of the respondents thought that the legislation supports the use of North Sámi. It would therefore be important to inform speakers of Sámi on the rights which the laws guarantee for Sámi speakers in the administrative area for the Sámi language. In addition it is important to provide all the speakers of North Sámi with the same services and opportunities to use North Sámi inside the administrative area for the Sámi language, and to reduce the regional differences.

The share of respondents who have had instruction in North Sámi was low. It would be very important to ensure that it was possible to have instruction in North Sámi through the entire education system from kindergartens/pre-schools to upper secondary schools.

EuLaViBar grades for the administrative area for the Sámi language were low, which indicates that the situation of North Sámi speakers outside the administrative area for the Sámi language is most probably even more difficult. It would therefore be important in the future to pay more attention to North Sámi and Sámi speakers in general living outside the administrative area for the Sámi language. It is also important to try to even the differences inside the administrative area for the Sámi language.

Annex 2: MinLg and CG questionnaires for North Sámi

The following English-language master questionnaires were translated into North Sámi (the MinLg questionnaire) by Pentti Pieski and into Norwegian (both questionnaires) by Hanne Utvik.

In all ELDIA case studies basically the same questionnaires were used, translated from the English- or Finnish-language master versions into the minority and majority languages at issue. As explained in Chapter 3.2, the planning of the questionnaires suffered from numerous workflow problems and extreme time pressure, so that the final questionnaires still included many problematic and ambiguous formulations and the questionnaire as a whole was lengthy and unwieldy. For the EuLaViBar Toolkit, which is published at <http://phaidra.univie.ac.at/o:301101>, an amended version of the original questionnaire was developed.

For the ELDIA case studies of the multilingual Polar Cap area (North Sámi, Meänkieli, Kven), all conducted by the ELDIA team of the University of Oulu, a slightly modified version of the questionnaire was created; those parts which differ from the general ELDIA questionnaire are highlighted in yellow. From Question 8 onwards, the numbering of the Oulu questionnaire differs from the numbering of the general ELDIA questionnaire.

“Language X” denotes the minority language at issue (for this study: North Sámi), “language Y” is the majority language (here: Norwegian). The “Polar Caps” questionnaire also included questions on “language Z” (here: Kven/Finnish) and “language X2” (here: some other Sámi language (other than North Sámi), specified by the respondent).

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A. BAKGRUNNSINFORMASJON

1 Jeg er:

☐

Mann

9

Kvinne

2 Kryss av for din alder:

☐

18–29 år

☐

30–49 år

☐

50–64 år

☐

65 + år

3 Min husstand består av:

☐

Bor alene

☐

Mitt (mine) barn og jeg

☐

Min ektefelle/samboer og jeg

☐

Min ektefelle/samboer, barn og jeg

☐

Min forelder (mine foreldre) og jeg

☐

Annen situasjon, vær vennlig å spesifisere: _____

4 Jeg ble født i:

Land: _____ By/kommune og bygd/bydel: _____

Jeg bor nå i/har nå bodd i (by/kommune og bygd/bydel): _____,

siden (hvor mange år)

Hvis du har bodd andre steder i minst 6 måneder, vær vennlig å spesifisere på hvilke steder:

5 Kryss av for ditt høyeste utdanningsnivå:

- ☐ Ingen formell utdanning
- ☐ Grunnutdanning: folke- eller grunnskole: _____ år (hvor mange år)
- ☐ Yrkes- / videregående utdanning (gymnas / vgs, yrkesskole): _____ år (hvor mange år)
- ☐ Høyere yrkes- eller akademisk utdanning: _____ år. Grad/tittel/eksamen: _____

6 A) Hva er ditt yrke? _____

B) Hva beskriver best din yrkesmessige situasjon i dag?

- ☐ Jeg arbeider eller studerer utenfor hjemmet
- ☐ Jeg arbeider hjemme (f eks som husmor eller bonde)
- ☐ Jeg er pensjonert
- ☐ Jeg ser etter arbeid eller er arbeidsledig
- ☐ Annen situasjon, vær vennlig å spesifisere: _____

C) For dem som arbeider lenger borte enn 50 km fra sitt hjem: Jeg pendler mellom mitt hjem og min arbeidsplass

- ☐ daglig
- ☐ ukentlig
- ☐ månedlig
- ☐ annet, vær vennlig å spesifisere: _____

B. BAKGRUNNSINFORMASJON OM SPRÅKBRUK

7 Hva er ditt/dine morsmål (det/de språk du lærte først)?

8 Hvor og av hvem lærte du først nordsamisk?

9 Dersom du i tillegg til nordsamisk behersker et annet samisk språk, når og hvem var det du først lærte dette språket av? Hva kaller du dette språket?

10 Hvor og av hvem lærte du først norsk?

11 Hvor og av hvem lærte du først kvensk/finsk?

Dine besteforeldre (dersom de er eller har vært i live i din levetid):

12 Hvilket (hvilke) språk brukte/bruker dine besteforeldre på din mors side med deg?

13 Hvilket (hvilke) språk brukte/bruker dine besteforeldre på din fars side med deg?

Bakgrunnsinformasjon om dine foreldre

14 Kryss av for det høyeste utdanningsnivået din far har:

- ☐ Ingen formell utdanning
- ☐ Grunnutdanning: folke- eller grunnskole _____ år (hvor mange år)
- ☐ Yrkes- / videregående utdanning (gymnas/vgs, yrkesskole): _____ år (hvor mange år)
- ☐ Høyere yrkes- eller akademisk utdanning:
_____ år. Grad/tittel/eksamen: _____
- ☐ Jeg vet ikke

15 Kryss av for det høyeste utdanningsnivået din mor har:

- ☐ Ingen formell utdanning
- ☐ Grunnutdanning: folke- eller grunnskole _____ år (hvor mange år)
- ☐ Yrkes- / videregående utdanning (gymnas/vgs, yrkesskole): _____ år (hvor mange år)
- ☐ Høyere yrkes- eller akademisk utdanning:
_____ år. Grad/tittel/eksamen: _____
- ☐ Jeg vet ikke

Dine foreldres språkbruk:

Dersom det ikke er anvendbart, f eks en forelder har ikke levd eller vært til stede i din familie, vær vennlig å krysse av for "ikke anvendbart":

16 Hvilket/hvilke språk snakker/snakket dine foreldre med hverandre?

- ☐ Ikke anvendbart
- ☐ vær vennlig å spesifisere:

Far til mor? _____

Mor til far? _____

17 Hvilket/Hvilke språk brukte din mor med deg i barndommen?

- ☐ Ikke anvendbart
- ☐ Anvendbart, vær vennlig å spesifisere hvilket/hvilke språk og ved hva slags anledninger (dersom mer enn ett språk):

18 Hvilket/Hvilke språk bruker din mor med deg nå?

- ☐ Ikke anvendbart
- ☐ Anvendbart, vær vennlig å spesifisere hvilket/hvilke språk og ved hva slags anledninger (dersom mer enn ett språk):

19 Hvilket/Hvilke språk brukte din far med deg i barndommen?

- ☐ Ikke anvendbart
- ☐ Anvendbart, vær vennlig å spesifisere hvilket/hvilke språk og ved hva slags anledninger (dersom mer enn ett språk):

20 Hvilket/Hvilke språk bruker din far med deg nå?

- ☐ Ikke anvendbart
- ☐ Anvendbart, vær vennlig å spesifisere hvilket/hvilke språk og ved hva slags anledninger (dersom mer enn ett språk):

Språkbruk med dine søsken (inkludert stesøsken):

Dersom du ikke har hatt noen søsken, vær vennlig å gå til spørsmål **22**.

21 Hvilket/Hvilke språk brukte du / bruker du oftest med dine søsken?

a. som er eldre enn deg:

i barndommen _____

nå _____

b. som er yngre enn deg:

i barndommen _____

nå _____

Språkbruk med din ektefelle/samboer:

Dersom du ikke har ektefelle/samboer, vær vennlig å gå til spørsmål **23**.

22 Hvilket/Hvilke språk bruker du med din ektefelle/samboer?

Hvis du bruker mer enn ett språk, spesifiser i hvilke situasjoner de forskjellige språkene blir brukt:

Språkbruk med dine barn:

Dersom du ikke har barn, vær vennlig å gå til spørsmål 24.

23 Hvilket/Hvilke språk snakker du med dine barn?

☐ Jeg har _____ barn.

Spesifiser hvilke språk du bruker med det eldste og det yngste barnet:

a. med ditt eldste barn: _____

b. med ditt yngste barn: _____

Oppfostring og synspunkter på språk for små barn

24 Fantes det forsøk på å hindre noen i å bruke nordsamisk med barn den gang du var barn?

☐ Vet ikke ☐ Nei ☐ Ja

Dersom du svarte "Nei" eller "Vet ikke", vær vennlig å gå til spørsmål 26.

25 Dersom "ja", ble det gitt uttrykk for dette (Vennligst merk at det er mulig å krysse av for flere punkt):

☐ Hjemme (spesifiser hvordan) _____

☐ På skolen (spesifiser hvordan) _____

☐ Andre steder, av hvem og hvordan? _____

26 Blir det gitt uttrykk for lignende synspunkter i dag om hvorvidt man ikke bør/burde bruke nordsamisk med barn?

☐ Vet ikke ☐ Nei ☐ Ja. Vær vennlig å spesifiser hvem som gir uttrykk for dette og hvordan:

Språkbruk i skolen

Hvilke språk blir brukt/ble brukt som undervisningsspråk når du går/da du gikk på skolen?

Merk: dette gjelder IKKE språktimer, men det/de språk som lærerne bruker/brukte i andre fag.

27 Jeg er bare blitt undervist på ett språk på alle de skoler jeg har gått på

- ☐ Ja, spesifiser hvilket språk: _____
og gå til spørsmål **29**.
- ☐ Nei (Fortsett til neste spørsmål)

28 Det/de språk som ble brukt som undervisningsspråk i andre fag enn språkfag:

	Nordsamisk	<u> </u> samisk	Norsk	Kvensk/ finsk	Andre språk: _____
I førskolen (barnehagen)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
I grunnskolen (folkeskolen)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
I gymnas/videre-gående /yrkesskole	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

29 Fikk du undervisning i nordsamisk på skolen?

I førskolen (barnehagen):	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t
I grunnskolen (folkeskolen):	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t
I gymnas/videre-gående/yrkesskole:	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t

30 Fikk du undervisning i _____ samisk på skolen?

I førskolen (barnehagen):	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t
I grunnskolen (folkeskolen):	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t
I gymnas/videre-gående/yrkesskole:	<input type="checkbox"/> Nei	<input type="checkbox"/> Ja , hvor mange timer per uke?	_____ t

C. SPRÅKKOMPETANSE

Vær vennlig å krysse av for hvilke språk du behersker i tale og skrift. Sett kryss i de rutene du følger passer for hvert enkelt språk og kompetansetype.

31 Jeg forstår følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke
Nordsamisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ samisk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

32 Jeg snakker følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke
Nordsamisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ samisk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33 Jeg leser følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke
Nordsamisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ samisk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

34 Jeg skriver følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke
Nordsamisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ samisk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. SPRÅKBRUK

35 Kryss av for i hvilken grad du bruker dine språk på de følgende domenene/situasjonene. Vær vennlig å krysse av de som er anvendbare:

A. Nordsamisk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

B. _____ samisk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

C. Norsk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

D. Kvensk/finsk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

Dersom du aldri bruker andre språk, vær vennlig å gå til spørsmål 36.

E. Engelsk/Språk: _____

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

F. Språk: _____

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektinger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arrangementer i samfunnet*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, hvis relevant**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Med "arrangementer i samfunnet" mener vi hendelser i ditt lokalsamfunn, slik som klubbkvelder eller kulturelle festivaler i din kommune/ bygd/by/bydel..

** Du kan føye til andre språkbrukssituasjoner etter eget valg.

E. INNSTILLING TIL SPRÅK OG ØNSKE OM Å BRUKE SPRÅK

Å blande språk

36 Hva synes du om de følgende påstandene om å blande språk? Kryss av for den boksen som tilsvarer din egen oppfatning.

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det å blande språk er utbredt blant dem som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bare folk med lite utdanning blander nordsamisk med andre språk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Unge folk blander ofte nordsamisk med andre språk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eldre folk snakker nordsamisk feilfritt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det å blande språk viser høy kompetanse i forskjellige språk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er akseptabelt å blande språk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Støtte til nordsamisk og norsk

37 Prøvde foreldrene dine å støtte deg i å bruke nordsamisk?

☐ Nei ☐ Ja

Kommentarer:

38 Prøvde foreldrene dine å støtte deg i å bruke norsk?

☐ Nei ☐ Ja

Kommentarer:

39 Prøvde foreldrene dine å støtte deg i å bruke noen andre språk?

☐ Nei ☐ Ja

Kommentarer:

40 Dersom du har egne barn, prøver du å få dem til å lære og til å bruke nordsamisk?

- ☐ Jeg har ikke barn, gå til spørsmål **41**.
- ☐ Jeg har barn, vær vennlig å fortelle hvorvidt du prøver å få dem til å lære og til å bruke nordsamisk:
- ☐ Nei, det prøver jeg ikke å gjøre
- ☐ Ja, det prøver jeg å gjøre (spesifiser hvordan):
-
-

Påstander om bruk av nordsamisk med forskjellige kategorier av folk

41 Det er vanlig at folk i en bestemt alder eller med et bestemt kjønn foretrekker å bruke et visst språk heller enn et annet. Kryss av for i hvilken grad du er enig i de følgende påstandene:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det er forventet at unge gutter bruker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er forventet at unge jenter bruker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er forventet at voksne menn bruker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er forventet at voksne kvinner bruker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42 Her er noen påstander om folk som snakker nordsamisk. Kryss av for i hvor stor grad du er enig i hver enkelt påstand:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det er lett å bli venner med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å bli kjent med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å gifte seg med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å arbeide sammen med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å tilbringe sin fritid sammen med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bruk av nordsamisk

43 Hva mener du om bruken av nordsamisk i landet du bor i innen den offentlige sfære? Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Nordsamisk bør/burde brukes på TV.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes på politistasjonen.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes på Stortinget.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes på sykehus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes i retten.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes på Internett.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk bør/burde brukes i utdanningssystemet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Fremtiden for forskjellige språk

44 Hva mener du om hvordan viktigheten av følgende språk kommer til å endres i de neste ti årene? Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Nordsamisk vil bli brukt i større utstrekning i det neste tiåret.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ samisk vil bli brukt i større utstrekning i det neste tiåret.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Norsk vil bli brukt i større utstrekning i det neste tiåret.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk vil bli brukt i større utstrekning i det neste tiåret.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelsk vil bli brukt i større utstrekning i det neste tiåret.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk vil bli brukt i større utstrekning i det neste tiåret.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Språk _____ vil bli brukt i større utstrekning i det neste tiåret.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Karakteristikk ved språk

Prøv i det følgende å beskrive hva du mener eller føler om hvert enkelt språk ved hjelp av ordparene som er gitt nedenfor. Merk av svarene dine på skalaen 1–5, for eksempel:

	1	2	3	4	5	
vakker	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	stygg

45 Nordsamisk høres/lyder:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt/sterkt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
slemt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	snilt
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
utdannet/usivilisert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	utdannet/sivilisert
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

46 samisk høres/lyder:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt/sterkt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
slemt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	snilt
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
utdannet/usivilisert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	utdannet/sivilisert
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

47 Norsk høres/lyder:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt/sterkt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
slemt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	snilt
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
uutdannet/usivilisert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	utdannet/sivilisert
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

48 Kvensk/finsk høres/lyder:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt/sterkt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
slemt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	snilt
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
uutdannet/usivilisert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	utdannet/sivilisert
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

49 Engelsk høres/lyder:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt/sterkt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
slemt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	snilt
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
utdannet/usivilisert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	utdannet/sivilisert
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

Lovgivning om språk

Lovgivning og forståelse for dette blant folk

50 Mener du at lovgivningen i ditt land støtter bruken av nordsamisk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

51 Mener du at lovgivningen i ditt land forhindrer bruken av nordsamisk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

52 Mener du at lovgivningen i ditt land støtter det å kunne og bruke flere språk i det området du bor i?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

53 Er slike lover tilgjengelige på nordsamisk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

54 Fins det lovbestemmelser om undervisning på nordsamisk i skolene?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

55 Fins det lovbestemmelser om undervisning om nordsamisk i skolene?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

56 Blir alle språktalere og språk i ditt område og ditt land behandlet på en likeverdig måte uansett hvilket språk det er tale om?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom du har svart "ja" eller "delvis", vær vennlig å spesifisere:

Språk og arbeidsmarkedet

57 Fins det noen lovgivning eller bestemmelser i ditt land som støtter opp om det å kunne forskjellige språk i forhold til arbeidsmarkedet?

☐ Nei

☐ Ja

☐ Vet ikke

Dersom ja, vær vennlig å spesifisere:

58 Hva mener du om den rolle nordsamisk har på arbeidsmarkedet? Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i nordsamisk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å få høyere lønn	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å gå over i ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

59 Kryss nå av for i hvor stor grad du er enig i følgende påstander om rollen _____ samisk har på arbeidsmarkedet:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i _____ samisk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i _____ samisk gjør det lettere å få høyere lønn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i _____ samisk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i _____ samisk gjør det lettere å gå over i ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

60 Kryss nå av for i hvor stor grad du er enig i følgende påstander om rollen norsk har på arbeidsmarkedet:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i norsk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i norsk gjør det lettere å få høyere lønn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i norsk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i norsk gjør det lettere å gå over i ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

61 Kryss nå av for i hvor stor grad du er enig i følgende påstander om rollen kvensk/finsk har på arbeidsmarkedet:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i kvensk/finsk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å få høyere lønn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å gå over i ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

62 Kryss nå av for i hvor stor grad du er enig i følgende påstander om rollen engelsk har på arbeidsmarkedet:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i engelsk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å få høyere lønn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å gå over i ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Språkrøkt og korrekthet

63 Fins det institusjoner eller folk som driver med språkrøkt i forhold til (utvikler, fremmer og regulerer) nordsamisk i ditt land?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, spesifiser. Hvilke institusjoner eller hvem?

64 Fins det institusjoner eller folk som driver med språkrøkt i forhold til (utvikler, fremmer og regulerer) norsk i ditt land?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, spesifiser. Hvilke institusjoner eller hvem?

65 Fins det en ren/korrekt versjon av nordsamisk?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, hvem er det som snakker den og når? _____

66 Fins det behov for å utvikle nordsamisk for å tilpasse det til sosiale og offentlige behov?

☐ Nei ☐ Ja ☐ Vet ikke

67 Er det enkelt å bruke nordsamisk i de fleste livssituasjoner?

☐ Ja

☐ Nei , vær vennlig å svare på: I hvilke situasjoner føler du at å bruke nordsamisk ikke kan uttrykke det innholdet man har bruk for?

F. OFFENTLIG SPRÅKBRUK – PRIVAT BRUK

Språkbruk og revitaliseringsforsøk

68 Gjøres det i disse dager forsøk på å bevare nordsamisk?

☐ Vet ikke

☐ Nei

☐ Ja, vær vennlig å svare: kan du liste opp eller beskrive noen av disse forsøkene? _____

69 Blir nordsamisk brukt på følgende situasjoner/omgivelser (i ditt land/din region)?

	Ja	Nei	Vet ikke
Storting	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Politietaten	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skattekontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trygdekontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeidskontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sykehus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rettsvesenet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Departementer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regionale og kommunale kontorer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Utdanning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trykte media (aviser etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklame i offentlige rom	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklame (reklameinnslag) i media	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

70 Blir _____ samisk brukt på følgende situasjoner/omgivelser (i ditt land/din region)?

	Ja	Nei	Vet ikke
Storting	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Politietaten	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skattekontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trygdekontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeidskontor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sykehus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rettsvesenet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Departementer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Regionale og kommunale kontorer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Utdanning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Trykte media (aviser etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Radio	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklame i offentlige rom	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklame (reklameinnslag) i media	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. FORBRUK OG AKTIV BRUK AV SPRÅK I (MODERNE) MEDIA

71 Hvor ofte (for)bruker du/bruker du aktivt (elektroniske) media på disse språkene?

A. På nordsamisk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på nordsamisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B. På _____ samisk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på _____ samisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. På norsk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. På kvensk/finsk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på kvensk/finsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Dersom du aldri bruker andre språk, vær vennlig å gå til spørsmål 72!

E. På engelsk/På språk: _____

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. På språk: _____

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, samtaler, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på dette språket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-post	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

72 Aktiv bruk av språkene (tekstproduksjon) og kulturelle produkter?

A. På nordsamisk

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B. På _____ samisk

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. På norsk

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. På kvensk/finsk

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Dersom du aldri bruker andre språk, slutter undersøkelsen her. Takk for din deltakelse!

E. På engelsk/På språk: _____

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. På språk: _____

	Hver dag	Flere ganger i uka	Hver uka	Hver måned	Sjeldnere	Aldri
Jeg skriver brev.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver dagbok eller notater.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver litterære/tekster (poesi, fortellinger...).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synger sanger.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser opp dikt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg deltar i teatergrupper.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Takk! Vi er svært takknemlige for at du har deltatt i denne undersøkelsen!

--	--	--	--	--	--	--	--

A. DUOGÁŠDIEÐUT

1 Mun lean:

☐

Dievdu

9

Nisu

2 Man ahkejovkui don gulat:

☐

18–29 jagi

☐

30–49 jagi

☐

50–64 jagi

☐

65 + jagi

3 Man láhkai don ásat?

9

Ásan okto

☐

Ásan mu mánáin/mánaiguin

☐

Ásan mu guimmiin

☐

Ásan mu guimmiin ja mánáin/mánáiguin

☐

Mun ja mu váhnen/váhnemat

☐

Earálágan ássandilli, makkár:

4 Gos leat riegádan

Stáhta: _____ Gávpot, giella dahje gávpotoassi/gilli: _____

Gos ásat dál (gávpot/gielda dahje gávphotoassi/gilli): _____

man rájes (jahki)

Muital oanehaččat main eará báikkiin leat ássan ainjuo guhtta mánu háválassii:

5 Makkár skuvlejummi dus lea, mii lea du alimus dási eksámen:

- ☐ Ii leat formálalaš skuvlejummi
- ☐ Vuodđoskuvla: _____jagi
- ☐ Joatkkaskuvla/logahat dahje fidnoskuvla: _____jagi
- ☐ Alit dási skuvlejummi (universiteahtta/allaskuvlla):
_____jagi. Makkár eksámen: _____

6 A) Mii lea du fidnu/bargu? _____

B) Mii čuovvovaš molssaeavttuin muitala buoremusat du birgenlágis?

- ☐ Barggan/stuðeren ruovttu olggobealde
- ☐ Barggan ruovttus (omd. divššun máná(id) ruovttus, eanadoalli)
- ☐ Lean penšunista
- ☐ Ozan barggu dahje lean bargguheapme
- ☐ Eará dilli, muital makkár: _____

C) Jus du bargomátki lea ovttá guvlui badjel 50 kilomehtera, man dájvja jođat ruovttu ja bargosaji gaskka:

- ☐ juohke beaivvi
- ☐ oktii dahje moddii vahkus
- ☐ oktii dahje moddii mánus
- ☐ eará láhkai, mo: _____

B. GIELLAGEAVAHEAPMÁI GUOSKEVAŠ DUOGÁŠDIEÐUT

7 Mii lea du eatnigiella (giella, man ohppet vuosttažin) dahje mat leat du eatnigielat (gielat, maid ohppet vuosttažin)?

8 Gos ja geas ohppet vuohččan davvisámegiela?

9 Juos máhtát davvisámegiela lassin man nu eará sámegiela, de gos ja geas ohppet vuohččan dan giela? Mot don gohčodat dan giela?

10 Gos dahje geas ohppet vuohččan dárogiela?

11 Gos dahje geas ohppet vuohččan kvena-/suomagiela?

Du áhkut já ádját (jus sii leat eallimin/ leat eallán du eallenáiggi):

12 Man giela/maid gielaide du eatni beale áhkku ja áddjá hálaiga/humaiga duinna?

13 Man giela/maid gielaide du áhči beale áhkku ja áddjá hálaiga/humaiga duinna?

Du váhnemiid duogášdieđut

14 Mii lea/lei áhččát alimus dási eksámen:

- ☐ Ii leat formálalaš skuvlejupmi
- ☐ Vuodđoskuvla: _____jagi
- ☐ Joatkkaskuvla/logahat dahje fidnoskuvla: _____jagi
- ☐ Alit dási skuvlejupmi (universiteahhta/allaskuvlla):
_____jagi. Makkár eksámen: _____
- ☐ In dieđe

15 Mii lea/lei eadnát alimus dási eksámen:

- ☐ Ii leat formálalaš skuvlejupmi
- ☐ Vuodđoskuvla: _____jagi
- ☐ Joatkkaskuvla/logahat dahje fidnoskuvla: _____jagi
- ☐ Alit dási skuvlejupmi (universiteahhta/allaskuvlla):
_____jagi. Makkár eksámen: _____
- ☐ In dieđe

Du váhnemiid giellageavaheapmi:

Jus nubbi váhnen lei jápmán dahje váhnemat eaba ássan ovttas/lean dahkamušas gaskaneaskka, de merke ruossa “Gažaldat ii guoskka munnje” ruvttui:

16 Man giela/maid gielaid du váhnemat hálaiga/humaiga gaskaneaskka

- ☐ Gažaldat ii guoskka munnje
- ☐ Gažaldat guoská munnje, mui tal dárkileappot:

Áhčči eadni: _____ **Eadni áhččái:** _____

17 Man giela/maid gielaid eadnát hálai/humai duinna mánnávuodas?

- ☐ Gažaldat ii guoskka munnje
- ☐ Gažaldat guoská munnje, mui tal dárkileappot man giela/maid gielaid ja makkár dilálašvuodain/oktavuodain (jus eambo go ovtta giela):

18 Man giela/maid gielaid eadnát hállá/hupmá duinna dál?

- ☐ Gažaldat ii guoskka munnje
- ☐ Gažaldat guoská munnje, mui tal dárkileappot man giela/maid gielaid ja makkár dilálašvuodain/oktavuodain (jus eanet go ovtta giela):

19 Man giela/maid gielaid áhččát hálai/humai duinna mánnávuodas?

- ☐ Gažaldat ii guoskka munnje
- ☐ Gažaldat guoská munnje, mui tal dárkileappot man giela/maid gielaid ja makkár dilálašvuodain/oktavuodain (jus eanet go ovtta giela):

20 Man giela/maid gielaid áhččát hállá/hupmá duinna dál?

- ☐ Gažaldat ii guoskka munnje
- ☐ Gažaldat guoská munnje, mui tal dárkileappot man giela/maid gielaid ja makkár dilálašvuodain/oktavuodain (jus eanet go ovtta giela):

Giellageavaheapmi vieljaiguin ja oappáiguin (maiddái vielljabeliiguin ja oabbábeliiguin):

Jus eai leat vieljat dahje oappát, oaččut joatkit gažaldahkii **22**.

21 Man giela/maid gielaid don eanaš geavahat/geavahit vieljaiguin ja oappáiguin háladettiin/humadettiin?

a. geat leat boarrásut go don:

mánnávuodas _____

dál _____

b. geat leat nuorabut go don:

mánnávuodas _____

dál _____

Giellageavaheapmi du guimmiin:

Jus dus ii leat guoibmi, de oaččut joatkit gažaldahkii **23**.

22 Man giela/maid gielaid don eanaš geavahat du dálá guimmiin háladettiin/humadettiin?

Jus don geavahat eambo go ovtta giela, mui tal dárkileappot dilálašvuodaid/oktavuodaid birra, main geavahat iešguđege giela:

Giellageavaheapmi mánáiguin:

Jus dus eai leat mánát, oaččut joatkit gažaldahkii **24**.

23 Man giela/maid gielaid don hálat/humat iežat mánáiguin?

☐ Mus lea/leat _____ mánná/máná.

Muital dárkileappot makkár giela don hálat/humat boarráseamos ja nuoramus mánáin:

a. du boarráseamos mánáin: _____

b. du nuoramus mánáin:: _____

Bajásgeassin ja oainnut giellageavaheamis smávva mánáiguin

24 Go ledjet mánná, de vuhttetgo, ahte ledje figgamušat eastit olbmuid hállamis/hupmamis davvisámegiela mánáiguin?

☐ In dieđe

☐ In

☐ Juo

Jus don vástidit “In” dahje “In dieđe”, de oaččut joatkit gažaldahkii **26**.

25 Jus vástidit juo, dákkár figgamušat ledje (Fuomáš: Dus lea vejolašvuohta válljet eambo go ovttá molssaeavttu/ruvttu):

☐ Ruovttus (muital dárkileappot mo) _____

☐ Skuvllas (muital dárkileappot mo) _____

☐ Eará sajis, geat figge eastit ja mo? _____

26 Leatgo dán áigge dihtton seammálágan figgamušat, ahte muhtun galgá/ii galgga hállat/hupmat davvisámegiela mánáiguin?

☐ In dieđe

☐ Eai

☐ Juo. Muital dárkileappot geat gáibidit ja mot sii ovdanbuktet gáibádusaid:

Giellageavaheapmi skuvllas

Maid gielaide geavahedje oahpahusgiellan go ledjet skuvllas dahje maid gielaide geavahit oahpahusgiellan juos dál leat skuvllas?

Fuomáš: Gažaldat ii guoskka giellafágaide, muhto baicce dasa man giela dahje maid gielaide oahpaheaddjit geavahedje eará fágain go ledjet skuvllas dahje man giela dahje maid gielaide oahpaheaddjit geavahit eará fágain juos dál leat skuvllas.

27 Mus lea leamaš dušše ovttagielat oahpahus skuvllas.

- ☐ Juo, mital man gillii _____ ja oaččot joatkit gažaldahkii **29**.
- ☐ Ii (Joatkke čuovvovaš gažaldagaiguin)

28 Gielat, mat leat/ledje oahpahusgiellan go oahpahunvojedje eará fágat go giellafágat:

	Davvisámegiella	sámegiella	Dárogiella	Kvena-/suomagiella	Eará giella
Ovdaskuvllas (mánáidgárddis)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Vuođđoskuvllas	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Joatkkaskuvllas	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

29 Leigo dus davvisámegiela oahpahus skuvllas?

Ovdaskuvllas (mánáidgárddis):	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d
Vuođđoskuvllas:	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d
Joatkkaskuvllas: (joatkkaskuvla/ logahat dahje fidnoskuvla)	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d

30 Leigo dus _____ sámegiela oahpahus skuvllas?

Ovdaskuvllas (mánáidgárddis):	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d
Vuođđoskuvllas:	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d
Joatkkaskuvllas: (joatkkaskuvla/ logahat dahje fidnoskuvla)	<input type="checkbox"/> Ii	<input type="checkbox"/> Juo, man galle diimmu vahkus?	_____d

C. GIELLAMÁHTTU

Merke gielaide, maid don máhtát hupmat ja čállit. Árvvoštala iežat gielladáiddu ja merke ruvttuide heivvolaš molssaeavttu guđege giela buohta.

31 Mun ádden/ipmirdan čuovvovaš gielaide:

	Hui bures	Bures	Oalle bures	Funet	In olláge
Davvisámegiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____sámegiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dárogiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelasgiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Duiskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fránskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spánskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

32 Mun hálán/human čuovvovaš gielaide:

	Hui bures	Bures	Oalle bures	Funet	In olláge
Davvisámegiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____sámegiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dárogiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelasgiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Duiskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fránskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spánskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33 Mun máhtán lohkat čuovvovaš gielaide:

	Hui bures	Bures	Oalle bures	Funet	In olláge
Davvisámegiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____sámegiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dárogiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelasgiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Duiskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fránskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spánskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

34 Mun máhtán čállit čuovvovaš gielaide:

	Hui bures	Bures	Oalle bures	Funet	In olláge
Davvisámegiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____sámegiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dárogiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiella	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelasgiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Duiskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fránskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spánskkagiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:					
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. GIELA GEAVAHEAPMI

35 Mital makkár dilálašvuodain/oktavuodain geavahat čuovvovaš gielaid. Guođe ruvttu guorusin, jus dat ii guoskka dutnje:

A. Davvisámegiella

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivvildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čoahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuodaid, main geavahat giela.

B. **sámegiella**

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivvildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čoahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuodaid, main geavahat giela.

C. Dároggiella

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čoahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuođaid, main geavahat giela.

D. Kvena-/suomagiella

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čoahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuođaid, main geavahat giela.

Jus it goassige geavat eará gielaide, oaččot mannat gažaldahkii **36!**

E. Engelasgiella/Giella: _____

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivvildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čeahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuođaid, main geavahat giela.

F. Giella: _____

	Álo	Dávjá	Muhtumin	Hárve	In goassige
Ruovttus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fulkkiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Barggus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ustibiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ránnjáiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skuvllas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gávppis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Go váccán gáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girjerájus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Girkus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eiseválddiiguin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Servodaga dáhpáhusain*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáhpáhusain**	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* "Servodaga dáhpáhusain" oaivvildit dáhpáhusaid du ássanguovllu servodagas, dego searvvi čeahkkimiin dahje kulturdáhpáhusaid jed.

** Dárbbu mielde sáhtát lasihit eará dilálašvuođaid, main geavahat giela.

E. GUOTTUT EARÁ GIELAID EKTUI JA MIELLA GEAVAHIT GIELAID

Gielaid seaguheapmi

36 Maid don jurddašat gielaid seaguheami birra? Vállje ruvtto, mii govvida buoremusat du jurdagiid giellaseaguheami birra.

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Lea dábálaš, ahte davvisámegiela hubmit/ hállit seaguhit gielaid.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dušše unnán skuvlejuvvon olbmot sehkkejit davvisámegiela eará gielaiguin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nuorra olbmot sehkkejit dávjá davvisámegiela eará gielaiguin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Boarrásut olbmot hállet/hupmet albma davvisámegiela.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gielaid seaguheapmi čájeha, ahte olmmoš máhttá bures eará gielaid.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gielaid seaguheapmi lea dohkkehahtti.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Davvisámegiela ja dárogiela doarjun

37 Geahččaleigga go du váhnemat doarjut du geavahit davvisámegiela?

☐ Eaba ☐ Juo

Kommeanttat

38 Geahččaleigga go du váhnemat doarjut du geavahit dárogiela?

☐ Eaba ☐ Juo

Kommeanttat

39 Geahččaleigga go du váhnemat doarjut du geavahit man nu eará giela?

☐ Eaba ☐ Juo

Kommeanttat

40 Jus dus lea mánná dahje juos dus leat mánát, geahččalatgo don doarjut su dahje sin oahpahit ja geavahit davvisámegiela, _____ sámegiela dahje kvena-/suomagiela?

☐ Mus ii leat mánná/mus eai leat mánát. Oaččut joatkit gažaldahkii **41**.

☐ Mus lea mánná/mus leat mánát. Muital, ahte geahččalatgo oažžut sin oahppat ja geavahit davvisámegiela, _____ sámegiela dahje kvena-/suomagiela:

☐ In

☐ Juo, muital mo:

Oaivvilat eará olmmošjoavkkuid davvisámegiela geavaheami birra

41 Sáhtta navdit/vuordit, ahte iešguðege ahkásaš olbmot, dievddut ja nissonat geavahit millo-seappot dihto giela go muhtun eará giela. Maid don jurddašat čuovvovaš čuoččuhusaid birra:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Olbmot navdet/vurdet, ahte nuorra gánddat/bártnit geavahit davvisámegiela.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Olbmot navdet/vurdet, ahte nuorra nieiddat geavahit davvisámegiela.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Olbmot navdet/vurdet, ahte rávis álbmát/dievddut geavahit davvisámegiela.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Olbmot navdet/vurdet, ahte rávis nissonat geavahit davvisámegiela.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42 Dá leat muhtun čuoččuhusat davvisámegiela hálliid/hubmiid birra. Maid don jurddašat čuovvovaš čuoččuhusaid birra:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Davvisámegiela hálliin/hubmiin lea álki šaddat ustibin.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela hálliin/hubmiin lea álki oahpásmuvvat.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela hálliin/hubmiin lea álki náitalit.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela hálliin/hubmiin lea álki bargat ovtas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela hálliin/hubmiin lea álki leat ovtas friijaáiggis/astoáiggis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Davvisámegiela geavaheapmi

43 Maid don jurddašat davvisámegiela anu/geavaheami birra almmolaš doaimmain? Maid don jurddašat čuovvovaš čuoččhusaid birra:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Davvisámegiella galggašii geavahuvvot TV:s.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot poliisastašuvnnas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot Stuorradikkis (Stortinget).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot buohcceviesus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot diggerievttis/duopmostuolus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot internehtas.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiella galggašii geavahuvvot skuvlejumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Sierra gielaid boahhteáigi

44 Árvvoštala mo vuolábeale gielaid mearkkašupmi rievdá čuovvovaš logi jagi áigge. Vállje ruvttu, mii govvida buoremusat du oaivila:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Davvisámegiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
sámegiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Dároggiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Engelasgiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Duiskkagiela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____giela geavaheapmi lassána čuovvovaš logi jagi áigge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Gielaid iešvuodat

Geahččal muitalit čuovvovaččat, maid don jurddašat iešguđege giela birra dahje mo iešguđege giella orru du mielas. Geavat addojuvvon sátnebáraid dovdduid govvideapmái. Merke iežat vástádusa dásiin 1-5, dego ovdamearkka dihte ná:

	1	2	3	4	5	
čáppa	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ropmi

45 Mo davvisámegiella čuodjá du bealljái:

	1	2	3	4	5	
dimis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	garas
eahpesihkkar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sihkkar
lagaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	gáiddus
luohtehahti	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	eahpeluohtehahti
árjjalaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sealggaheapme
ođđaáigásaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	árbevirolaš
geahnoheapmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fámolaš
somás	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	láittas
ropmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čáppa
almmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nissonolmmoš
árvvoheapme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ustitlaš
rikkis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	geaffi
eahpelihkostuvvi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	lihkostuvvi
boaris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nuorra
jierbmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	doavki
olmmošlaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	olmmošmeahtun
čuvgemeahtun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čuvgejuvvon
passiiva	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktiiva

46 Mo _____ sámegiella čuodjá du bealljái:

	1	2	3	4	5	
dimis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	garas
eahpesihkkar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sihkkar
lagaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	gáiddus
luohtehahti	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	eahpeluohtehahti
árjjalaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sealggaheapme
ođđaáigásaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	árbevirolaš
geahnoheapmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fámolaš
somás	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	láittas
ropmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čáppa
almmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nissonolmmoš
árvvoheapme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ustitlaš
rikkis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	geaffi
eahpelihkostuvvi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	lihkostuvvi
boaris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nuorra
jierbmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	doavki
olmmošlaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	olmmošmeahtun
čuvgemeahtun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čuvgejuvvon
passiiva	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktiiva

47 Mo dárogiella čuodjá du bealljái:

	1	2	3	4	5	
dimis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	garas
eahpesihkkar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sihkkar
lagaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	gáiddus
luohtehahti	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	eahpeluohtehahti
árjjalaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sealggahapme
odđaaigásaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	árbevirolaš
geahnoheapmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fámolaš
somás	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	láittas
ropmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čáppa
almmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nissonolmmoš
árvvoheapme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ustitlaš
rikkis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	geaffi
eahpelihkostuvvi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	lihkostuvvi
boaris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nuorra
jierbmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	doavki
olmmošlaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	olmmošmeahttun
čuvgemeahttun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čuvgejuvvon
passiiva	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktiiva

48 Mo kvena-/suomagiella čuodjá du bealljái

	1	2	3	4	5	
dimis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	garas
eahpesihkkar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sihkkar
lagaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	gáiddus
luohtehahti	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	eahpeluohtehahti
árjjalaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sealggahapme
odđaaigásaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	árbevirolaš
geahnoheapmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fámolaš
somás	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	láittas
ropmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čáppa
almmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nissonolmmoš
árvvoheapme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ustitlaš
rikkis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	geaffi
eahpelihkostuvvi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	lihkostuvvi
boaris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nuorra
jierbmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	doavki
olmmošlaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	olmmošmeahttun
čuvgemeahttun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čuvgejuvvon
passiiva	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktiiva

49 Mo engelasgiella čuodjá du bealljái:

	1	2	3	4	5	
dimis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	garas
eahpesihkkar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sihkkar
lagaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	gáiddus
luohtehahti	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	eahpeluohtehahti
árjjalaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	sealggagaheapme
ođđaáigásaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	árbevirolaš
geahnoheapmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fámolaš
somás	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	láittas
ropmi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čáppa
almmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nissonolmmoš
árvvoheapme	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ustitlaš
rikkis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	geaffi
eahpelihkostuvvi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	lihkostuvvi
boaris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	nuorra
jierbmái	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	doavki
olmmošlaš	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	olmmošmeahtun
čuvgemeahtun	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	čuvgejuvvon
passiiva	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktiiva

Giellalágat

Láhkaásaheapmi ja mot olbmot dan ipmirdit.

50 Jáhkátgo, ahte du riikka láhkaásaheapmi doarju davvisámegiela geavaheami?

☐ In

☐ Juo

☐ Muhtun muddui

☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

51 Jáhkátgo, ahte du riikka láhkaásaheapmi hehte davvisámegiela geavaheami?

☐ In

☐ Juo

☐ Muhtun muddui

☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

52 Jáhkatgo, ahte du riikka láhkaásaheapmi doarju mángggagielatvuodá ja mángga giela geavaheami guovllus gos don ásat.

☐ In ☐ Juo ☐ Muhtun muddui ☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

53 Gávdnogo dakkár láhkaásaheapmi davvisámegillii?

☐ In ☐ Juo ☐ Muhtun muddui ☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

54 Stivrejit go makkárge láhkaásaheami njuolggadusat bagadallama skuvllain davvisámegillii?

☐ In ☐ Juo ☐ Muhtun muddui ☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

55 Stivrejitgo makkárge láhkaásaheami njuolggadusat bagadallama skuvllain davvisámegiela birra?

☐ In ☐ Juo ☐ Muhtun muddui ☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

56 Meannuduvvojitgo buot eará gielaid hállit/hubmit ja gielat du guovllus ja stáhtas seammá láhkai?

☐ In ☐ Juo ☐ Muhtun muddui ☐ In dieđe

Jus “juo” dahje “muhtun muddui”, de mital dárkileappot:

Giella ja bargomárkanat

57 Leago láhkaásaheapmi dahje leatgo njuolggadusat, mat dorjot eará gielaid máhtu bargomárkaniin.

☐ Eai

☐ Juo

☐ In dieđe

Jus “juo”, de mital dárkileappot:

58 Maid jurddašat davvisámegiela váikkhusa birra bargomárkaniin? Merke man olu guorrasat čuovvovaš čuoččuhusaide:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Davvisámegiela máhttu veahkeha vuosttas bargosaji gávdnamis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela máhttu buorida vejolašvuodaid oažžut buoret báلكká.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela máhttu buorida vejolašvuodaid ovdánit karriearas (barggus).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Davvisámegiela máhttu buorida vejolašvuodaid barggu molsumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

59 Maid jurddašat _____ sámegiela váikkuhusa birra bargomárkaniin? Merke man olu guorrasat čuovvovaš čuoččuhusaide:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
_____ sámegiela máhttu veahkeha vuosttas bargosaji gávdnamis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ sámegiela máhttu buorida vejolašvuođaid oažžut buoret báلكká.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ sámegiela máhttu buorida vejolašvuođaid ovdánit karriearas (barggus).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____ sámegiela máhttu buorida vejolašvuođaid barggu molsumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

60 Merke man olu guorrasat čuoččuhusaide dárogiela váikkuhusas bargomárkaniin:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Dárogiela máhttu veahkeha vuosttas bargosaji gávdnamis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dárogiela máhttu buorida vejolašvuođaid oažžut buoret báلكká.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dárogiela máhttu buorida vejolašvuođaid ovdánit karriearas (barggus).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dárogiela máhttu buorida vejolašvuođaid barggu molsumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

61 Merke man olu guorrasat čuoččusahaide kvena-/suomagiela váikkuhusas bargomárkaniin:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Kvena-/suomagiela máhttu veahkeha vuosttas bargosaji gávdnamis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiela máhttu buorida vejolašvuodaid oažžut buoret báikká.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiela máhttu buorida vejolašvuodaid ovdánit karriearas (barggus).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvena-/suomagiela máhttu buorida vejolašvuodaid barggu molsumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

62 Merke man olu guorrasat čuoččusahaide engelasgiela váikkuhusas bargomárkaniin:

	Áibbas ovtta oaivilis	Ovtta oaivilis	Váttis dadjat	In áibbas ovtta oaivilis	In guorras olláge
Engelasgiela máhttu veahkeha vuosttas bargosaji gávdnamis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelasgiela máhttu buorida vejolašvuodaid oažžut buoret báikká.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelasgiela máhttu buorida vejolašvuodaid ovdánit karriearas (barggus).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelasgiela máhttu buorida vejolašvuodaid barggu molsumis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Giellagáhtten ja riektagiellatvuotta

63 Leatgo du stáhtas/riikkas institušuvnnat, organisašuvnnat dahje olbmot geat barget aktiivvalaččat (ovddidit, doarjut ja reguleret) davvisámegiela?

☐ Eai ☐ Juo ☐ In dieđe

Jus juo, mital dárkileappot. Makkár institušuvnnat, organisašuvnnat dahje geat?

64 Leatgo du stáhtas/riikkas institušuvnnat, organisašuvnnat dahje olbmot geat barget aktiivvalaččat (ovddidit, doarjut ja reguleret) dárogiela?

☐ Eai ☐ Juo ☐ In dieđe

Jus juo, mital dárkileappot. Makkár lágádusat, organisašuvnnat dahje geat?

65 Gávdnogo davvisámegiela buhtis/originála giellahápmi?

☐ Eai ☐ Juo ☐ In dieđe

Jus juo, gii hállá/hupmá dan ja goas? _____

66 Leago dárbu ovddidit davvisámegiela nu, ahte dat heive buorebut almmolaš ja servodatlaš áššiide ja doaimmaide?

☐ Eai ☐ Juo ☐ In dieđe

67 Leago davvisámegiela álki geavahit beaivválaš eallimis, eallima buot dábáleamos áššiid oktavuodas?

☐ Juo

☐ Ii, sáhtátgo mitalit, ahte makkár diliin don dovddat, ahte davvisámegielain ii leat vejolaš ovdanbuktít dárbbalaš áššiid:

F. ALMMOLAŠ JA PRIVÁHTA GIELLAGAIVHEAPMI

Giellageavaheapmi ja giela ealáskahttindoaimmat (revitaliseringsforsøk)

68 Leatgo davvisámegiela seailluheami ovdii dahkkon doaimmat manimus áiggiid?

☐ In dieđe

☐ Eai

☐ Juo. Sáhtátgo mitalit, logahallat ja govvidit muhtun doaimmaid?

69 Sáhtátgo du stáhtas/riikkas dahje du guovllus geavahit davvisámegiela čuovvovaš oktavuodain?

	Juo	li	In dieđe
Stuorradikkis (Stortinget)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Politijakantuvrras/leansmánnekantuvrras	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vearrokantuvrras/Vearroetáhtas(Skatteetaten)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oadjokantuvrras (NAV-kantuvrras)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bargokantuvrras (NAV-kantuvrras)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Buohcceviesuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diggerievttis/Duopmostuolus (rett)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Departemeanttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fylkkamánnis ja suohkanhálddahas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oahpahusas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aviissain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rádios	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
TV:s	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklámain almmolaš báikkiin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklámain (gávppálaš) medias	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

70 Sáhttágo du stáhtas/riikkas dahje du guovllus geavahit _____ sámegeiela čuoovvovaš oktavuodain?

	Juo	li	In dieđe
Stuorradikkis (Stortinget)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Politijakantuvrras/leasnmánnekantuvrras	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vearrokantuvrras/Vearroetáhtas(Skatteetaten)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oadjokantuvrras (NAV-kantuvrras)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bargokantuvrras (NAV-kantuvrras)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Buohcceviesuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diggerievttis/Duopmostuolus (rett)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Departemeanttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fylkkamánnis ja suohkanhálddahas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oahpahusas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Aviissain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rádios	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
TV:s	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklámain almmolaš báikkiin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reklámain (gávppálaš) medias	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

G. MEDIA GEAVAHEAPMI JA AKTIIVVA GIELLAGEAHAHEAPMI (OÐÐAÁIGGE) MEDIAS

71 Man dávjá don geavahat/aktiivvalaččat geavahat elektrovnnalaš media čuovvovaš gielain?

A. Davvisámegillii

	Juohke beaivvi	Márgii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvvon dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun interneahtha sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid davvisámegillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieduid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B. _____ **sámegillii**

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvvon dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun interneahtha sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid _____ sámegillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieđuid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Dárogillii

	Juohke beaivvi	Márgii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvwon dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun internehta sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid dárogillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieduid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Kvenagillii/suomagillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvvon dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun interneahtha sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid kvenagillii/suomagillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieđuid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Jus it goassige geavat eará gielaide de oaččut joatkit gažaldahkii **72!**

E. Eangalasgillii / _____gillii

	Juohke beaivvi	Márgii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvvo dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun interneahtha sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid eangalasgillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieduid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. _____gillii

	Juohke beaivvi	Márgii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige	li fállojuvvo dán gillii
Logan áviissaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan girjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan teáhteris	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Finan konsearttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan radio (ođđasiid, ságastallan- prográmmaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guldalan musihka	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahčan filmmaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuovun interneahtha sisdoalu (ruovttu- siidduid, ođassiidduid, bloggaid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan dihtorprográmmaid _____gillii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán e-poastta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán teakstadieduid (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geavahan sosiálalaš media (Facebook, Twitter, Interneahta háleštallanbálsttáid jna.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spealan interaktiivva spealuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán bloggaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

72 Aktiivva gielaid geavaheapmi (čállin) ja kultuvra

A. Davvisámegillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

B. _____ sámegillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

C. Dárogillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

D. Kvena- / suomagillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Jus it goassige geavat eará gielaide de jearahallanskovvi nohká dása. Giitu oassálastimis!

E. Eangalasgillii / _____gillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

F. _____gillii

	Juohke beaivvi	Mángii vahkus	Juohke vahku	Juohke mánu	Hárvvibut	In goassige
Čálán reivviid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán beaivegirjji dahje muituimerkemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čálán girjjálaš teavsttaid (divttat, mitalusat...)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráhkadan iežan lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lávllun lávlagiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Logan divttaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lean mielde teáhterjoavkkuin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará:						
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Giitu! Leat giitevaččat, ahte servet dán jearahallamii!

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6 A) Hva er ditt yrke? _____

B) Hva beskriver best din yrkesmessige situasjon i dag?

- ☐ Jeg arbeider/studerer utenfor hjemmet
- ☐ Jeg arbeider hjemme (f eks husmor, bonde)
- ☐ Jeg er pensjonert
- ☐ Jeg ser etter arbeid/er arbeidsledig
- ☐ Annen situasjon, vær vennlig å spesifisere: _____

7 Kryss av for din fars høyeste utdanningsnivå:

- ☐ Ingen formell utdanning
- ☐ Grunnutdanning: grunnskole/folkeskole _____ år
- ☐ Yrkes- / videregående utdanning (gymnas/vgs, yrkesskole): _____ år
- ☐ Høyere yrkes- eller akademisk utdanning: _____ år / grad/tittel/eksamen _____
- ☐ Jeg vet ikke

8 Kryss av for din mors høyeste utdanningsnivå:

- ☐ Ingen formell utdanning
- ☐ Grunnutdanning: grunnskole/folkeskole _____ år
- ☐ Yrkes- / videregående utdanning (gymnas/vgs, yrkesskole): _____ år
- ☐ Høyere yrkes- eller akademisk utdanning: _____ år / grad/tittel/eksamen _____
- ☐ Jeg vet ikke

B. BAKGRUNNSINFORMASJON OM SPRÅKBRUK

9 Hva er ditt (dine) morsmål (det (de) språk du lærte først)?

10 Har du andre språk enn norsk i din familiebakgrunn i din foreldre- og besteforeldregenerasjon?

- ☐ Vet ikke ☐ Nei ☐ Ja

Dersom ja, hvilket (hvilke) språk: _____

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Språkbruk med din ektefelle/samboer:

Dersom du ikke har ektefelle/samboer, vær vennlig å gå til spørsmål 12.

11 Hvilket (hvilke) språk bruker du med din ektefelle/samboer?

Dersom du bruker mer enn ett språk, spesifiser i hvilke situasjoner de forskjellige språkene blir brukt:

Oppfostring og syn på språk for barn**12 Det er viktig for alle barn å lære sitt første språk/morsmål gjennom utdanning?**

☐ Jeg vet ikke ☐ Nei ☐ Ja

13 Fins det uttrykte synspunkter på hvorvidt man bør/ikke bør snakke visse språk med barn?

☐ Jeg vet ikke ☐ Nei ☐ Ja. Dersom ja, vær vennlig å gi noen kommentarer om dette, hvem som gir uttrykk for dem og hvordan:

C. SPRÅKKOMPETANSE

Vær vennlig å krysse av for hvilke språk du behersker i tale og skrift. Kryss av i de rutene du føler er passende for hvert språk og kompetansetype.

14 Jeg forstår følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke i det hele tatt
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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15 Jeg snakker følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke i det hele tatt
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

16 Jeg leser følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke i det hele tatt
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

17 Jeg skriver følgende språk:

	Flytende	Godt	Noenlunde	Dårlig	Ikke i det hele tatt
Norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fransk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spansk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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D. SPRÅKBRUK

18 Kryss av for i hvilken grad du bruker dine hovedspråk på følgende domener (i ditt land).
Vær vennlig å krysse av for dem som er anvendbare:

A) Norsk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektninger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, dersom relevant * _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Du kan tilføye situasjoner etter eget valg.

Dersom du aldri bruker andre språk, vær vennlig å gå til spørsmål 19!

B) Engelsk

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektninger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, dersom relevant * _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Du kan tilføye situasjoner etter eget valg.

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C) Språk: _____

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektninger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, dersom relevant * _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Du kan tilføye situasjoner etter eget valg.

D) Språk: _____

	Alltid	Ofte	Av og til	Sjelden	Aldri
Hjem	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Slektninger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Arbeid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Venner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Naboer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skole	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Butikker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bibliotek	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kirke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Offentlig myndighet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet domene, dersom relevant * _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

* Du kan tilføye situasjoner etter eget valg.

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E. HOLDNINGER TIL SPRÅK OG ØNSKE OM Å BRUKE SPRÅK

19 Her er noen påstander om språk. Kryss av i den ruta som samsvarer med din egen mening.

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det er akseptabelt når folk som bor i dette landet snakker norsk mangelfullt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er viktig for barn som foreldrene snakker nordsamisk til (hær i landet) å lære nordsamisk også gjennom utdanning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er viktig for barn som foreldrene snakker kvensk/finsk til (her i landet) å lære kvensk/finsk også gjennom utdanning.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det blir krevd for mye kunnskap i norsk av folk som søker arbeid (her i landet).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Verdien/Betydningen av nordsamisk, kvensk/finsk og norsk

20 Snakket dine foreldre om viktigheten av å kunne nordsamisk, kvensk/finsk og norsk ?

☐ Nei

☐ Ja, spesifiser hvordan for de tre språkene:

a. nordsamisk: _____

b. kven/finsk: _____

c. norsk: _____

Påstander om bruken av nordsamisk og kvensk/finsk med forskjellige kategorier folk

21 Jeg kan gjenkjenne folk som snakker forskjellige språk i landet vårt ved å se på dem:

☐ Nei

☐ Ja, spesifiser hvordan, for de språktalerne du føler dette gjelder for:

a. nordsamisk: _____

b. kven/finsk: _____

c. norsk: _____

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22 Her er noen påstander om talere av nordsamisk og kvensk/finsk. Kryss av for i hvor stor grad du er enig:

a) Nordsamisk	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det er lett å bli venner med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å bli kjent med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å gifte seg med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å arbeide sammen med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å tilbringe sin fritid sammen med en som snakker nordsamisk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Kvensk/finsk	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det er lett å bli venner med en som snakker kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å bli kjent med en som snakker kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å gifte seg med en som snakker kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å arbeide sammen med en som snakker kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er lett å tilbringe sin fritid sammen med en som snakker kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Bruk av nordsamisk og kvensk/finsk

23 Hva er din mening om bruken av nordsamisk og kvensk/finsk i den offentlige sfæren i det landet du bor i? Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
a) Nordsamisk					
Nordsamisk burde brukes på TV.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes på politistasjoner.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes på Stortinget.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes på sykehus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes i retten .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes på Internett .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk burde brukes i utdanningssystemet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Kvensk/finsk					
Kvensk/finsk burde brukes på TV.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes på politistasjoner.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes på Stortinget.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes på sykehus.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes i retten .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes på Internett .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk burde brukes i utdanningssystemet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Forskjellige språks fremtid

24 Hva tror du – hvordan vil betydningen av følgende språk endres i løpet av de neste ti årene?
Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Norsk vil bli brukt i større utstrekning i de neste ti årene .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Engelsk vil bli brukt i større utstrekning i de neste ti årene.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nordsamisk vil bli brukt i større utstrekning i de neste ti årene .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvensk/finsk vil bli brukt i større utstrekning i de neste ti årene.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tysk vil bli brukt i større utstrekning i de neste ti årene.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Karakteristikker av språk

Prøv i det følgende å beskrive hvordan hvert språk høres ut ved hjelp av ordparene som er gitt nedenfor. Merk av svarene dine på skalaen 1–5, for eksempel:

	1	2	3	4	5	
vakkert	<input type="checkbox"/>	X	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	stygt

25 Norsk høres/låter:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mannlig/mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
ufint/uvennlig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	vennlig
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt

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intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
udannet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dannet
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

26 Engelsk høres/låter:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mannlig/mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
ufint/uvennlig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	vennlig
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
udannet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dannet
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

27 Nordsamisk høres/låter:

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mannlig/mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
ufint/uvennlig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	vennlig
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
udannet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dannet
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

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28 Kvensk/finsk høres/låter :

	1	2	3	4	5	
mykt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	hardt
utrygt/usikkert	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	trygt/sikkert
nært	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fjernt
pålitelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	upålitelig
besluttstomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ubesluttstomt
moderne	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	tradisjonelt
kraftløst	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kraftfullt
morsomt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kjedelig
stygt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	pent
mannlig/mandig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	kvinnelig
ufint/uvennlig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	vennlig
rikt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fattig
mislykket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	fremgangsrikt
gammelt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	ungt
intelligent	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dumt
hensynsfullt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	påtrengende
udannet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	dannet
passivt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	aktivt

Lovgivning**29** Mener du lovgivningen i ditt land støtter bruk av nordsamisk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

30 Mener du lovgivningen i ditt land støtter bruk av kvensk/finsk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

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31 Mener du lovgivningen i ditt land hindrer bruk av nordsamisk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

32 Mener du lovgivningen i ditt land hindrer bruk av kvensk/finsk?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

33 Mener du lovgivningen i ditt land støtter kunnskaper i og bruk av flere språk i det området du bor i?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

34 Fins det noen lovgivning som regulerer undervisning om nordsamisk i skolene i landet ditt?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

35 Fins det noen lovgivning som regulerer undervisning om kvensk/finsk i skolene i landet ditt?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

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36 Blir alle språktalere og språk i ditt område og land behandlet på samme måte uansett hvilket språk det gjelder?

☐ Nei ☐ Ja ☐ Delvis ☐ Vet ikke

Dersom "ja" eller "delvis", vær vennlig å spesifisere:

Språk og arbeidsmarkedet

37 Fins det noen lovgivning eller forskrifter i ditt land som støtter kunnskap i forskjellige språk på arbeidsmarkedet?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, vær vennlig å spesifisere:

38 Hva er din mening om den rolle norsk har på arbeidsmarkedet i landet ditt? Kryss av for i hvor stor grad du er enig i følgende påstander:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Å ha norsk som morsmål gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Å ha norsk som morsmål gjør det lettere å få høyere lønn .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Å ha norsk som morsmål gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Å ha norsk som morsmål gjør det lettere å skifte til ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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39 Kryss nå av for i hvor stor grad du er enig i følgende påstander om den rollen engelsk har på arbeidsmarkedet i landet ditt:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i engelsk gjør det lettere å finne din første jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å få høyere lønn.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å avansere i din karriere.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i engelsk gjør det lettere å skifte til ny jobb.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

40 Kryss nå av for i hvor stor grad du er enig i følgende påstander om den rollen nordsamisk har på arbeidsmarkedet i landet ditt:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i nordsamisk gjør det lettere å finne din første jobb .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å få høyere lønn .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å avansere i din karriere .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i nordsamisk gjør det lettere å skifte til ny jobb .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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41 Kryss nå av for i hvor stor grad du er enig i følgende påstander om den rollen kvensk/finsk har på arbeidsmarkedet i landet ditt:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Kompetanse i kvensk/finsk gjør det lettere å finne din første jobb .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å få høyere lønn .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å avansere i din karriere .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kompetanse i kvensk/finsk gjør det lettere å skifte til ny jobb .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Synspunkter på språk

42 Er det ett språk/noen språk det er spesielt lett å lære?:

☐ Nei ☐ Ja, det følgende språket (de følgende språkene) er lett(e) å lære:

43 Er det ett språk/noen språk det er spesielt vanskelig å lære?

☐ Nei ☐ Ja, det følgende språket (de følgende språkene) er vanskelig (e) å lære:

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44 Kryss av for din mening om hvor mangfoldig ditt samfunn er:

	Jeg er helt enig	Jeg er enig	Vanskelig å si	Jeg er ikke helt enig	Jeg er ikke enig i det hele tatt
Det ville være en god ting hvis vårt samfunn var mer variert.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Det er trivelig å høre at det blir snakket mange språk på gatene på hjemstedet mitt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ville like å ha folk som snakker nordsamisk i mitt nabolag .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ville like å ha folk som snakker kvensk/finsk i mitt nabolag.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synes staten bruker for mye av skattebetalernes penger til å støtte nordsamisk .	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg synes staten bruker for mye av skattebetalernes penger til å støtte kvensk/finsk.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Språkutvikling og korrekthet

45 Fins det institusjoner eller folk som kultiverer (utvikler, fremmer og regulerer) nordsamisk i landet ditt?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, kan du spesifisere: Hvilke institusjoner eller hvem?:

46 Fins det institusjoner eller folk som kultiverer (utvikler, fremmer og regulerer) kvensk/finsk i landet ditt?

☐ Nei ☐ Ja ☐ Vet ikke

Dersom ja, kan du spesifisere: Hvilke institusjoner eller hvem?:

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F. FORBRUK AV MEDIA OG AKTIV BRUK AV SPRÅK I (MODERNE) MEDIA

47 Hvor ofte bruker du aktivt media på disse språkene?

A) På norsk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, kåseri etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på norsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-poster	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Dersom du aldri bruker andre språk, slutter spørreundersøkelsen her. Takk for din deltakelse!

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B) På engelsk

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, kåseri etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på engelsk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-poster	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
_____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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C) På språk: _____

	Hver dag	Flere ganger i uka	Hver uke	Hver måned	Sjeldnere	Aldri	Ikke tilgjengelig på dette språket
Jeg leser aviser	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser bøker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på teater	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg går på konserter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på radio (nyheter, kåseri etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på TV	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg hører på musikk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg ser på filmer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg leser/ser på/hører på innhold på Internett (leser hjemmesider, nyhetssider, blogger, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker programvare for datamaskin på dette språket	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver e-poster	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver tekstmeldinger (SMS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg bruker sosiale media (Facebook, Twitter, chatterom, diskusjonsfora på Internett etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg spiller interaktive spill	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg skriver blogger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet: _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Takk! Vi er svært takknemlige for at du har deltatt i denne spørreundersøkelsen!

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