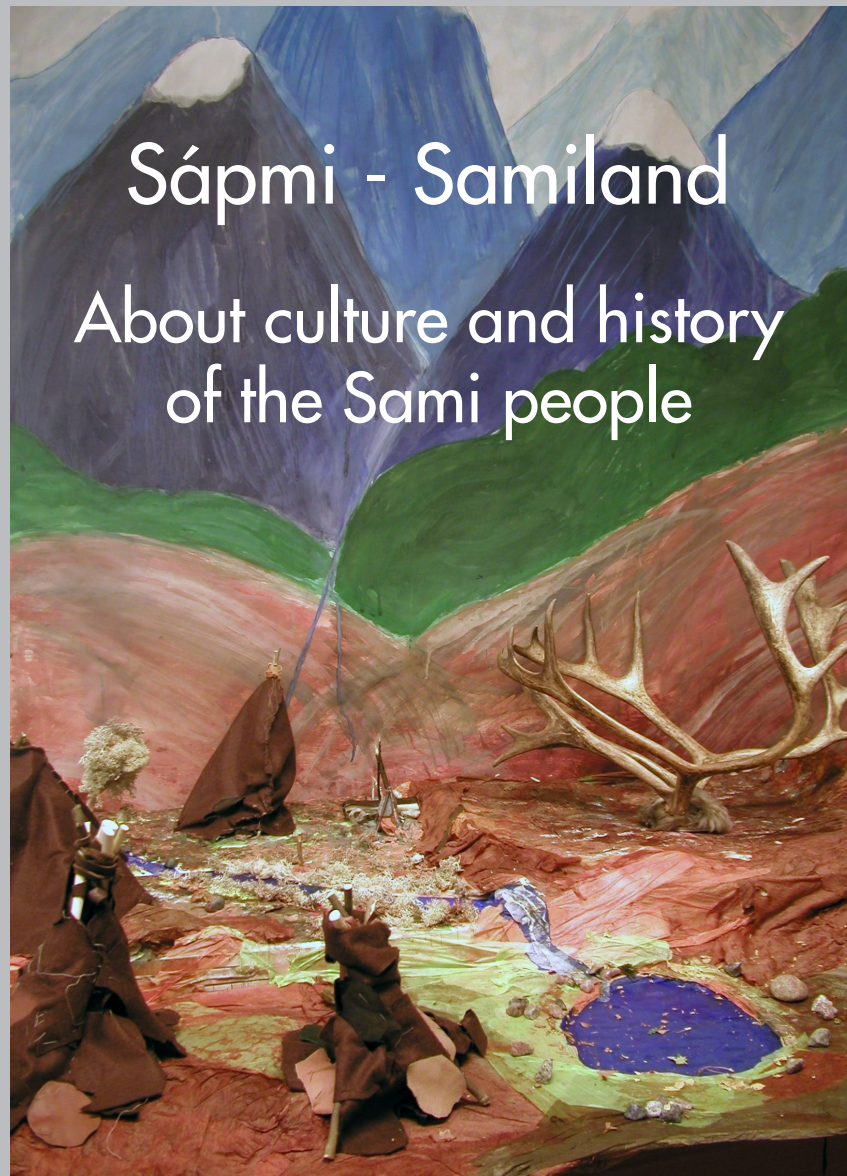




A STORYLINE GUIDE



Sápmi - Samiland

About culture and history
of the Sami people

Norrbottens museum 2005

Annika Josbrant
Sanna Ranweg



Norrbottens
museum

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Planning Schedule

Norrbottens museum, 2005

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Marie Enoksson, Translation to English (2008)

Sápmi-Samiland

A Storyline Guide

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Translation to English by Marie Enoksson 2008-04-06

Goals to Achieve

Before this storyline work starts the teacher(s) needs to explain to the class what the purpose of this work is and what goals to achieve. This storyline is comprehensive and the intention is that the teacher can choose parts of it, depending on the age of the children and the local opportunities. If you live in the traditional Sami area there are more options; the countryside is nearby and the Sami culture closer at hand, than in other parts of the world. Together with teachers and pupils in the county of Norrbotten (Sweden) we have tried this storyline with children ages 6 to 16.

We have chosen to call this storyline Sápmi-Samiland. It is an unusually wide conception to be a storyline. We chose this name since we want to make Sápmi (Samiland) a well-known concept.

Preparations

Before starting the storyline work it is an advantage to rearrange the room for the practical work. You will need 80-100-minute-lessons a couple of times per week.

The material should be close at hand and easy to keep in order. A wheel-table for the materials comes in handy. Consider what material to use. In this storyline you can make use of the nature and with advantage take away things like tack-it, tape, staples etc. What the model is going to look like depends a lot on the teacher, the instructions you give and the choice of materials.

The teacher will need a flip-chart and tack-it. You need a wall for the lists and enough room for the model, i.e. the frieze. The frieze can be a wall-painting, a three-dimensional model or both. Bin bags and brooms must be available in the class room.

When the pupils make the model and the *lavvus* (tepees) they will need good pairs of scissors, one pair per person, glue or a glue-pistol plus a pair of pruning shears per group. Material can be cloth, skin, and yarn for different hair colours. You will need some kind of bedding for the *lavuus*, for example cardboard that can be painted, felting or pieces of carpets. Thread or string, needles and pins are also useful. The pupils can bring twigs, moss, stones and suchlike to the school or the class can make a trip to the forest to collect material from the nature.

The Distribution of Work

Prepare the division of the class into groups, 3-4 pupils in each group. Be careful how you divide the groups. When working, the groups can discuss what rules to follow and how to divide the work. The work in the groups is important and the pupils need support from the teacher how to evince the co-operation in the group.

Documentation

Prepare the documentation of the work. If the pupils are to write down their reflections in a logbook, it might be useful to go through how to use it and what the teacher expects to find in it. When working with written comments and reflections the pupils can practise different levels by using the four R's:

Repeat – reproduce and depict,

Report – summarize the most important things,

Review – go over carefully and take a stand,

Reflect – think, consider, what does this mean to me.

If you are to use a digital camera during the project, a demonstration of it might be needed and the work shared so that all the stages of the work are documented in pictures.

Introduction

This storyline starts when a Sami pays the class a visit (or someone who pretends to be a Sami from the past). The outcome of the visit will be different depending on the local circumstances. If there are Sami in the neighbourhood who can tell the class a story about what life in a Sami dwelling place could look like in former days, one of those can be invited. Another alternative is that the teacher pretends to be a Sami who has travelled 100 years to the future and is now paying the class an unexpected visit. On this occasion the teacher/the Sami can tell the class a Sami legend for example about the giant Stalo. The Sami person “invites the class to the Sami dwelling place” and then asks the key question that starts the whole storyline-work.

1. The *Lavvu* – The Tepee

Here the pupils are challenged to reflect on how a *lavvu* (the Sami tent) is constructed. It must stand against storms, rain and severe cold. How can there be room for everyone and everything? What materials were available in those days? Start by listing the suggestions from the pupils. Establish the time to one hundred years ago and the season is autumn.

We have chosen to work with the *lavvu* construction – the tepee kind of Sami tent. It is the most common kind and probably the one the pupils associate with. There are varieties, but this one is reasonable to construct within the given time span. Give the pupils a supporting structure. Reasonable length of the poles is 35 cm. The length depends on the available space in the classroom for the model construction. The pupils can also work according to scale and figure out and measure the size in order to know how much material to use for the *lavvu*.

At this stage we do not present facts at all. The pupils are challenged to use their experience and test their theories by discussing and construing. Here we lay the foundation of the work by giving them the opportunity to imagine the actual life conditions for the people who lived and survived in the sub arctic area. We start out from the pupils' previous knowledge and use their imagination as a pedagogic tool to extend their understanding and interest in other people's lifestyles. When the work with the *lavvu* is finished, each group shows their *lavvu* to the other groups. They must explain the construction and tell the others what they had in mind. Not always are the pupils aware of what they thought and how they reasoned when working, so we sometimes need to put them on the right track and remind them as they are working.

It might also be useful to discuss how the co-operation went in the groups. Did everyone take part? How did they get along? How was the work shared? Were all ideas taken seriously? What do they need to think of next time in order to strengthen the co-operation in the group?

2. The Families

What can different family constellations look like? Make lists of the pupils' suggestions and talk about the possible differences between families now and 100 years ago. What did their clothes look like, since they were mainly using natural materials? Discuss in the groups and list suggestions. Look up facts.

Every pupil should make up and manufacture one person in the family. The groups must discuss what their families look like. No one shall be younger than 10 years of age. We want everyone to be able to take part in the discussions and act. Even if the imagination is a vital ingredient in this project, we are talking about realistic imagination. It must be likely that these persons existed, both concerning looks and character.

Names

Discuss Sami names and list suggestions. It is allowed to make up names. Don't add too much of your own values but discuss with the pupils if they make up impossible kinds of names. Talk about the probability when choosing names for the family members.

Formerly it was common among the Sami to have a first name, a father's name and a family name, for example: Per Olof Amundsson Länta or Amma Andersson Pava.

The father's name revealed whose son or daughter one was. Amundsson (Amund's son) was the son of Amund and Andersson (Anders' son) was the son of Anders.

In order to make clear which person was referred to when two or more had the same name, it was common with an additional name. Examples of this are: Jon-Henrik i.e. Jon's Henrik and Per-Henrik i.e. Per's Henrik or Elli-Marja, Ellen's Maria and Anne-Marja i.e. Anna's Maria.

Character

What words are there to describe character? If the pupils are unaccustomed to using adjectives you can put them on the right track. If they give you the word "kind" as an example, you can ask more questions: Kind in what way? Gives things away – generous, has time to talk – talkative, wants to help – helpful etc. The list can become long and words added all the time. Collect words for a "word bank" with adjectives to use at other times. It's a good thing to keep three adjectives as a limit to describe the character of the person, partly to make it easier to choose, and partly to make it easier for the pupils to enter into the personality.

Description

How do you describe a person's looks? Some pupils have difficulties distinguishing between looks and character. It might be useful to take some time writing a list with words describing looks. They can also write a biography in prose, describing the looks of their person and how this person thinks. Request them kindly to use the I-form.

Oral Presentation

Work out "Criteria for oral presentation" in the group. What to think of when we present something orally or when we listen. Write a list that is always at hand.

It is important that every pupil introduce their own person. They can practise telling about their character/person in front of the family group, in order to make the person come alive and to be able to talk more fluently. The whole family can introduce themselves in front of the class. They practice talking in front of the others and they realise the importance of doing their best with the chosen character since he or she will be used during the whole project.

3. The Mountains/the Forest

What does it look like on the mountain or in the forest where these Sami live? Discuss in the family groups and take down the suggestions. The teacher makes an outline based on the suggestions, which will later form the basis of the frieze. The model/the frieze is produced together with the pupils in the classroom.

The pupils can make deeper studies of the flora, fauna and geology of the mountain area, by collecting facts. If possible you can make field-studies. By using a map the pupils can find Sami words for phenomena in the nature and discover how many places in the Scandinavian mountain area that carry Sami names.

Examples of North-Sami words describing nature

<u>hill</u>	<u>dievvá</u>
<u>pine-forest</u>	<u>vuovdi</u>
<u>mountain</u>	<u>várri, duottar</u>
<u>mountain top</u>	<u>várreohkka</u>
<u>stream</u>	<u>guoika</u>
<u>deciduous forest</u>	<u>vuopmi</u>
<u>forest</u>	<u>meahcci</u>
<u>shore</u>	<u>gáddi</u>
<u>lake</u>	<u>jávri</u>
<u>point of land</u>	<u>njarga</u>
<u>bay</u>	<u>luokta</u>

4. The Reindeer

Make a paper reindeer in full size. Ask the pupils questions. For example: How big is the body? How tall is the neck? What do the hoofs look like? How big is the head? Draw an outline before you make the full-size paper reindeer. Use the overhead-projector to magnify the reindeer and draw it in full size. The pupils can help painting it.

Why does it look like that? Why does it get skin on the antlers during the summer? Here there is a possibility to go deeper into the question of the species adaptation to nature. Why does it only live in the mountains and in the forest area close to the mountains?

Reindeer herding is and has been the foundation of the Sami lifestyle. Formerly the whole reindeer was taken care of and used for food, clothing, tools, decoration etc. There are tools and equipment adapted to the manifold use of the reindeer. Many things developed to what is now called Sami handicraft and were decorated as art work.

Life in the Sami dwelling place emanated from the life of the reindeer. You moved when the reindeer migrated in their search for new grazing fields. The food was salted, dried and smoked in order to last. What happens during the different processes? Start out from the hypotheses of the pupils and carry through experiments by drying berries and salting food. Describe what happens, what scientific theories can be applied?

5. Everyday Life

What else does the Sami family live by (other than reindeer meat)? How do they get food? How do they keep food? How do they cook? Who does what in the family? Discuss and make lists on the chores that need to be done in the different families and in the community. Look for facts, draw outlines, write and tell the others. Here the pupils can study different things and present to the others in cross-groups what they have found out. In small groups it's easier to report and to ask the person who has a deeper understanding of the topic, questions.

The fire is an important source of heat, how does a fire work, what can you use as fuel, what happens in the fire? Make a simple experiment on combustion.

Let the pupils write a diary from the perspective of their respective family members. It can be about normal everyday-life and the work the person is doing.

6. Disappeared

Collecting facts can take time. In order not to forget the story itself and to keep the characters vivid in the Storyline, it's a good thing to sandwich fact collecting and events. This one about the teenagers disappearing is a simple and often exciting event to carry through. The pupils' discussions in groups should not take more than 6-7 minutes. After that everyone will have a story to write down. This event kindles discussions that immediately cover values and attitudes, questions of common value-systems and co-operation on different levels.

Here there is room for discussions around the suggestions the pupils come up with. The disappeared teenagers might be lost, an accident has happened or they have encountered a predatory animal. How do you act in these kinds of situations?

7. Predatory Animals

One of the reindeer breeders comes and tells the others that the herd is scattered and that a number of reindeer have been killed by a predatory animal. What do they think? What do they feel? What will they do and how do they do it? An alternative is that one of their own dogs have scattered the herd - what do they think and how do they act?

The pupils discuss in family groups what they think and what they need to do, make lists and discuss in with the class what the most important thing is to start with. Here they practise planning together, compromising and acting.

On this point there might be discussions that there has to be a leader in the village. Who shall be the leader? What are the characteristics of a good leader? Can they all agree to choose someone in the community?

What predatory animals can it be? Every family can make deeper studies on one animal (bear, wolf, lynx, and wolverine). Collect facts about it, mythology and stories, which are later reported to the others. Here there are lots of sources, hunting stories, mythological stories, the bear cult etc. If you can, invite some locals who can tell the children exciting stories.

This is a burning issue even today. There are conflicts between environment protection and animal industries of different kinds. The predatory animals cause difficulties and financial losses for the animal owners. How do we solve questions like that today? What does the legislation say?

There is also an opportunity to discuss how mankind has acted towards the predatory animals before. Ask the pupils and find out statistics on how many wolves there were in Scandinavia (or in your country) one hundred years ago compared to now. How come the difference is so big? Does mankind have the right to exterminate animal species? What importance do the predatory animals have in the food chain? Is the human being a predatory animal?

The bear plays a vital part in the Sami culture. Earlier it was a sacred and important animal. There was a bear cult with rites and ceremonies connected to the hunting and slaughtering. One hundred years ago and in our time there are certain customs around the bear hunt still in use. When Christianity took over the old popular beliefs more or less disappeared.

8. Bad Weather

There is a storm coming up. The teacher tells about the bad weather and marks the event by putting a dark cloud on the frieze. The teacher or someone visiting invites everyone to their *lavvu*. In the dark around the fire place (*arran*) – Sami stories are being told or someone yoiks. To gather around the fire is a perfect opportunity for story-telling and listening. You can sit in a ring on the floor with some logs in the middle to pretend a fire. Encourage the pupils to share their stories the next time, around the fire in the *lavvu*.

Oral Story-telling

Give the pupils a selection of Sami stories and legends. Let them choose a story that they believe their character wants to tell the others. Each pupil reads the story, writes key words, uses his/her imagination and tries to see the story as a film in his/her mind, tells it once to the family members using the key words. Details can be altered. Then they tell their stories in cross-groups for the others. Invite another class to your *lavvus* and tell the stories again, without the help of key words.

The Yoik

The Sami way of singing is both about music and story-telling. It has been an important means when passing on stories and events. It has also been a way of dealing with strong emotions and remembering things. The yoik was used in different kinds of circumstances and also in spiritual, mythological contexts.

If you live in Samiland there are a lot of exciting stories and common knowledge about weather and weather phenomena. Let the pupils interview someone about weather signs and stories and retell to the other pupils.

There are simple experiments you can make on “How to create a rainbow”, “Why is the sky blue?” and “Why does the sky turn red at sunset?”. You don’t need much equipment. Let the pupils form their own hypotheses on how and when these phenomena arise. Complete with facts.

9. Settlers

A story-teller or a character that the teacher has made up comes to visit and spreads the news that some new families are going to settle down on the lands. They are going to take up farming and have been given fishing- and hunting rights in the same area. Depending on the available time span you can either let it be only a discussion or you can build up and manufacture the whole family. There are advantages if the pupils create the settlers as well. They have to co-operate and there is a point in having to see things from two perspectives, both the Sami and the settler family. It broadens ones perspectives. What is it like, coming to a new place with anticipation and apprehension? And a stranger always has new experience and knowledge to share.

People from the coastal region were encouraged by the king to move to the inlands to start up new settlements. To be allowed to settle down they had to take up farming. It was not an easy thing to do since the barren landscape was hard to cultivate. Most settlers also had to hunt and fish in order to survive. Sami could also take up a settlement and some did so trying to protect their lands, for which they had paid taxes to the state for a long time. Sami who took up farming were forced by the state to quit reindeer herding. They were no longer counted as Sami by the Swedish state.

In many places Sami and settlers co-operated and helped each other in many ways. It was not unusual with mixed marriages. The arguments and disputes were usually about reindeer tramping down hay from the settlers’ hay-drying racks or about hunting- and fishing rights.

10. New Regulations

Many laws regulating taxation, reindeer herding and settlements have governed life in the north. This section can be used as a complement to section 9 about the settlers. Suggestions for events taking place can be historically interesting events like the following suggestions:

”Lappish must remain Lappish”

During the beginning of the 20th century the Swedish state tried ”to protect” the Sami culture. Sami should not become accustomed to ”civilisation” and its conveniences, like for example warm huts. The so called ”Lappish must remain Lappish”-policy was especially noticeable in the schooling system. The reindeer herders’ children were taught in special school huts, in order not to get a taste of life outside reindeer herding.

Reindeer Herding Act

From the beginning of the 20th century it was the state who decided who should have the right to pursue reindeer herding. To be able to work with reindeer herding you had to be a

Sami and your parents or grandparents must have been reindeer herders. The ones who hadn't worked in the reindeer herding industry for two generations were excluded from reindeer herding and were not regarded as Sami anymore.

Compulsory Transfer

A long time ago the reindeer wandered freely in northern Scandinavia. They migrated long distances between the summer grazing lands in the highlands or near the sea and the winter grazing lands in the forests or lowlands. There were no national borders to take into account. In the middle of the 19th century there was a dispute between Norway and Russia. Norwegian Sami were no longer allowed to use their grazing lands on the Finnish side. Many Norwegian Sami then moved across the border into Sweden, because then they could cross the border to Finland and use their old grazing lands without problems. From 1883 the rights of Swedish Sami using lands on the Norwegian side were restricted, and Finland closed its border for the Swedish reindeer as well. There was not enough space and grazing lands anymore for all the reindeer in the Karesuando-area on the Swedish side.

The state decided that parts of the Sami population should move with their reindeer. Families were more or less forced to move to other parts of Sápmi. The Karesuando Sami who arrived to new districts had another way of breeding and herding reindeer compared to the Sami who lived for example in Arjeplog. This caused some problems. It was not easy for the different groups to agree, using the same lands in different ways (*distinction between intensive and extensive reindeer breeding*).

11. The Market

There have been market places in the north since the beginning of the 17th century. People gathered to exchange goods, christen babies, get married, bury the dead, socialize with relatives and friends and celebrate.

Events of different kinds can be used in this section.

From the book "The Lappish town in Arvidsjaur, Sami practises and tradition" ("Lappstaden i Arvidsjaur, Samisk sed och tradition". Told by Karin Stenberg in 1957.

"At that time there were no roads and the distances were long, therefore whole families moved to the so called Lappish town during the church holidays. We stayed for a week or more and brought with us goats and dogs. During that week we visited relatives and friends in the huts, the youth played special Sami games. The men went out hunting birds and set fishing nets in the lakes nearby. The women were doing handicraft work in their huts or went visiting each other. In other words; it was the holiday of the Sami and the Lappish town was an idealistic holiday place. The food problems were not big. We made coffee in the huts, ate fresh fish from the Arvidsjaur-lake and cooked fresh game birds that the men brought home from the surrounding woods. In addition we had dried reindeer meat and goat cheese. From the goats, running between the huts and the log cabins, you got milk, which was used to make goat cheese to put in the coffee for a change instead of the reindeer cheese that was also sliced and put in the coffee.

During the church holidays there were weddings and christenings taking place in the Lappish town. Funerals too, as well. If there was a wedding there was joy and yoiking to honour the newly weds. At funerals the yoiking reflected the atmosphere of mourning."

12. Market Festivities

The families are invited to take part in the preparations for the festivities. In connection with this they get visits from their relatives. Different families get visitors from different parts of Samiland.

All participate dressed in their Sami costumes. The costumes look different depending from which area the people descend from. Every family group must find festivity costumes from different areas among their relatives and draw pictures to see the abundance of variation. The teacher can help so that the class together has found examples of as many as possible.

Note that the dresses worked with in this section are dresses used today. This is historically not totally correct, which the teacher can comment on.

Prepare the festivities together. What shall they eat? What shall they do? Are there games to play or yoiks to perform?

13. Sami Life Today

What issues are left to study? Before the work ends it is necessary to study how the Sami live today. The questions asked depend on the age of the children. What differences are there? Can you live off the nature for thousands of years? Can we go on with our life style and civilisation for thousands of years? Why/why not? What was it like to live like this? What was difficult? What was good?

If you can, it's a good idea to invite a Sami whom the pupils can ask their questions.

Collect all the documentation, the stories, the outlines, pictures and other things. Make a book or an exhibition. Invite parents or other classes and create yet another learning opportunity when the pupils share what they have just learned.

14. Conclusion and Evaluation

To work with Storyline is to get a whole lot of material to work with. It is an advantage to let the pupils evaluate the work at several stages during the process, or use the logbook for documentation and evaluation. These are used during the final evaluation.

Evaluate the work both in the groups and individually, and compare with the goals-to-achieve established before the actual work started. What have we learnt? Have we understood the goals with our work? What do we need to think of next time?

Literature in English:

The Saami: People of the sun and the wind, *Kuoljok Sunna, Utsi John E, Ájtte* 1993, ISBN 91-87636-07-7

The Sami – an Indigenous People in Sweden, *Sami Parliament and Ministry of Agriculture* 2005, ISBN 91-974667-9-4

Web site in English: www.eng.samer.se

Sapmi-Samiland

A Storyline about the Culture and History of the Sami people (the Reindeer people)

The Norrbotten museum together with Sanna Ranweg, 2004

Updated 2008-03-03

Translation by Marie Enoksson 2008-04-06

Story	Key questions	Activities	Organisation	Materials	Outcome	Learning
		A Sami visits the class and tells about <i>Stalo</i> and life in a Sami dwelling place a long time ago. The class is invited to visit that place.				
1. The Lavvu (tepee)	What material do you think was used to make a <i>lavvu</i> (tepee or Sami tent)? What about the construction of a <i>lavvu</i> ? What does the entrance look like? How can you make use of the canvas so that you need as little material as possible? How do you make the <i>lavvu</i> windproof?	Drawing and discussing in groups. Brainstorming with the whole class, lists of suggestions. Construct a model of the <i>lavvu</i> .	Whole class, 3-4 in every group First the pupils only get twigs, a pair of pruning shears, cloth or skin (they have to find a construction that will stand on its own without using the string)	Twigs, a pair of pruning shears, cloth or skin, large needles, string or thread. Pricker, flip-chart, tack.	List of the pupils' previous knowledge, curiosity, a model of a <i>lavvu</i>	Construction, cooperation, art-work, motivation for further studies.
	What do you think is needed in the <i>lavvu</i> in order to meet all the needs of everyday life? What was possible to make room for? What was possible to transport when living a nomadic life?	Discuss in the groups, make lists with suggestions, collect and discuss with the class	Group 3-4	Flip-chart		Cooperation, dialogue, insight that your own experience is important and can be used.
		Presentation of the <i>lavvus</i> .	Group			Oral presentation

2. The Families	What do different families look like?	List different types of families.				Knowledge of how different types of families looked like formerly compared to now.
	What qualities and knowledge do you think the people in this Sami dwelling place needed in order to survive?	List different qualities, knowledge, and tasks that needed to be done.	Group wise and then in whole class.			
	How did individuals who lived here dress?	List different varieties of clothing and materials that might have been used.	Family group 3-4			Clothing of natural materials and according to needs.
	What does your family look like? What does your family member look like?	Decide in the group what the family will look like and make one character each. The teacher prepares and shows the proportions and a supporting structure. No person shall be younger than 10 years old.	Individually and group wise	Paper, glue, scissors, yarn and cloth	A character in paper.	Art-work, proportions, imagination,
	What's your person's name? What names do you think can be Sami? Surname and first name.	Discuss names and write lists. Give your family member a name and decide the family's surname.	Whole class Individually			
	What qualities and what interests does your character have?	Make a brief biography of your person containing name, age, family, 3 characteristics and tasks this person has in the village. Every description shall contain: I am a person that never.../that always...	Individually		A written biography.	The meaning of names, Sami names, families
		Present individuals before the class (<i>I am...</i>) and hang them up on the wall.	Family group and individually		Collection of all the characters in the story.	Oral presentation
3. The Mountain/The	How do you picture the forest area/ mountains, where they live and the	First discussions in groups and then writing of lists in the bigger	Group Whole group			.

Forest	surrounding nature?	group.				
	What shall the place where these families live, look like?	The teacher draws an outline of what the mountain will look like. Each group prepares a suggestion on how their part of the dwelling place shall look like. The teacher prepares a big piece of paper as a frieze. Alternative: a model.	Group Whole group.	Flip-chart	Drafts	Model work, mountains and forest topography,
		Together the group makes the model/ the frieze.	Each group is responsible for one part of the frieze.	A long piece of paper, water colour, if possible materials from the nature	The frieze, the place where they live.	Art-work, imagination
	What names can we give the different places?	Look for Sami names on different natural formations and write the different place names on the frieze. Make and attach small word cards.		Sami dictionaries	Collection of Sami words (lists).	Vocabulary, topography in the children's mother tongue and Sami.
4. The Reindeer	What does a reindeer look like? Why do you think it looks like that? Why are there only reindeer in the mountains and in forests close to the mountain area?	Discuss and write lists in the class. Make a full-size reindeer made of paper. Discussions about biologic adaptation to climate.	Whole class	Paper, water colour or torn paper that can be used together with glue.	A full-size reindeer	Picture, proportions, The species adaptation to nature.
	What parts of the reindeer can be used and in what ways? What was done to the meat in order to preserve it, do you think? Why did they use these methods?	Discussions in groups. Attach drawings and texts on how different parts of the reindeer were made use of Laboratory lessons to explain what happens when drying, salting and	Group and individually In pairs or individually	Factual study books, literature, Internet, interviews etc.	Written facts.	Knowledge about the reindeer, how it lives and how man has made use of it. Household chemistry, how different substances and processes affect the

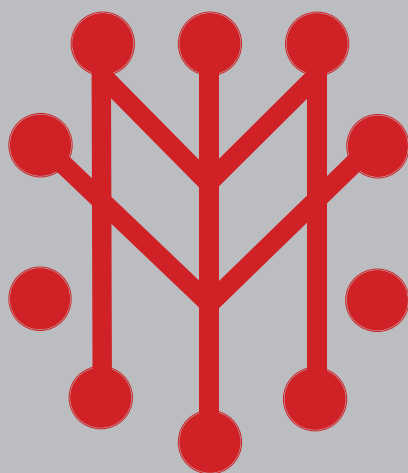
		smoking food.				degradation process.
5. Everyday Life	<p>What kinds of different chores can happen during one day in the Sami dwelling place?</p> <p>What kinds of tools and utensils were used when working?</p> <p>How was the spade in the lavvu used?</p> <p>What material was used when making a fire?</p> <p>What happens in a fireplace?</p>	<p>Discuss what needs to be done and who makes what in the family and in the village. Look up facts about tools, weapons and utensils, etc.</p> <p>Laboratory lessons on fire. What is it that burns and why?</p>	<p>Groups and individually</p> <p>Groups</p>	<p>Literature, Internet, interviews</p> <p>Laboratory lesson out-of- doors</p>	<p>Facts, outlines</p>	<p>Knowledge about life in a Sami dwelling place.</p> <p>Comprehension of combustion and the connection between fuel-heat-oxygen</p>
	What can a day look like for those who live in the community of this particular dwelling place?	Write about one day in a person's life.	Individually	Paper, pen	A diary	Writing a diary
6. Disappeared		The teacher picks out two characters, teenagers, and talks about it getting darker and that these two have not yet come back home?				
	<p>What do you think has happened? What are people in the community thinking? What do they feel and how will they react and act?</p>	<p>The pupils, whose characters have disappeared, go out and decide what has happened. The others discuss in groups what they think has happened. Everyone presents their theories, the two who were gone present their version.</p> <p>The pupils take down notes about the course of events.</p>	<p>Family groups</p> <p>Individually</p> <p>Groups of 4,</p>	<p>Paper, pen</p>	<p>Discussions</p> <p>Stories</p>	<p>Discussion about values and attitudes, how to describe feelings.</p> <p>To write stories.</p> <p>Knowledge about outdoor</p>

		Discussions on how to react when getting lost, how to prepare for accidents, how to act when meeting a predatory animal etc.	Discuss and report to the others in the class			life.
7. Predatory Animals		One of the reindeer breeders comes and tells the others that a number of reindeer have been killed by a predatory animal and that the reindeer are disturbed and that the herd is scattered. Or – one of their own dogs have scattered the herd, what do you do then?				
	What predatory animals live in the arctic region?	Discuss and write lists. Look up facts about different predatory animals and what people thought about them 100 years ago.	Whole group	Factual study books, Internet, exhibition on predatory animals	Facts, texts about our predatory animals.	Knowledge about different predatory animals in our fauna. Understanding how they can affect different people's lives.
	What do they think? What do they feel? What do they want to do? What will they do?	Discuss in the families and write a list. Come to an agreement in the community what to do.	Family groups.			Understanding to tackle problems in a group when people have different attitudes and opinions. Co-operation and agreement. Biology, zoology
8. Bad Weather		The weather is bad and everybody gathers in the storyteller's lavvu (it can be a visitor or someone else). In a fictitious lavvu all will listen to a Sami story or legend or someone yoiking (singing).	Whole group	Some logs, skins to sit on in order to create the atmosphere of a lavvu.		To listen to narration of Sami stories, legends and myths.
	Which story does your character want to tell around Arran - the fireplace?	Look for Sami stories to tell when there's a bad weather. Or try yoiking.	Individually and in groups	Different stories, Learning strategies for oral storytelling.	Stories learnt by heart.	Storytelling, narrative techniques, mnemonics.

		Each pupil tells the group his or her story.	Cross-groups			Oral presentation of a story.
	Someone should have been able to read the signs before the storm arose. How can you foresee that bad weather is coming up? How does the rainbow arise? Why is the sky blue when the weather is good? Why is it red at sunset?	List and discuss different weather phenomena. Present to the class. Laboratory lesson on light refraction. What's happening? How does the rainbow arise?	Groups of 3-4	Materials for the laboratory lesson	Hypotheses and explanations based on the experiments.	Basic knowledge about weather, spectra and light.
	What kind of 'bad weather-stories' are there?	The pupils make interviews with relatives or friends who can tell a 'bad-weather-story'. Tell each other the stories in cross-groups. Write down and collect to the class' library.	Individually Cross-groups	Paper, pen	Stories	Interviewing techniques, written and oral story telling.
9. Settlers		The families hear the news that a family of settlers is going to settle down on their lands				
	How do you think the families react when they hear that the new-comers are going to settle down on 'their' lands?	Discussions in family groups. List the thoughts. Talk about values.	Groups		Lists on values	Understanding for how conflicts between different interests can arise.
	Who are the settlers? What do they look like? What characteristics do they have? What can happen when they move in?	Each group creates one family member in the settler family. They make a biography to each person and describe what they dream about in their new life. Introduce the character. List events and incidents, positive and negative; choose something to go on working with. Maybe a story from the neighbourhood?	Group wise	Paper, yarn, colour, cloths, glue, scissors	A settler family	Understanding for what people expect from their new life and what they have left behind.

10. New Regulations		The teacher comes in as person in authority and explains that there is a new regulation. Here there are different alternatives that can be adjusted to the local history. Maybe the families get to know that some of them have to move to new areas, or other Sami will arrive that had to move from their lands. Maybe one family has lost all their reindeer – can they still consider themselves Sami?		Facts, interviews, Internet, historic documents.		Knowledge about some political decisions and the consequences for the Sami families.
	What's happening? What will the consequences be for your family? How do the different individuals in the families react?	Discussions, written assignment based on the different family members.	Individually			To write stories
11. The Market		It will soon be a market in the market-place and the families plan to go there.				
	What do you think they need to prepare before they go? What do you think they will do during the visit to the market-place?	Write a list of the things you think they need to prepare and what you think they will do during their visit.	Individually and groupwise.			Knowledge about the meaning and importance of the market-place for the people in the north.
12. Market Festivities		The families are invited to festivities during the market and also take part in the preparations.				
	What preparations need to be done	Brainstorm and suggestions of	Group wise.			

	before the festivities?	different activities. Many gather to take part in the festivities. Festive attires are prepared and look different in different places.				
		Relatives and friends will come from all directions to the festivities. All are dressed in their best Sami costumes that look different in different regions.			Outlines of different dresses and dress details.	Knowledge about the variety and beauty of the dresses. Sami art and handicraft.
	How are the visitors related to your family, where do they come from and what do their dresses look like?	Look up facts and make two Sami visitors in their respective Sami dresses.	Groups.	Paper, yarn, colour, glue, scissors, cloths in the Sami colours.	People dressed in the Sami dresses from different parts of Samiland.	Knowledge about the many different Sami festivity costumes.
13. Sami Life Today	What questions have not yet been answered? How do the Sami live today? How does history affect the lives we live today? What was life like in former days compared to now?	Discuss and look for facts. Invite visitors who can tell.	Group wise and individually.	Factual study books, interviews	Facts, texts, analyses	Knowledge about how the history affects the lives we live today.
14. Conclusion and Evaluation	What have we learnt?	Evaluate the work.	Group wise and individually			



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