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and it’s part of my culture”

The well-being of Sámi children and the realisation of their rights

Elina Weckström, Karri Kekkonen & Outi Kekkonen



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OMBUDSMAN FOR CHILDREN

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Summary

”I’m happy that I get to study this language and it’s part of my culture”: The well-being of Sámi children and the realisation of their rights

The purpose of the survey was to examine the well-being of Sámi children and the realisation of their rights in the words of the children themselves. There is very little information available on Sámi children in Finland. Not all Sámi children can be identified from registers, because Finland’s legislation prohibits keeping statistics on ethnic background. Furthermore, studies and surveys have mainly collected data from adults or all children living in the Sámi Homeland, so Sámi children and, above all, those living outside the Homeland have participated in few studies or surveys about the Sámi. The results of this survey provide up-to-date information, for example to decision-makers and the Sámi community, to support decision-making, development and other activities.

The survey was carried out in 2022 by the Office of the Ombudsman for Children as part of the National Child Strategy. It was taken by children aged 11–17 who identify as Sámi, both from the Sámi Homeland and other parts of Finland. Six children were interviewed for the survey. An electronic questionnaire was then drawn up based on the interviews. The questionnaire was taken by 83 children identifying as Sámi.

The key results of the survey were 1) Sámi children’s strong relationship with nature and concern over the effects of climate change on northern nature; 2) challenges in mobility and access to services in sparsely inhabited areas; 3) opportunities to use the Sámi language and 4) Sámi identity and rights.

According to the results, the children felt the most important means for promoting the well-being of Sámi children and the realisation of their rights to be increasing awareness of Sámi culture, having more opportunities for using the Sámi languages in their free time, the availability of Sámi-language study materials and qualified teachers, as well as access to leisure venues, public and private transport, and driving licences.

Keywords: Children, Sámi, Sámi children, indigenous people, minority, well-being, rights of the child

Čeahkkáigeassu

**”Somá, ahte justa mun oaččun studeret dán giela
ja dat lea oassi mu kultuvrra”:**

Sámemánáid buresveadjin ja vuoigatvuodaid ollašuvvan

Čielggadusa mihttomearrin lei guorahallat sámemánáid buresveadjima ja vuoigatvuodaid ollašuvvama nu mo mánát leat ieža muitalan. Suomas ássi sámemánáin gávdno hui unnán diehtu. Registtarmateriálaid vuodul buot sámemánáid ii sáhte identifiseret, dasgo lánkaásaheapmi gielá etnalaš duogáža bidjama statistihkkii. Muđuige materiála leat čoaggán eanaš rávesolbmui dahje buohkain sápmelaččaid ruovttuguovllus ássi mánáin, nuba sámemánát ja earenoamážit ruovttuguovllu olggobealde ássi sámemánát leat hárve mielde čielggadusain ja dutkamušain mat gieđahallet sápmelaččaid. Čielggadusa bohtosat fáallet ovdamearkka dihtii sámeservodahkii ja mearrideaddjiide áigequovdilis dieđu mearrádusdahkama, ovddidanbarggu ja doaimbama doarjjan.

Mánáidáittardeaddji doaimmahat ollašuttii čielggadusa oassin našuvnnalaš mánnástrategiija jagi 2022 áigge. Čielggadussii oassálaste 11–17-jahkásaš mánát sápmelaččaid ruovttuguovllus ja eará sajiin Suomas, geat dovdet iežas sápmelažžan. Čielggadusa várás jearahalle guđa máná. Jearahallamiid vuodul dahke digitála jearahallanskovvi, masa vástidedje 83 máná geat dovdet iežaset sápmelažžan.

Čielggadusa guovddáš bohtosat leat 1) sámemánáid nana gaskavuohta lundui ja fuolla dálkkádatnuppástusa váikkuhusain davvi lundui; 2) boaittoeale báikkiid hástalusat lihadeamis ja bálvalusaid oážžumis; 3) sámeielaid geavahanvejolašvuodát sihke 4) sápmelašvuohta ja sápmelaččaid vuoigatvuodát.

Bohtosiid mánát loktejedje ovdan deháleamos vuohkinsámemánáid buresveadjima ja vuoigatvuodaid ollašuvvama ovddideapmin dieđu lasiheami sáme kultuvrras, vejolašvuoda geavahit sámeielaid eanet astoáiggis, sámeielat oahppomateriálaid ja oahppan oahpaheaddjiid ja astoáiggebáikkiid, almmolaš johtolaga, fievrridemiid ja vuodjinlobiid.

Áššesánit: Mánát, sápmelaččat, sámemánát, eamiálbmot, veahádat, buresveadjin, mánáid vuoigatvuodát

Čuákánkiäsu

**”Suotâs ete eidu mun uážum oppâđ taam kielâ
já tot lii uási muu kulttuur”:**

Sämmilâšpárnái pyereestvaijeem já vuoigâdвуođái olášum

Čielgiittâs uávilin lâi tarkkuđ sämmilâšpárnái pyereestvaijeem já vuoigâdвуođái olášume párnái jieijâs muštâlusâi mielđ. Suomâst ässee sämmilâšpárnáin lii fáállun uáli uccáá tiätu. Registeramnâstuv vuáđuld puoh sämmilâšpárnáid ij pyevti tubdâstiđ, ko Suomâ lahâasâtem kiäldá etnisâš tuáváá lovottem. Mudoj-uv amnâstâh lii čoggun váldulávt vuorâsulmuin tâi puoh sâmikuávlust ässee párnáin, te sämmilâšpárnááh já eromâšávt sâmikuávlust ulguubeln ässee sämmilâšpárnááh láá harvii lamaš uásivâlden sämmilijđ kieđâvuššee čielgiittâsâin já tutkámušâin. Čielgiittâs puátuseh adeleh ovdâmerkkân sâmisiärvusân já merideijeid ääigitâsâsii tiäđu meridem, ovdedempargo já toimâm toorjân.

Pârniäššivâldâluv toimâttâh olášutij čielgiittâs uassin aalmuglâš pârniestrategia ive 2022 äigin. Čielgiittâsân vaaldij uási 11–17-ihásiih sämmilâžžân jieijâs nabdee párnááh sâmikuávlust ete láddin. Čielgiittâs várás sahiittâlâin kuttâ pärni. Sahiittâlâmij vuáđuld raahijm šledgâlii koiđâđállâmluámáttuv, moos västidij 83 jieijâs sämmilâžžân nabdee pärni.

Čielgiittâs válduliih puátuseh láá 1) sämmilâšpárnái noonâ luándukoskâvuotâ já huolâ soñjâđâhnuvástus vaiguttâsâin tave luándun; 2) häärvihit aassum kuávlust vaigâdвуođah jotemist já palválusâi finnimvuođast; 3) sâmikielâi kevttimmâhđulâšvuođah sehe 4) sämmilâšvuotâ já sämmilij vuoigâdвуođah.

Puátusij mielđ párnááh oovdânpuohtii teháluos vyeihin sämmilâšpárnái pyereestvaijeemjá vuoigâdвуođái olášume ovdedem várás tiäđu lasettem sâmikulttuurist, máhđulâšvuotâ kevttiđ sâmikielâid eenâb rijjâääigi, sâmikielâlâš oppâmateriaal já hiäivulijđ máttáátteijeid sehe rijjâääigiviettimsoojijđ, almolii jotoluv, jođettem já vyeijimluuvijđ.

Vuänõs

**”Moddai, što samai mon vuäžžam mätt’tõõttád tän kiõl
da tõt lij pie’kk̄ jiiijan kulttuur”:**

Sää’mpäärnai pue’rrvuäittmõš da vuõiggâdvuõdi teâuddjummuš

Se’lvvtõõzz õõlgtõssân leäi ta’rkstõõllád sää’mpäärnai pue’rrvuäittmõš da vuõiggâdvuõdi teâuddjummuš päärnai jiiijâs mainstummšen. Lää’ddjännmest jeälsteei sää’mpäärnain lij vuäžžamnalla samai oocân teätt. Rekisteraunstõõzzi vuâđast pukid sää’mpäärnaid ij vuei’t tobdsted, gu Lää’ddjännam lää’jšeättmõš keäldd eetnlaž tuâgga norrõsteâdai noormõõžž. Muđoi ju’n aunstõõzz liâ norrum vä’liddää’sšest vuõrâsoummin le’be pukin sä’mmlain dommvuu’dest jeälsteei päärnain, de sää’mpäärna da ouddlest dommvuu’d ââlgpeä’lñn jeälsteei sää’mpäärna liâ hää’rveld leämmaš sä’mmlaid kiõtt’tõõllâm se’lvvtõõzzi le’be tu’tkkõõzzi vuässõõttjen. Se’lvvtõõzz puâđõõzz ta’rjee ouddmiârkkân sää’mõhttõ’sse da tu’mmjee’jid ääi’jpoddsaz teâđ tu’mmstõktuâj, ou’deemtuâj da taimm’mõõžž staañân.

Päärnažä’sšvaldduum koontâr čõõđti se’lvvtõõzz meerlaž päärnažstrategia ee’jj 2022 poddân. Se’lvvtõ’sse vuässõ’tte 11–17-ekksaz jiiijâs sä’mmlõ’žžen kiõčči päärna sä’mmlaž dommvuu’dest da jee’res â’rñn Lää’ddjännmest. Se’lvvtõõzz vä’rdd saaggte kutt päärna. Saaggtõõllâm vuâđast ra’jje liâđglaž kõõččâmlomakk, koozz va’sstee 83 sä’mmlõ’žžen jiiijâs kiõčči päärna.

Se’lvvtõõzz kõskksummus puâđõõzzân liâ 1) sää’mpäärnai raavâs luâttkõskkvuõtt da huõll äimm-muttâz vaikkõõzzin tâ’vvjännam luõttu; 2) hää’rveld aazztum vuu’d vä’žžlõõzz liikkummšest da kääzzkõõzzi õsttâmvuõđâst; 3) sää’mkiõli äâ’nnemvuei’tlvažvuõđ de 4) sä’mmlažvuõtt da sä’mmlai vuõiggâdvuõđ.

Puâđõõzzi mie’lidd päärna kä’ğge vääžnjummuš kuånstan sää’mpäärnai pue’rrvuäittmõõžž da vuõiggâdvuõdi teâuddjem ou’dummšen teâđ lââ’zstummuž sää’mkulttuu’reſt, vuei’tlvažvuõđ äâ’ñned sää’mkiõl jeänab pääđäi’j, sää’mkiõllsaž mättâunnâz da põ’ssti u’čtee’lid de pääđäi’j vie’ttjempaai’kid, õõlmâs jââttlõõgg, jââ’đtummuž da vuejjamlâ’v.

Ä’sš-sää’n: päärna, sä’mmlaž, sää’mpäärna, alggmeer, uu’ccbõs, pue’rrvuäittmõš, päärna vuõiggâdvuõđ

Tiivistelmä

**”Kiva että juuri minä saan opiskella tätä kieltä
ja se on osa kulttuuriani”:**

Saamelaislasten hyvinvointi ja oikeuksien toteutuminen

Selvityksen tarkoituksena oli tarkastella saamelaislasten hyvinvointia ja oikeuksien toteutumista lasten itsensä kertomana. Suomessa asuvista saamelaislapsista on saatavilla hyvin vähän tietoa. Rekisteriaineistojen perusteella kaikkia saamelaislapsia ei voida tunnistaa, koska Suomen lainsäädäntö kieltää etnisen taustan tilastoinnin. Muutenkin aineistoa on kerätty pääasiassa aikuisilta tai kaikilta saamelaisten kotiseutualueella asuvilta lapsilta, joten saamelaislapset ja etenkin kotiseutualueen ulkopuolella asuvat saamelaislapset ovat harvoin olleet saamelaisia käsittelevien selvitysten tai tutkimusten osallistujina. Selvityksen tulokset tarjoavat esimerkiksi saamelaisyhteisölle ja päättäjille ajankohtaista tietoa päätöksenteon, kehittämistyön ja toiminnan tueksi.

Lapsiasiavaltuutetun toimisto toteutti selvityksen osana kansallista lapsistrategiaa vuoden 2022 aikana. Selvitykseen osallistui 11–17-vuotiaita itsensä saamelaisiksi kokevia lapsia saamelaisten kotiseutualueelta ja muualta Suomesta. Selvitystä varten haastateltiin kuusi lasta. Haastattelujen pohjalta laadittiin sähköinen kyselylomake, johon vastasi 83 saamelaiseksi itsensä kokevaa lasta.

Selvityksen keskeisimpinä tuloksina ovat 1) saamelaislasten vahva luontosuhde ja huoli ilmastonmuutoksen vaikutuksista pohjoiseen luontoon; 2) harvaan asutun alueen haasteet liikkumisessa ja palvelujen saatavuudessa; 3) saamen kielten käyttömahdollisuudet sekä 4) saamelaisuus ja saamelaisten oikeudet.

Tulosten mukaan lapset nostivat tärkeimmiksi keinoiksi saamelaislasten hyvinvoinnin ja oikeuksien toteutumisen edistämiseksi tiedon lisäämisen saamelaiskulttuurista, mahdollisuuden käyttää saamen kieliä enemmän vapaa-ajalla, saamenkieliset oppimateriaalit ja pätevät opettajat sekä vapaa-ajanviettopaikat, julkisen liikenteen, kuljetukset ja ajoluvat.

Asiasanat: Lapset, saamelaiset, saamelaislapset, alkuperäiskansa, vähemmistö, hyvinvointi, lapsen oikeudet

Sammandrag

**”Jag är glad över att jag får studera detta språk
som är en del av min kultur”:**

Samiska barn och ungas välfärd och tillgodoseendet av deras rättigheter

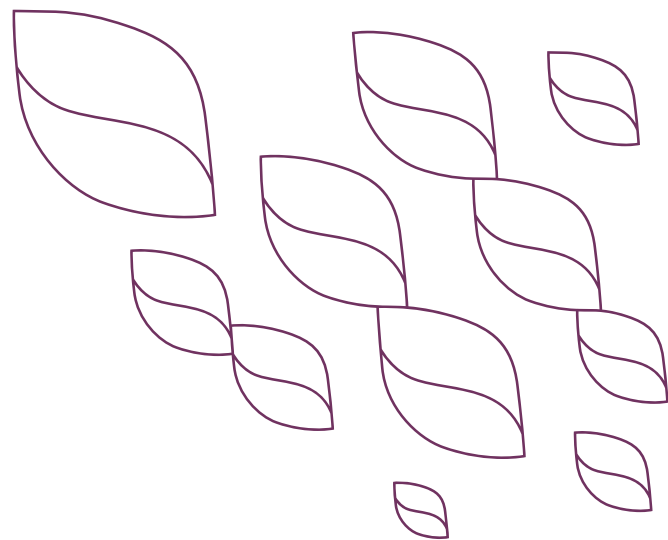
Syftet med utredningen var att granska samiska barn och ungas välfärd och tillgodoseendet av deras rättigheter utifrån barn och ungas egna berättelser. Det finns väldigt litet tillgänglig information om samiska barn i Finland. Samiska barn kan inte identifieras från registermaterial eftersom Finlands lagstiftning förbjuder statistik över etnisk bakgrund. Material har även i övrigt i huvudsak samlats in från de vuxna eller alla barn som bor i samernas hembygdsområde, varmed samiska barn och i synnerhet samiska barn bosatta utanför samernas hembygdsområde har sällan deltagit i utredningar och undersökningar som handlar om samer. Resultaten ger till exempel den samiska gemenskapen och beslutsfattare aktuell information till stöd av beslutsfattandet, utvecklingsarbetet och verksamheten.

Utredningen genomfördes under 2022 av barnombudsmannens byrå som en del av den nationella barnstrategin. I utredningen deltog 11–17-åriga barn som upplever sig själva som samer både från samernas hembygdsområde och från andra håll i Finland. Sex barn intervjuades för utredningen. På basis av intervjuerna upprättades en digital frågeformulär som besvarades av 83 barn som upplever sig själva som samiska.

De mest centrala resultaten av utredningen är följande: 1) samiska barn har en nära relation till naturen och de oroas över klimatförändringens konsekvenser till den nordliga naturen; 2) det finns utmaningar med rörligheten och tillgången till tjänster i glesbygden; 3) bristfälliga möjligheter att använda de samiska språken samt 4) vad det innebär att vara same och vikten av samernas rättigheter.

Enligt resultaten anser barnen att de viktigaste sätten att främja samiska barn och ungas välfärd och tillgodoseendet av deras rättigheter är att öka kunskapen om den samiska kulturen, möjligheten att använda de samiska språken i större utsträckning under fritiden, läromaterial på samiska, kompetenta lärare samt fritidsutrymmen, kollektivtrafik, transporter och körtillstånd.

Stickord: Barn, samer, samiska barn, ursprungsfolk, minoritet, välfärd, barnets rättigheter



Foreword

What do Sámi children have to say about their well-being and the realisation of their rights? How are Sámi children in Finland currently doing? This study aims to answer these questions. A similar study was last carried out by the Office of the Ombudsman for Children in 2007 by Minna Rasmus while Maria Kaisa Aula was the Ombudsman for Children. The 2007 study was only conducted in the Sámi homeland. Thus, it was important for the current study to also survey the views of Sámi children living in other parts of Finland. The UN Committee on the Rights of the Child has also expressed their concerns over the lack of information on the well-being of Sámi children and the realisation of their rights.

Actualisation of the study took a huge leap forward when it was decided in 2021 that the realisation of the welfare and rights of Sámi and Roma children would be included in the National Child Strategy as one of its thirty measures. Successful implementation of the studies required that children found the matter to be important and wanted to participate in the surveys. Nearly one hundred 11–17-year-old children and young people who consider themselves to be Sámi participated in the study. Six of them provided valuable information on their well-being and rights in focused interviews to help prepare the survey form, and 83 of them responded to the electronic survey form used as research material for the study. The views of Sámi children were strongly expressed in the survey.

The responses of the children provide varied and rich insight into childhood as a Sámi child, both in the Sámi homeland and in other parts of Finland. Multilingualism, use of Sámi clothing and traditional Sámi livelihoods play their own important roles in the lives of Sámi children. Based on the study, Sámi children are doing well and consider their lives to be meaningful. They have a particularly close relationship with nature, and their responses show their concerns related to the future of the environment. The children wished that people in Finland would know more about the Sámi. This would lessen prejudice faced by Sámi children.

It has been important since the beginning to carry out this study in cooperation with its interest groups. This study was implemented in exceptional social conditions with questions related to the Sámi being a focal point in politics. It was important for everyone to provide children and young

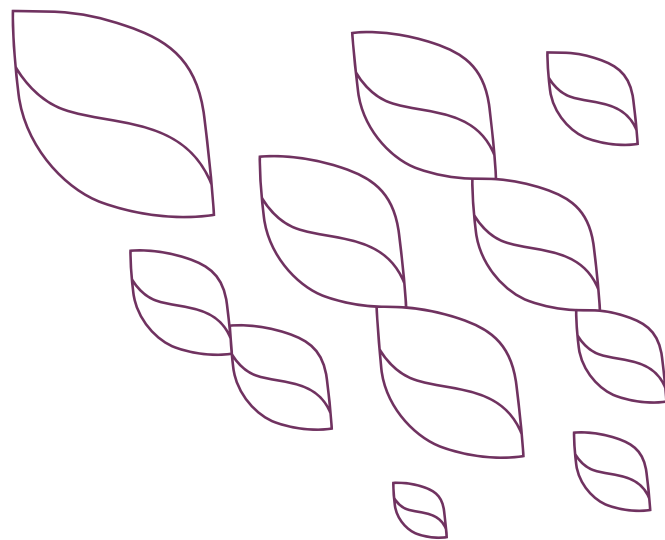
people with an opportunity to contribute and express their views. I wish to express heartfelt gratitude to the Sámi Parliament and the Skolt Sámi Siida Council for cooperation during the implementation of the study. Special thanks to every child who participated in an interview or responded to the survey. Participation of the children would not have been possible without fluent cooperation with their custodians, schools in the Sámi homeland and Sámi language distance learning. I would also like to thank you.

Finally, a warm thank you to the team who carried out the study – Elina, Karri and Outi. You showed exceptional perseverance, flexibility and courage. In situations where I would have given up, you had the strength to trust and keep working. You are incredibly talented. Thank you.

Jyväskylä, 28 November 2022

Elina Pekkarinen

Ombudsman for Children



Foreword by the Sámi Parliament of Finland

Dear reader,

this study was carried out in cooperation with the Ombudsman for Children, the Sámi Parliament and the Skolt Sámi Siida Council. The objective of the study was to extensively collect important information on the views of our children and young people. The Sámi have been studied a lot, but not always from the community's own perspectives or for the benefit of the community. It is important that this study involved Sámi children not only as subjects of the study but also as active participants.

The team of the Ombudsman for Children applied for communal consent for the study from the Sámi Parliament. The Sámi Parliament granted the consent in its meeting of 4/2022 and recommended that the study should take cultural perspectives into consideration. The study should also acknowledge the three Sámi language groups and regional representation of the Sámi homeland, as well as engage in continuous dialogue with the Sámi community in different stages of the project.

We appointed Riitta Lehtola-Kosonen, Anne Länsman-Magga and Elli-Marja Hetta to the working group and steering group. The Skolt Sámi Siida Council also participated by appointing their own representatives to the working group. The work of the working and steering groups involved constructive discussion. Representatives of the Sámi Parliament commented on the interview question drafts and used their networks to find potential interviewees. At the time of the study's implementation, the Sámi Parliament was in a state of emergency, which affected the available human resources. However, our representatives used plenty of their own resources and working hours of employees to work on the study. They deserve much credit for this.

Traditional Sámi values, such as language, family, community, strong identity, nature, traditional livelihoods, gender equality and multiculturalism, are under pressure for change in the Finnish society. For this reason, we would have hoped for more active utilisation of Sámi culture experts, especially when analysing the results of the study. We find that the study would have benefited from including the views of the Sámi on their own community and culture at every stage of the process, all the way until the completion of the study.

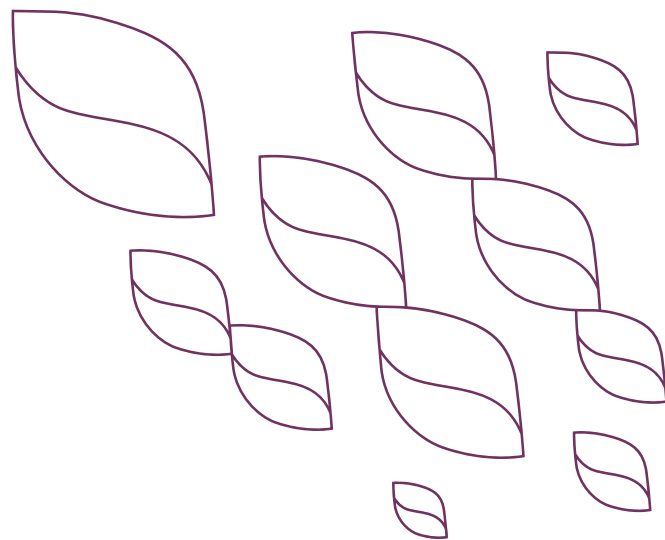
The study indicates a clear need for concrete measures to improve the situation of Sámi children. We need to work together to carefully prepare an action plan to resolve the situation. Measures are needed in various areas, including prevention of discrimination, increasing availability of hobbies in the Sámi languages, support measures in schools, quality of teaching and educational materials: issues such as lack of resources available for work on educational materials directly impacts the equality of Sámi language speaking children and young people. There are also challenges related to availability of qualified Sámi language speaking teachers. The right of Sámi children to their own culture and livelihoods must be ensured through legislation and sufficient permanent financial resources guaranteed. The situation of the Sámi is also affected by more wide-reaching social questions related to the rights of the Sámi, such as the delay of the reform of the Act on the Sámi Parliament.

It is important to obtain up-to-date information on the situation of Sámi children to support decision-making. Information on Sámi culture and history is also needed in schools on a national level to increase cultural understanding. This would also make teachers and other school staff better prepared to intervene with bullying and discrimination experienced by Sámi children. Sámi youth have actively produced information on the Sámi through activities such as the Dihtosis project.

On behalf of the Sámi Parliament, I would like to thank everyone who participated in preparing the study, and I hope that the results help ensure that Sámi children and youth in Finland will have equal rights to maintain their Sámi language and culture and lead a good life.

Tuomas Aslak Juuso

President of the Sámi Parliament



Foreword by the National Child Strategy

The National Child Strategy aims to create a child and family friendly Finland that respects the rights of the child. The Strategy is based on knowledge about the status of children, young people and families and on Finland's fundamental and human rights obligations. The aim of the National Child Strategy is to create a child and family friendly society that ensures the rights of the child. A society where all children are valued and equal. A society where the rights of the child are known and respected.

An underlying factor for the inclusion of the measure concerning Sámi children in the implementation plan for the National Child Strategy was the lack of equal realisation of the rights of Sámi children compared to children belonging to other population groups. Information available on their well-being is also inadequate. The UN Committee on the Rights of the Child has recommended that Finland monitors and assesses the implementation of the rights of Sámi children in national plans and programmes.

As a part of the implementation of the National Child Strategy, the Ombudsman for Children prepared a report on the realisation of the well-being and rights of Sámi children in Finland. This praiseworthy report puts together important topical information on the well-being of Sámi children to support decision-making. This includes information on factors that Sámi children consider to have an impact on their well-being and school work and their views on their own future. The fact that the voice of the Sámi children who participated in the study has been strong throughout the entire process, as well as the clearly child-oriented perspective to the proposed measures, make the study particularly valuable.

A heartfelt thank you for this important report to the Ombudsman for Children and the team who worked on the study Elina Weckström, Karri Kekkonen and Outi Kekkonen.

Johanna Laisaari
Secretary General for the National Child Strategy
Prime Minister's Office

Sámi in Finland

The Sámi are the only official indigenous people in Europe. The Sámi inhabit regions of four different countries: Finland, Sweden, Norway and Russia. There are a total of 75,000–100,000 Sámi. Norway has the highest Sámi population. There are approximately 10,000 Sámi living in Finland, more than 60 per cent of whom live outside the Sámi homeland. This sets new types of requirements for Sámi language education, services and communication.

Sámi values include strong Sámi identity, vitality of the Sámi languages, Sámi culture and cultural heritage, vitality of traditional livelihoods, Sámi connection to nature, Sámi cultural landscapes, ensuring sustainable development and biodiversity, equality and non-discrimination of the Sámi, sense of community and participation and maintaining traditional Sámi knowledge (Sámi Parliament Action Plan 2020–2023). Sámi families and young people face pressures related to maintaining Sámi culture, cultural heritage and language due to factors such as their position as a minority, structures of Finnish society and education and regional policy.

The Sámi have their own languages and culture, the maintaining and development of which is protected under the Constitution of Finland. Three Sámi languages are spoken in Finland: North Sámi, Inari Sámi and Skolt Sámi. The Sámi Language Act guarantees the right of the Sámi to use the Sámi languages when dealing with the authorities. It is in force in the Sámi homeland in the municipalities of Inari, Utsjoki and Enontekiö, as well as the northern part of Sodankylä, i.e. in the area of the reindeer herding cooperative of Vuotso/Lappi.

Securing the Sámi indigenous culture and special features requires for the Sámi to be provided with opportunities to manage their social and cultural development as extensively as possible and participate in its planning on a local and national level. The Sámi have had self-government over their language and culture in the Sámi homeland under the Constitution of Finland since 1996. Duties under Sámi self-government are managed by the Sámi Parliament elected by the Sámi. The Sámi Parliament was preceded by the Sámi Delegation, which was established in 1973. Provisions on the Skolt Sámi Siida Council were entered into Finnish law in 1995, but the siida council system has existed since before today's nations were formed.

Several international human rights conventions ratified by Finland protect the right of the Sámi to services in their own languages. Services available in the Sámi languages include social and health care services, early childhood education and basic education. Awareness of the Sámi about their language rights

and increase in the availability of services, such as early childhood education (including language nests) and basic education, have improved the vitality of the Sámi languages. This increases the need for social and health care services in the Sámi languages. The public sector has a growing need for employees who speak Sámi and are familiar with the culture.

Teaching of the Sámi languages and education in the Sámi languages are offered in schools, and as distance learning to pupils who live outside the Sámi homeland. Early childhood education in the Sámi languages is offered subjectively in accordance with the Act on Early childhood Education and Care in day care centres. The Sámi languages are also revived in language nests. Availability of early childhood education services often depends on the child's place of residence. Services are concentrated in municipal centres in the Sámi homeland as well as in larger "Sámi cities" such as Rovaniemi, Oulu and Helsinki.

Compiled by: The Sámi Parliament of Finland

Further information:

Website of the Sámi Parliament: www.samediggi.fi

Information on the Sámi for education (in Finnish): www.oktavuohta.com

Website of the Skolt Sámi Cultural Centre: www.kolttasaamelaiset.fi





1. Introduction

This study on the well-being of Sámi children¹ and the realisation of their rights was carried out by the Office of the Ombudsman for Children in 2022 as part of implementation of the National Child Strategy. A study on the well-being of Roma children and the realisation of their right was conducted in parallel with this study (Weckström, Kekkonen & Kekkonen, 2023). The Ombudsman for Children has had regular contact with children in the Sámi homeland. These discussions have led to the conclusion that there is not enough information on the well-being of Sámi children and the realisation of their rights. In the General Comments issued in connection with the processing of the fourth periodic report in 2011, the UN Committee on the Rights of the Child urged Finland to pay special attention to the well-being of Sámi and Roma children and the realisation of their rights (UN Committee on the Rights of the Child, 2011). It is important to examine the well-being of these children and the realisation of their rights from the perspective of the children themselves and as described by them.

The study was carried out in cooperation with the Sámi Parliament of Finland and the Skolt Sámi Siida Council. Six Sámi children between the ages of 11 and 17 living in the Sámi homeland² and other parts of Finland were interviewed for the study in the summer of 2022. A survey form was then drawn up based on the interviews. The survey was taken by 83 children identifying as Sámi. The participating children were found through Sámi language education and teaching of the Sámi languages. The results of the survey provide unique up-to-date information on experiences of Sámi children on their own well-being and realisation of their rights. The results can be utilised by parties such as the Sámi community, decision-makers, researchers and people working with Sámi children and youth to support decision-making, development and activities.

Chapter 2 of the report goes through previous Sámi research and participation of Sámi children in such research. Chapter 3 discusses the steps involved in carrying out the study. The chapter goes into more detail on the schedule, contacting of participants, acquisition of materials and analysis. Chapter 4 focuses on the results of the survey from the perspectives of leisure, school, well-being, relationships and future, in accordance with the survey form structure. Chapter 5 discusses research ethical solutions and presents key conclusions of the study and proposes measures.

1 All study participants are referred to as children in the report in accordance with the UN Convention on the Rights of the Child. According to the Convention, every human being below the age of eighteen years is a child.

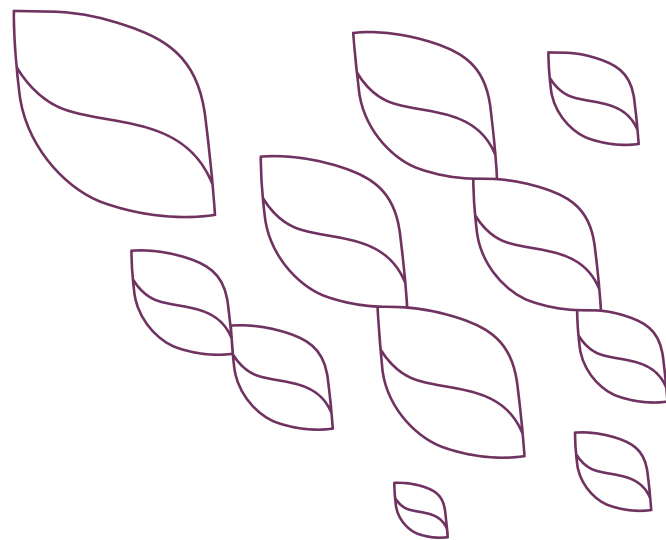
2 Enontekiö, Inari, Utsjoki, the Lappi reindeer herding cooperative area in Sodankylä



The Ombudsman for Children is tasked with assessing and promoting the realisation of the rights of children. The work is based on the UN Convention on the Rights of the Child, which has been ratified by Finland. The work of the Ombudsman for Children is based on the Act on the Ombudsman for Children (1221/2004), and the duties of the Ombudsman include monitoring realisation of the rights of children and communicating this information to decision-makers, professionals, parents, children and young people. The Ombudsman for Children publishes studies and reports to carry out these duties. The Committee on the Rights of the Child has issued a General Comment on indigenous children and their rights under the Convention (UN Committee on the Rights of the Child, 2009). ILO Convention 169 on the rights of indigenous peoples also applies to Sámi children, but Finland has not yet ratified the Convention.



Finland's first national child strategy was completed in 2021 (Finnish Government, 2021a). Preparing a report on the realisation of the welfare and rights of Sámi and Roma children in Finland is included as measure number 5 in the implementation plan for the National Child Strategy (Finnish Government, 2021b). The implementation plan states the following: "Various human rights bodies have made a recommendation for Finland to monitor and evaluate the implementation of the rights of Sámi children and Roma children, and to improve the children's right to the provision of education and services in their own language. The rights of Sámi children and Roma children are currently not realised equally with the rights of children belonging to other population groups, and the information available on their well-being is inadequate. The measure is used to investigate the implementation of the rights of Sámi and Roma children and to compile up-to-date information on wellbeing to support decision-making. This work must be implemented together with stakeholders, and children and young people."



2. Overview of previous studies

Research data focused on the Sámi has been published in an increasing number of countries (see e.g. Jonsson, et al., 2012; Omma & Petersen, 2015). Few studies analyse matters from the perspective of children or as described by children themselves. Research carried out in Finland also has a blind spot when it comes to Sámi children. In accordance with the law, information on ethnic background is not registered in Finland. Thus, information on Sámi children cannot be obtained based on register data. This is part of the reason why contacting research participants is challenging, as was found when conducting a study on Sámi children in child protection services (Douglas & Saus, 2021). The situation is made more challenging by the fact that the Sámi are a small group of indigenous people who receive a high number of research requests and are under a lot of pressure to participate in studies.

The Office of the Ombudsman for Children studied the well-being of Sámi children and the realisation of their rights in 2007 (Rasmus, 2008). The research material for the study was collected through small group interviews and a survey taken by children in lower and upper secondary schools operating in the Sámi homeland. The research material also included interviews with custodians and adults working with children. Based on the results of the study, Sámi children and their custodians are in general doing well. Factors that reduce well-being were also revealed. Children felt pride in their Sámi identity, and they hoped that they would be able to live in the Sámi homeland in the future, even if they need to temporarily move elsewhere to study or work.

Jonsson, et. al. (2012) studied Sámi children's visions for the future through qualitative research in Sweden. A total of 22 children between the ages of 9 and 12 participated in the study. Financial future, environmental changes such as climate change and relations with the family and nature emerged in the results. Children were worried about the future of traditional livelihoods because they were viewed as financially unprofitable and subject to environmental changes. However, Sámi children viewed participation in traditional livelihoods as important because it allows them to feel a connection to family, community and nature. The children talked about Sámi as a separate culture, but also described their experiences of a culture that combines Sámi culture and Western culture (Jonsson, et. al., 2012).

Rastas (2002) also highlights the dynamic and ever-changing nature of cultures. She notes that when children are positioned between two cultures, they can flexibly either soften or emphasise their connection to one of the cultures. Rastas noticed that children may use concealment of their own cultural background as a strategy to protect against discrimination. Children may shy away from features that are stereotypically connected to a certain culture or the company of others with a similar cultural background to avoid pigeonholing and othering. Children may also emphasise their own cultural identity to gain social appreciation and various benefits.

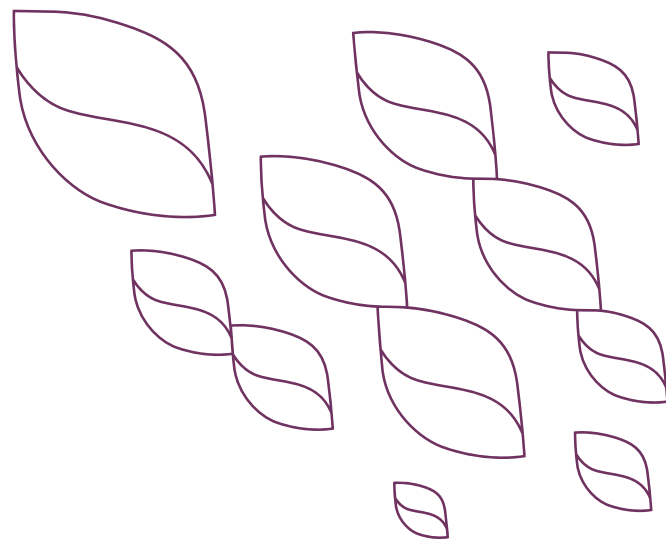
A study conducted by Omman and Petersen (2015) in Sweden investigated the well-being of Sámi children by comparing the health-related quality of life of Sámi children aged 12–18 to that of other Swedish children in the same age group. The results were based on the children's self-reporting via a survey form. The results indicated that Sámi children experienced a lower quality of life than Swedish children in general. It was assessed in the conclusions to the study that the lower health-related quality of life reported by Sámi children was related to experiences of discrimination linked to ethnicity and factors connected to living in a sparsely populated area (Omman & Petersen, 2015).

A study by Lehtola and Ruotsala (2017) on services available in the Sámi languages looked into the current state of services for families and children. Data was collected from various service providers using an electronic survey form. The study concluded that availability of services in the Sámi languages is hindered by lack of resources and personnel who speak Sámi languages (Lehtola & Ruotsala, 2017).

The well-being of Sámi living outside the Sámi homeland was studied in the SÁRA project (Heikkilä et al., 2019). The SÁRA project included a survey on the well-being of Sámi adults. The group of participants consisted of Sámi adults who had turned 18 and lived outside the Sámi homeland. In the project, well-being was defined extensively through various factors with identity as an indigenous people, communality and continuity taking a key role (Heikkilä et al., 2019).

The Sámi Barometer 2020 (Arola, 2020) examined the experiences of Sámi adults on services provided in the Sámi languages and the realisation of linguistic rights. The research material was collected using survey forms and the respondents were Sámi adults who lived in the Sámi homeland and other parts of Finland. The study revealed that there are inadequacies related to availability of services in the Sámi languages, especially outside the Sámi homeland. In the study, children were only looked at indirectly, as customers of early childhood education and care provided in the Sámi languages. Adults considered early childhood education and care provided in the Sámi languages to be important, but they saw challenges related to its functionality (Arola, 2020).

A literature review shows that there is a need for research into the well-being of Sámi children and the realisation of their rights. Research studying the Sámi is often focused on the adult population and children have not been included as participants.



3. Implementation of the study

The Annual Report 2017 of the Ombudsman for Children included a recommendation for studying the well-being of Sámi children and young people (Ombudsman for Children, 2017). The proposal was addressed to the Ministry of Justice. In connection with preparing the implementation plan for the National Child Strategy (Finnish Government, 2021b), the Ombudsman for Children proposed funding of research into the well-being of Sámi and Roma children and the realisation of their rights. The National Child Strategy granted the Office of the Ombudsman for Children funds for conducting the studies in 2022.

In the autumn of 2021, the Ombudsman for Children organised four Young Advisers meetings (Ombudsman for Children, 2021a; 2021b; 2021c) for children living in the Sámi homeland together with the Youth Council of the Sámi Parliament (see also Pekkarinen & Mettinen, 2022, 71, 74–75). The Ombudsman for Children and the Sámi Parliament also held a joint planning meeting in December 2021. Implementation of the study, phrasing of questions and appointing a steering group were discussed during the meeting.

The studies on the well-being of Sámi children and Roma children and the realisation of their rights were carried out by the Office of the Ombudsman for Children in 2022 in accordance with the implementation plan for the National Child Strategy. The Office of the Ombudsman for Children hired three employees to carry out the studies (2.5 person years in total). The studies combined the pedagogical, sociological and cultural anthropological expertise of the team and their familiarity with childhood research and cultural research with the aim of examining well-being and realisation of rights from the perspective of indigenous children.

The research team immersed themselves in the culture and history of the Sámi through the Kulttuurien koulu training programme organised by the Youth Academy, meetings with the Sámi Parliament and local actors, documentaries on the life of the Sámi and available written materials.

In February 2022, the research team and representatives of the Sámi Parliament worked together to plan the implementation of the study. The Sámi Parliament appointed three representatives to the joint steering group for the studies on Sámi children and Roma children (Appendix 1). The steering group was tasked with supporting the research team, having critical discussions on the

implementation of the study and scientifically assessing its progress. The steering group met four times during the course of the study. The research team also had contact with members of the steering group with regard to matters within the scope of competence of individual steering group members.

The individuals appointed to the steering group by the Sámi Parliament and the representative of the Skolt Sámi Siida Council acted as a working group for the study on Sámi children (Appendix 1). The working group helped plan different stages of the study's implementation and shared information on the study in their own networks. Because the members of the research team are not Sámi, it was openly agreed between the research team and the working group that members of the working group could instruct and guide the research team on matters related to culture and provide feedback if the team had not taken into consideration a key cultural factor in carrying out the study or in their activities. This was done to generate open dialogue built on trust and to support inclusion of the Sámi community at all stages of the research process. The working group read the results of the study before they were published.

3.1 Contacting participants

The Sámi Parliament and the Skolt Sámi Siida Council granted communal consent for the implementation of the study. Gaining communal consent for the study was also important for the purpose of finding and contacting respondents. The communal consent acted as a message to stakeholders, custodians, directors of education and culture, head teachers, teachers and respondents that the Sámi Parliament and the Skolt Sámi Siida Council were involved in the planning and implementation of the study.

A joint press release on the study was published by the Ombudsman for Children, the Sámi Parliament and the Skolt Sámi Siida Council (Ombudsman for Children, the Sámi Parliament and the Skolt Sámi Siida Council, 2022) in Finnish and all three Sámi languages spoken in Finland. The press release was published via the STT Info service as well as the websites and social media channels of the Ombudsman for Children and the Sámi Parliament and it was sent by email to stakeholders.

The working group had a very significant role in finding participants for the study. The network of the research team was also utilised to find participants living outside the Sámi homeland.

Because the obtaining of the communal consent delayed the planning and the original schedule for the implementation of the study, interviews had to inconveniently be carried out during the children's summer break and summer calf marking of reindeer. It was decided together with the working group that the original goal of 20 interviews would need to be reduced. The aim was to interview two Sámi children living outside the Sámi homeland, two Skolt Sámi children, two Inari Sámi children and two North Sámi children. Reporting on the results of the interviews in this report was abandoned in the same connection. The interviews provided important basic information to the research team and for the purpose of preparing the survey form.

Notices to custodians (Appendix 2) and participants (Appendix 3) were prepared in Finnish and all three Sámi languages in order to reach children to be interviewed. A cartoon illustration (Image 1) on the implementation of the study was included in the notice in order to make the research process as clear as possible to children of different ages. Custodians of children willing to participate in an interview provided their contact details to the working group contact person, who forwarded the information to the research team. A privacy statement (Appendix 4) that described the processing of personal data in connection with the study was prepared. The custodians of children who had agreed to be interviewed were contacted by the research team to schedule interviews.



Image 1 Cartoon illustration on the implementation of the study.

3.2 Acquisition of research material

The study aimed to provide as many Sámi children as possible with an opportunity to participate in producing information. The work of the Ombudsman for Children and the National Child Strategy is focused on children under the age of 18. The minimum age limit for the study was set at 11 years to ensure that the child can read and write with ease. Children younger than this also have the ability to express their thoughts and experiences, but it was not possible to use additional material acquisition methods for this study, which would have been required for inclusion of younger participants.

3.2.1 Focused background interviews

Six focused background interviews of children were conducted for the study in June 2022. The categories of national indicators reflecting the well-being of children (Ombudsman for Children, 2014), and the interview structure for the study on Roma children (Weckström et al., 2023) were utilised for preparing the interview structure (Appendix 7). The interview structure was revised in cooperation with the working group. The interviews were conducted by research team members.

Children participated in the interviews in their free time in June 2022. Participation was voluntary. Each interviewed child could choose whether they wanted their interview to be carried out in Finnish or in a Sámi language with an interpreter present. All interviews were arranged together with custodians of the interviewed children. Each participating child received a package of treats or a hamburger restaurant gift card worth EUR 10 to thank them for their participation.

Background interview participants:

- One interview was conducted in North Sámi, five in Finnish.
- Four of the interviewed children lived in the Sámi homeland and two outside the homeland.
- Three of the interviewees were girls and three were boys.
- Three of the interviewees were between the ages 11–13 and three between the ages 14–17.

The interviews were recorded and saved as audio files. Introductory and closing discussions were not recorded. The length of the recorded interviews varied between 28 min and 1 h 19 min. The interview recordings were transcribed word for word, and the interview conducted in North Sámi was translated into Finnish after transcribing. The audio files were deleted after the interviews had been transcribed.

3.2.2 Survey

An electronic survey form (Appendix 8) was prepared based on the interviews of the children. The steering group and the working group commented on the survey form to ensure that the study examines matters related to well-being and rights recognised by the Sámi community and that the results of the study also benefit the Sámi community. The final survey form was written based on these comments. The length of the survey was the subject of particularly critical discussion and many interesting questions had to be left out. Three children gave trial responses to the survey form. At the suggestion of the working group, contact information of the unit of Sámi psychosocial support Uvjj - Uvjá - Uvja³ was included in the survey form to provide the children with an opportunity to discuss any feelings raised by the survey with a professional in their own native language.

The following were chosen as the themes of the survey: 1) leisure, 2) school, 3) well-being, 4) relationships and 5) future. A link to the survey was sent to head teachers of schools in the Sámi homeland, teachers of Sámi classrooms, teachers of Sámi languages and the coordinator of Sámi language distance learning. Children took the survey between 19 and 30 September 2022. The survey form was filled in at school in education provided in a Sámi language or during a Sámi language lesson. Children could respond to the survey in North Sámi, Inari Sámi, Skolt Sámi, Finnish or a combination of these languages. It was estimated that one period was enough time to complete the survey. Taking the survey was voluntary. It was possible for custodians to decline the participation of their child by notifying the child's teacher. The material will not be stored for further use, as requested by stakeholders.

At the end of the survey, children were provided with an opportunity to express their opinion on the survey. Most of the respondents found the survey to be "quite nice" or "pretty good". One respondent wrote that the survey was "nice, diverse and a little challenging. Makes you really think." Another respondent expressed that "some of the questions were quite hard, otherwise pretty good". Some considered the survey to be "too long" or "a little difficult". It can be concluded based on the responses that children primarily viewed the survey in a positive light. A few of the respondents mentioned that they liked spending the lesson on the survey rather than working on their textbook.

3.3 Participants

Ninety-one children responded to the survey. As background questions to the survey, the children were asked about their gender, their age, their living environment, the languages they speak and whether they consider themselves to be Sámi. Eight out of the 91 respondents did not consider

3 Uvjj - Uvjá - Uvja offers low-threshold mental health services in line with Sámi culture in the Sámi languages – guidance, support and crisis work in your own native language (North Sámi, Inari Sámi, Skolt Sámi, Finnish). The service is free of charge. All Sámi people can contact the national service number. The unit was established to support Truth and Reconciliation Commission work between the Sámi and the State of Finland, but the unit can be contacted by anyone regardless of whether they participate in meetings of the Truth and Reconciliation Commission. <https://uvja.fi>

themselves to be Sámi. Thus, the final material for the study consisted of the responses of 83 children who considered themselves to be Sámi.

Forty-one of the respondents reported that they are girls and 31 reported that they are boys. Four respondents reported that they are both genders or non-binary. Seven respondents did not want to disclose their gender. Fifty-two of the respondents were aged 11–13 and 31 were aged 14–17. Fifty-five of them lived in the Sámi homeland, 3 in Lapland outside the Sámi homeland and 25 in other parts of Finland. Two of the respondents lived in the centre of a large city, 12 in a suburb of a large city or other outlying area, 23 in the centre of a town or small city and 45 in a sparsely populated area of a town or small city. Seventy-five of the respondents used Finnish at home, at school, with relatives or friends; 46 used North Sámi; 41 English; 17 Inari Sámi; 14 Swedish and 10 Skolt Sámi. Individual children also reported using Norwegian and Russian.

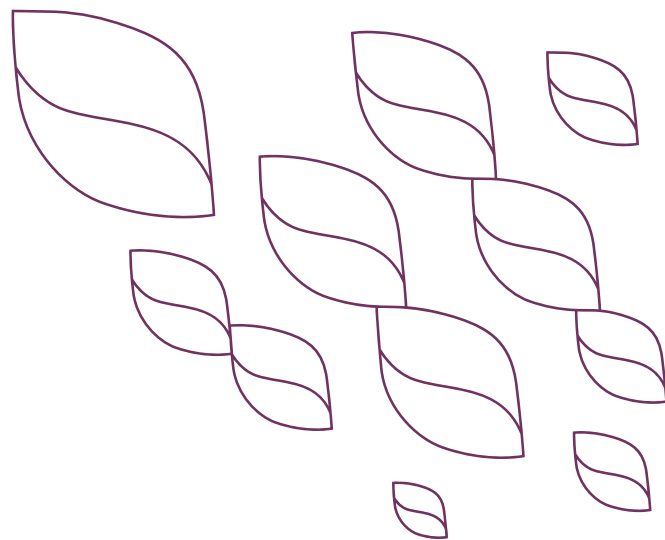
The material was focused around the Sámi homeland and it diverges from the distribution of domiciles of Sámi children. According to the estimate of the Sámi Parliament, more than 70 per cent of Sámi children aged 11–17 live outside the Sámi homeland (Sámediggi, 2019).

3.4 Analysis

The research material was analysed using basic statistical methods and content analysis. The small sample size was taken into consideration when performing the quantitative analysis. Due to the low number of respondents, the quantitative results are not statistically significant. It should be noted, however, that the sample size is relatively large in proportion to the number of 11–17-year-old Sámi children living in Finland. The Sámi Parliament estimated that there were 1,200 Sámi children aged 11–17 living in Finland in 2019 (Sámediggi, 2019). Thus, the survey sample size comprises approximately seven per cent of the target group. For the sake of comparison, the sample size of 1,835 respondents in the Youth Barometer covers approximately 0.2 per cent of young people aged 15–29 living in Finland (see Kiilakoski, 2021; Statistics Finland, 2022).

The material was examined through basic distribution and cross-tabulation. The analysis included comparison based on background variables, but the small sample size does not allow for a more extensive comparison. The open responses to the survey questions were analysed using data-based content analysis. The responses were coded based on the themes of the survey by paying attention to similarities and differences between responses.





4. Well-being and realisation of rights as described by Sámi children

The study examines the well-being of Sámi children and the realisation of their rights in the words of the children themselves. This chapter discusses the results of the survey. Thoughts, experiences and views expressed by children are the main focus of this report. The results have been categorised into the groups of leisure, school, well-being, relationships and future in accordance with the themes and questions of the survey. Individual samples from the research material are used to illuminate children's own words. The results of the study are also compared with other studies and research. Individual articles from the Convention on the Rights of the Child⁴ have been included in the report to help examine how these rights of the child are realised in the lives of Sámi children.

4.1 Leisure

Article 31 *Children have the right to rest, play, and leisure. Children have the right to learn about the arts and culture.*

4.1.1 Leisure activities

Sámi children were asked how they spend their free time. The children reported that their free time consists of time not spent in school, which includes hobbies (71%), friends (52%), family (31%), traditions (17%) and other leisure activities (16%) (Figure 1). Other leisure activities mentioned by children included homework, work and daily activities such as sleeping and eating, for example.

"I play, lie around, sleep, watch TV, go to the toilet, drink, watch YouTube and make a mess."

⁴ The articles of the Convention on the Rights of the Child used in this report are shortened versions of the articles as used in brochures of the Office of the Ombudsman for Children. <https://lapsiasia.fi/en/brochures-on-the-rights-of-children>

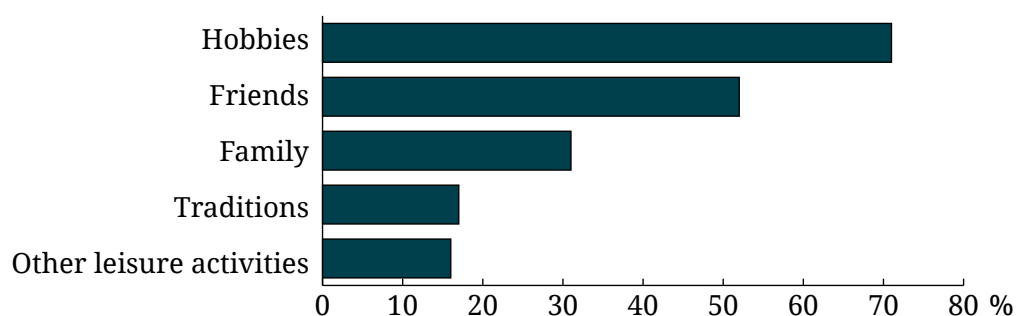


Figure 1 Distribution of responses to the question “how do you spend your free time?”

Seventy-one per cent of the children responded that their leisure activities include hobbies. When the children were asked separately about their hobbies,⁵ an even higher number of children (90%) said that they have a hobby.

Hobbies mentioned by the children included both guided and independent activities. The children listed an extensive number of various activities related to manual skills, sports, performing arts and other forms of art as their hobbies. Creative hobbies included “porcelain painting”, “drawing”, “building with Lego”, “playing the piano” and “dancing”, for example. Sports included “football club”, “going to the gym”, “ice hockey”, “cycling”, “floorball”, “volleyball” and “handball”, for example. In addition, “gaming”, “disc golf”, “scouting” and “horse riding” were also included in several responses. Responses also included lesser known hobbies such as “boffering”. It can be assumed that these hobbies are better known among children and young people and have often spread via the internet.

The range of children’s hobbies was extensive. The respondents also mentioned hobbies they wished they could participate in, but were not able to due to long distances. Only one responded said that there were no possibilities at all for them to participate in hobbies.

The number of hobbies of Sámi children was almost the same as in other studies examining children’s hobbies. Ninety per cent of the survey respondents had a hobby, whereas the corresponding figure for the respondents of the study on leisure of children and young people (Salasuo, 2020) was 91 per cent and the figure for 8th and 9th grade respondents of the School Health Promotion study (Finnish Institute for Health and Welfare, 2022) was 95.8 per cent.

In Young Advisers meetings organised by the Ombudsman for Children (Ombudsman for Children, 2021a; 2021b; 2021c), young Sámi living in the Sámi homeland mentioned independent activities as their hobbies and described difficulties related to guided hobbies resulting from long distances and lack of available hobbies. Based on the results of this study, most Sámi children also had guided hobbies and the respondents did not particularly strongly emphasise challenges related to hobbies. Based on the study on leisure of children and young people (Salasuo, 2020), a child’s place of residence did not have a significant bearing on their participation in hobbies. Social relationships during

⁵ In the survey, hobbies were defined as regular leisure activities intended to relax and bring pleasure, such as playing games, crafts, cycling, sledging, reading, sports, music and animals.

free time appeared to be important to children. When the children were asked how they spend their free time, most mentioned their friends (52%). The respondents participated in activities such as "driving snow mobiles" with their friends, or they wished for a place where they could meet their friends, as expressed by a 14–17-year-old respondent: "Another thing I wish to mention, has often come up and impacts the well-being and health of young people in the long term: a place for young people to meet each other in smaller towns."

In addition to friends, the respondents also mentioned home and family (33%) when asked about their leisure. The respondents mostly spent their free time at home. The following are examples of children's description of their free time at home: "I spend time at home with my family or alone, I cook and bake," or "I crochet, play video games, draw, use my phone, spend time with my family" and "I play with my little brother."

The leisure activities of 17 per cent of the respondents included activities related to traditional Sámi livelihoods and culture, such as "reindeer herding", "fly-tying", "fishing", "crafts", "sledging" and "spending time in nature". Places related to nature included forests, special areas in the Sámi homeland, lakes and fells, for example. These activities related to traditional livelihoods and culture were also often mentioned in connection with hobbies.

As expected, leisure activities and hobbies related to traditional livelihoods and culture were not as common in the results of other studies that have examined children's leisure. In other respects, leisure activities of Sámi children appeared very similar to the leisure activities of other children, as indicated by other studies on children's leisure. (Salasuo, 2020; Finnish Institute of Health and Welfare, 2022.)

4.1.2 Places of comfort

Children were asked about places where they can be themselves and relax (figure 2). Most children named their home as such a place (73%).

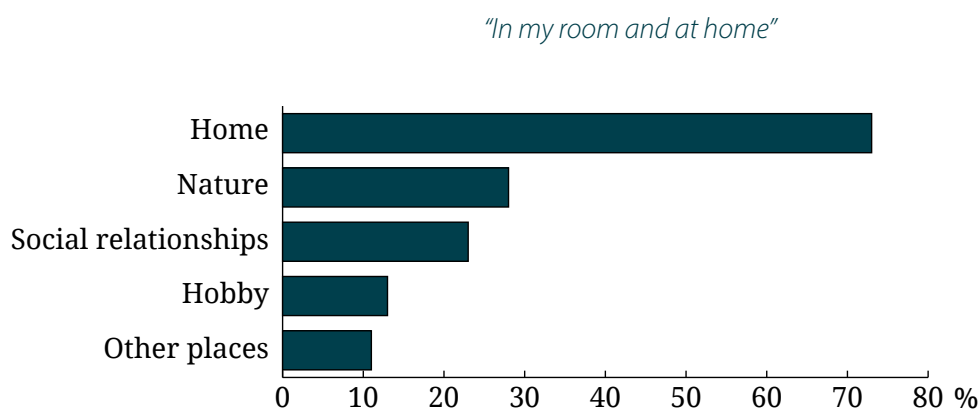


Figure 2 Distribution of responses to the question: "where can you be yourself and relax?"

Another place where Sámi children felt good was nature (28%). In the children's responses, nature meant places such as forests, lakes, fells and holiday cottages.

"Forest, fells (when in Sámi country), lakeshore."

"Reindeer herding, home, forest."

"My room, lake, disc golf course."

These responses indicate a strong connection with nature and the living environment. A study by Jonsson et al. (2012) also showed a strong connection to nature among Sámi children. Similar to the current study, their research also demonstrated that Sámi children's connection to nature is both practical (e.g. related to livelihoods) and emotional (e.g. related to well-being).

When the children were asked about places where they can be themselves and relax, they also brought up matters related to social relationships, such as friends and relatives (23%).

"Whenever I'm with friends, at home, in my room."

"Home, grandma's, homes of family friends and almost anywhere with friends."

The presence of people mentioned by the children created a safe space regardless of their physical location. This shows that a relaxing place can be connected to the presence of people close to the child rather than a specific physical location.

Hobbies and spaces related to hobbies were also mentioned as places where children felt good (13%). Other places, such as school or "everywhere," were mentioned by 11 per cent of the respondents.

Sámi children also brought up similar matters in Young Advisers meetings organised by the Ombudsman for Children by describing that to them Sámi identity meant language, family, peace in nature and purity of nature (Ombudsman for Children, 2021a; 2021b; 2021c). The significance of the children's own homes as the most common safe places was also indicated by the Child Barometer 2022 (Tuukkanen, 2022).

The second most common place where Sámi children felt good was nature. This indicates Sámi children's strong connection to nature. It diverges from the results of the study on the well-being of Roma children, in which very few children included nature in their responses. In the responses of Roma children, friends came second after home (Weckström et al., 2023).

4.1.3 Mobility

Children were asked whether they experience challenges getting to places they want to go to. More than half of the respondents (62%) did not experience challenges getting to places they wanted to go to. Thirty-eight per cent of the respondents did experience such challenges.

The children's responses to questions on challenges related to getting to places were connected to their place of residence (Figure 3). Nearly half of the respondents living in the Sámi homeland (47%) and roughly one fifth of respondents living in other parts of Finland (22%) experienced challenges getting to places they wanted to go to. Predictably, challenges related to transport were more common in the Sámi homeland and sparsely populated areas where distances are long.

"I live far away from everything and everyone. It's annoying."

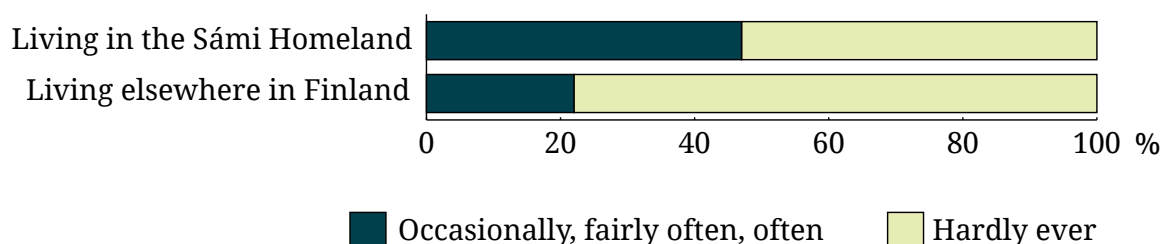


Figure 3 Distribution of responses to the question “do you experience challenges getting to places you want to go to?” in the Sámi homeland and other parts of Finland.

Challenges experienced by children living in sparsely populated areas were part of the children's daily lives. Services were far away and they had difficulties getting to school, hobbies and their friends. Challenges getting to hobbies were particularly prevalent with hobbies in which the children wished they could participate but were not able to due to long distances. Children and young people also criticised lack of public transport and transport schedules that did not allow for things such as later return home, which makes it more difficult to spend time with friends and use services.



"When you live here, there aren't any leisure activities and the distance to health services is a hundred kilometres."

"Yeah, it's difficult to access anything other than grocery stores."

"School and hobbies are quite far, and it's sometimes hard to get to them."

"Distances to friends, etc. are long here and there is no public transport."

Sámi children also discussed long distances in Young Advisers meetings organised by the Ombudsman for Children (Ombudsman for Children, 2021a; 2021b; 2021c).

Children were asked about possible ways to resolve challenges related to transport. The majority of the respondents (67%) did not give any response to this question. One third of the respondents (33%) gave suggestions to make travel easier. The children suggested increasing availability of services, such as leisure activities, and extending business hours.

“Leisure activities and other places for young people to spend time together in small towns.”

“Better business hours of shops and services or shops and services in the centre of our village.”

The respondents also wished for more opportunities to get access to services.

“The municipality could arrange taxi rides to hobbies and school during periods such as exam week when school days are shorter.”

“Cheaper bus tickets.”

“More frequent public transport. Cheaper driving licences in remote areas.”

“Possibility to get a driving licence at a younger age.”

Responses related to ease of travel included two approaches: development of public transport and taxi services and making independent forms of travel possible through measures such as lowering prices and age limits for driving licences.

Only individual responses proposed moving to another city or town as a solution.

“It would be really nice to move :D.”

4.2 School

Article 28 *Children have the right to attend school. Primary education must be free. School discipline must be reasonable and fair. The State must offer as many children as possible the opportunity to continue studying after completing primary education.*

Article 29 *School must develop a child’s skills. School must develop a child’s native language and provide information about the cultures of the child’s own and other countries. Schools should provide information about the rights of children and other people. Children learn at school what multiculturalism, environmental protection, and gender equality mean.*

The respondents were asked how they like school. Twenty-four per cent of them responded that they like school, 45 per cent responded that they like school quite a lot, 23 per cent responded that they sometimes like school. There were also children who responded that they do not like school at all (8%).

When the responses of Sámi children on their feelings about school are compared to the results of the School Health Promotion study 2021 (Finnish Institute for Health and Welfare, 2022), the results are quite similar. Fifteen per cent of the 4th and 5th graders who responded to the School Health Promotion study liked school very much, 62 per cent liked school quite a lot, 20 per cent did not like school very much and 3 per cent did not like school at all. Seven per cent of the 8th and 9th graders liked school very much, 52 per cent liked school quite a lot, 36 per cent did not like school very much and 6 per cent did not like school at all.

Sámi children were asked what they liked about school. The children responded that they like friends, learning, teachers, break time and food at school.



"My friends are there, and I get to spend time with who I want during breaks."

"That I finally have friends, so it's not so boring."

"Company, meaning friends and teachers."

"School facilities and availability of remedial teaching."

"That I have a lot of friend, and I'm not bullied. That school is free and we get food."

The responses of the children indicate that school is not only for learning, social relationships increased school satisfaction and non-structured situations, such as break time and lunch, are important. Not being bullied was also mentioned in several responses: bullying had been discussed at school or bullying had been addressed successfully.

"There's no bullying and I learn well. That's it :)"

"That people have finally left me alone."

"Our class is good, and I couldn't hope for a better class spirit:3"

Bullying was also mentioned when children were asked what they wished would change at school.

"Our school is not very good at resolving things related to bullying."

"The school should be better at intervening in bullying."

"I would wish for more inclusive and impartial teachers and more teachers who do not shout at students."

Responses to the survey also included other matters with which some children were content and others wanted changed. These included things such break time, facilities, Sámi teaching and food.

"That school would have indoor breaks."

"Longer breaks and bigger classrooms."

"That Sámi teaching would be available at school as classroom education or as distance learning."

"Noise comes through to classrooms and food is bad due to either its taste or consistency."

Thus, the responses included several things that some children found to increased satisfaction and other children hoped would change. It can be concluded that this indicates differences between schools and experiences of individual children. For example, some children wished for more possibilities to spend breaks inside, and those who already had this possibility were happy with their breaks.

Schedules, haste and poor ergonomics are among things that the children wish to change are not evident from the responses to the question about school satisfaction.

“Less work and stress.”

“Work ergonomics: the chairs are so bad that my neck constantly hurts.”

4.3 Well-being

The children were asked how satisfied they are with their life. Thirty-five per cent responded that they are very satisfied with their lives (Figure 4). Fifty-four per cent responded that they are quite satisfied, 10 per cent rather unsatisfied and one per cent very unsatisfied.

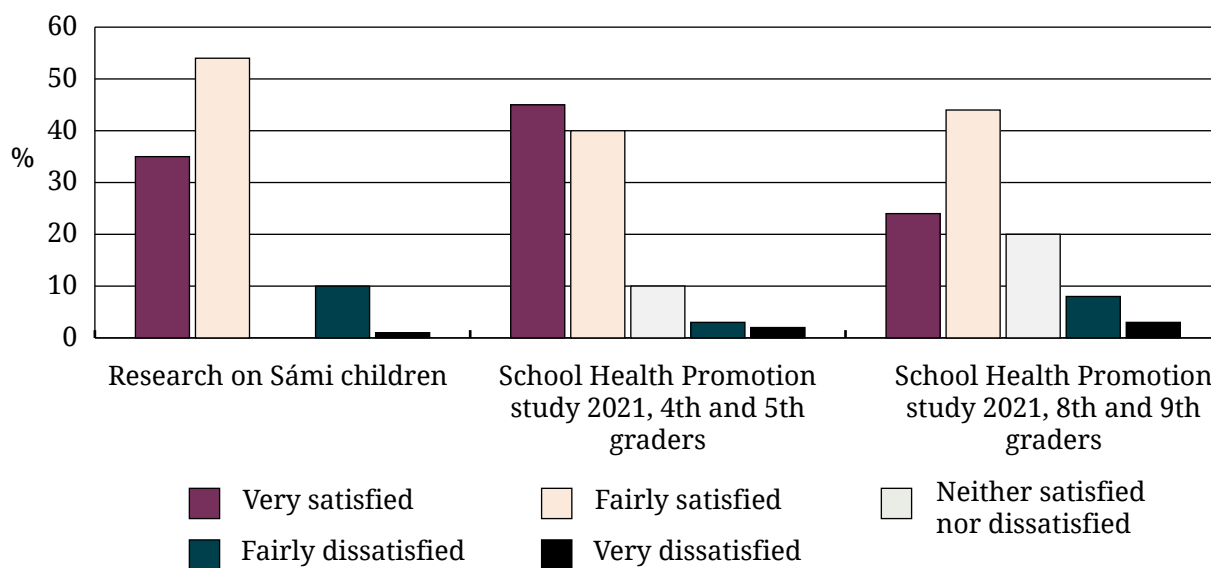


Figure 4 Distribution of responses to the question “how satisfied are you with your life?” in this survey and the School Health Promotion study 2021.

Based on the results, Sámi children are slightly more satisfied with their life than Finnish children on average when compared to the results of the School Health Promotion study 2021 (Finnish Institute for Health and Welfare, 2022). Forty-five per cent of 4th and 5th graders responded that they are very satisfied, and 40 per cent that they are fairly satisfied with their lives. Twenty-four per cent of 8th and 9th graders responded that they are very satisfied and 44 per cent that they are fairly satisfied with their lives.

4.3.1 Happiness, sadness and fear

When the children were asked what makes them happy, the responses were most often related to friends, hobbies and family (Figure 5).



Figure 5 The children's responses to the question: "what makes you happy?"

"Many things, such as friends, family, good music, cooking and so on."

"Gaming, sleeping, lying around, eating, watching YouTube and my family leaving me alone and not constantly coming into my room and telling me I should do something."

"Snowboarding, family, moped, friends and cousins."

"Successes, spending time with friends and family, otherwise a good day or good hobby horse practice."

"Playing games with my sister, good food and presents."

The responses also included several references to animals and nature.



"When I'm in the forest or fells with reindeer, I feel good, like I'm where I should be."

"Ice hockey friends, hunting, fishing."

Most common sources of happiness were related to social interaction, such as spending time and doing activities with friends and family. A few responses described happiness resulting from the child's own successes. Previously discussed leisure activities and places of comfort were also often connected to nature and people close to the children. Nature and people close to the child were also mentioned by preschoolers when they talked about a good life in connection with the Child Barometer 2020 (Tuukkanen, 2020).

Most commonly mentioned things that made the children sad included bullying, problems at school, failures and thoughts related to a close person, animal or the child's own pet dying. There were individual responses related to the rights of the Sámi.

"What makes me sad is puberty, bullying and discrimination."

"My current school, problems related to relationships with friends."

"Sometimes some schoolwork at school, schoolwork that went poorly, or school in general."

"Breaking a fishing line."

"Death, loneliness and other people's grief."

"Having to put down your own animal."

"Inequality, when rights are not realised."



Sources of sadness included matters that affected the children at the moment and things that might happen in the future. The responses concerning sadness had similarities with the results of the Child Barometer 2020 (Tuukkanen, 2020).

Causes of fear included things that are considered to be phobias, fear of the future and fear of certain people. Most common phobias were fear of the dark, death, heights and spiders and other animals.

"Heights, needles, robbers and murderers."

"Death of a close person and death in general."

The future was a common source of fear for the respondents. A few responses also mentioned climate change and war as things that cause fear.

"Not being able to manage. Future challenges and changes."

"Climate change and the global situation."

The future of the Sámi also causes fear.

"I'm scared of the future and life as a Sámi."

"Our language and culture is disappearing, Finnish people do not care about our challenges, and the Sámi are not listened to in politics."

Relationships, the children's own failures and being bullied also made the children fearful.

"Many situations where I have to talk or socialise with people I don't know well or at all."

"Loud noises such as arguments, angry shouting."

"Others laughing at something like a presentation of my essay."

Individual respondents named a specific person, their own parents or a teacher as a person who makes them scared.

The fears mentioned by the respondents have similarities with other studies that have examined children's fears (Tuukkanen, 2020).

4.3.2 Rights of the Sámi

Article 30 *Children belonging to a minority or an indigenous group have the right to their own culture, religion and language.*

The respondents were asked what rights they think or know the Sámi to have as an indigenous people. Fifty-four per cent of the children could not or did not want to name any rights (Figure 6). Forty-six per cent of the children specified things they knew or considered to be rights, such as the right to their own language and culture and right to services in their own language.



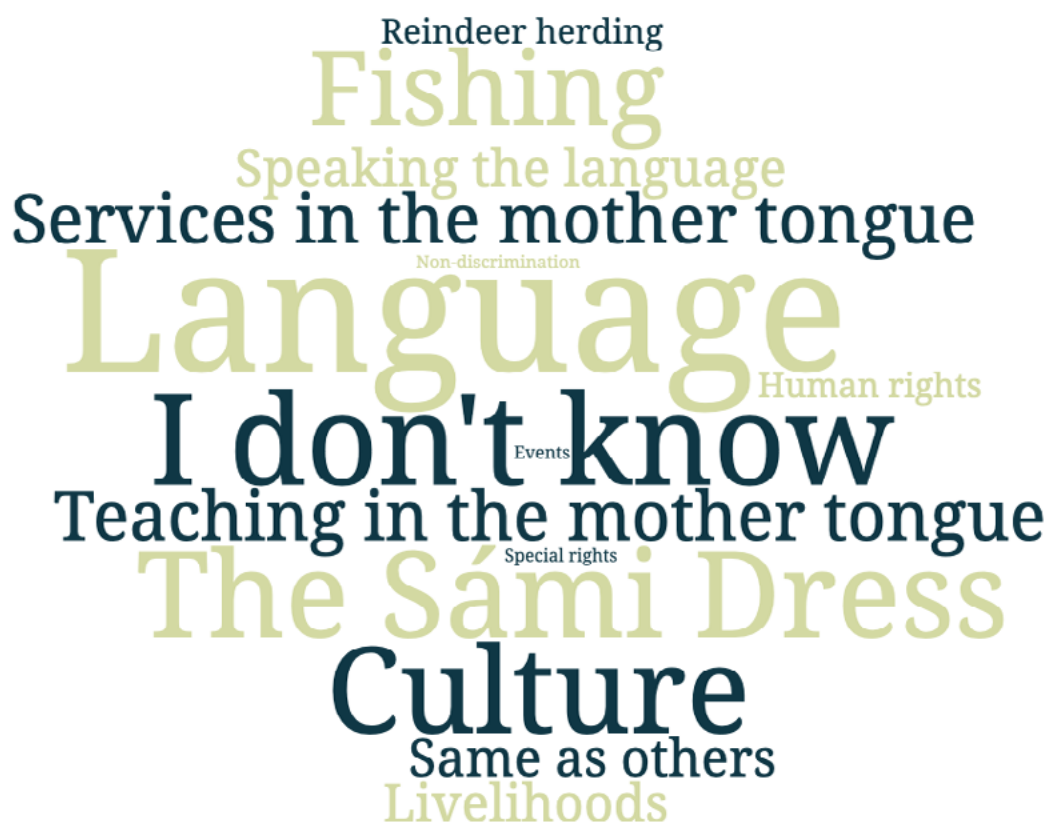


Figure 6 The children's responses to the question "what rights do you think or know the Sámi have as an indigenous people?"

"Speaking our language, practising our culture and the same rights as anyone else."

"The right to our own language and culture. The right to get services in the Sámi languages in the Sámi homeland."

"For example, the right to receive services and education in your own native language. The right to practice traditional livelihoods."

"To dress and express culture without being harassed about it."

"To fish in traditional places for free."

The children were able to name rights of the Sámi as an indigenous people and they were also aware that these rights are not fully realised. One respondent between the ages of 14 and 17 described the situation as follows: "The right to receive education in Sámi, which is not realised, as can be seen from my writing."

Rights related to language were mentioned most often. A few responses related to language separately mentioned the right to education and other public services in the native language. Rights related to fishing and reindeer herding were also mentioned in individual responses. Two responses noted that the right of the Sámi to decide on their own matters is poorly realised.

According to Lehtola and Ruotsala (2017), availability of services in the Sámi languages was better in the Sámi homeland and poorer in other parts of Finland. However, services were available in several larger cities. Availability of services in the Sámi languages was hindered by lack of staff and resources and difficulty identifying customers who speak Sámi languages (Lehtola & Ruotsala 2017).

As a follow-up question, the children were asked how they consider rights of the Sámi to impact their life now and in the future. Only a quarter (24%) of the respondents felt that the rights of the Sámi impacted their life at the time of taking the survey or would impact it in the future. Some of them perceived language teaching as realisation of rights and considered language to provide them with opportunities related to studies and work in the future.

The respondents were asked whether they are concerned about anything related to the Sámi. Most of the respondents (65%) did not have any such concerns, or they were not able to specify their concerns. However, individual children expressed their concerns over matters related to preservation of the Sámi culture. The most common culture-related concern was related to the use of the Sámi languages. The children were particularly concerned about the preservation of the Sámi languages. The children were also concerned about decision-makers' lack of understanding related to the Sámi.

"The languages cannot be heard they are not used in many places."

"What if endangered Sámi languages are no longer spoken/understood by anyone and the language and culture "vanishes."

"There are few educational materials available in Inari Sámi."

"Finnish politicians do not care about Sámi issues, people do not know about the Sámi and there is a lot of disinformation online."

The children also mentioned the definition of Sámi and the question of who has the right to wear traditional Sámi clothing. The Act on the Sámi Parliament and the River Teno fishing regulations were also separately mentioned in individual responses.

"Why you can't be Sámi if you are of the 'wrong heritage.'"

"Use of the Sámi outfit. Who can wear it and who can't?"

"The fricking Sámi Parliament Act and the River Teno fishing restriction thing."

"Whether rights such as the right to reindeer herding are realised in the future. What if everyone gets the same rights as the Sámi."

When the children pondered about matters concerning the Sámi, they also mentioned changes in attitudes towards the Sámi.

"How we have been treated poorly in the past. And are still sometimes treated poorly, but not always in the same way."

"Only that people used to be so racist towards the Sámi."

The children who responded to the question were aware of how matters concerning the Sámi affect either them or the Sámi in general. In connection with this question, children also described matters related to reindeer herding, such as participation in the reindeer roundup during school terms, deficiencies related to educational materials and insecurities related to the future.



"Getting to go participate in the reindeer roundup in the middle of the school week."

"Studying is harder and more arduous when there aren't materials or examples for studying and schoolwork."

"In many different nasty ways, such as Sámi fishing rights, if everyone gets to be Sámi all of a sudden, cultural rights no longer mean anything."

A small group of respondents mentioned matters concerning the Sámi that make them think. It would appear that some Sámi children are very aware of topical issues related to the Sámi, whereas other children are not as aware or interested or do not think about these things as much. Certain factors, such as teaching about the Sámi and their rights at school, the age, place of residence and experiences of the respondent, the conversational culture within the family and societal involvement of the family and the child, may have a bearing on such differences between the children.

4.3.3 Expression of Sámi identity

The respondents were asked about situations in which they like to speak a Sámi language, talk about being Sámi or wear Sámi clothing. They were also asked about situations in which they do not like to speak Sámi, talk about being Sámi or wear Sámi clothing.

In connection with the quantitative analysis, the results were categorised into two categories: children who live in the Sámi homeland and children who live in other parts of Finland.

Children living in the Sámi homeland reported that they use Sámi languages whenever possible. Sámi languages were used at home and school and with relatives and friends.

"I try to speak Sámi when possible."

"I speak Sámi every day at home with my family and with other close people."

The children felt that it was safe to use Sámi languages when they knew that others could also speak the language.

"I speak Sámi when I know that others understand it. It is natural for me to speak Sámi."

However, children did not speak Sámi if they did not know whether the other people present spoke Sámi or the same Sámi language as them or if the child could not speak the language well. Sámi was also not spoken at home, school or with relatives or friends if there were people present who did not speak Sámi.

"I sometimes speak Sámi with my friends, but it's a little difficult because my language skills aren't that great."

"I don't speak Sámi with speakers of Inari Sámi because I don't understand everything."

"I don't use Sámi with Finns or when talking to friends."

Sámi children who live in other parts of Finland primarily use Sámi during Sámi language lessons. They do not like using Sámi at school outside of Sámi lessons or in public places, because the environment is not Sámi. The children reported that they sometimes speak Sámi at home and with relatives.

"I speak Sámi during Sámi language lessons because I don't know anyone who speaks Sámi."



"I don't like speaking Sámi at school or anywhere really because I don't speak it very well."

"I don't speak Sámi in shops or public places because I don't need it there."

"I also speak Sámi with an old person I know because it's their native language and I learn the language by speaking with them."

Use of the Sámi languages by children living in other parts of Finland was mainly limited to Sámi language lessons. According to the respondents, use of the Sámi languages was also limited by lack of other Sámi speakers.

There were few responses to the question of whether children wanted to talk about their Sámi identity. Children living in the Sámi homeland responded that they talk about being Sámi when someone is interested or when they feel safe.

"I talk about being Sámi when the other party is interested and wants to know more. If they don't understand or know anything, I can't be bothered to waste my time."

"When it's safe and everyone understands and knows about the Sámi and knows the language."

Some respondents living in the Sámi homeland reported that they never talk about being Sámi. The most common reason for not talking about being Sámi was fear of ridicule or prejudice. Lack of the child's own or another party's knowledge about the Sámi was also mentioned as an obstacle to talking about being Sámi.

"I don't like to talk about being Sámi in situations where I feel that I'm the only Sámi person or believe that the people I'm interacting with don't know much about the Sámi."

"I'm not comfortable talking about being Sámi if there are people present who don't appreciate the Sámi or even mock the Sámi or Sámi culture in general."

"In the south, you can hear unpleasant comments and thoughts that strongly differ from my own."

"I don't talk about being Sámi with people who don't understand it, because I myself don't know enough about the Sámi to start educating, reasoning or arguing about being Sámi or about opinions related to the subject."

Children living outside the Sámi homeland said that they discuss being Sámi with family members or whenever someone is interested or asks about something to do with the Sámi.

"I always talk about being Sámi when someone asks!"

"I may sometimes talk about being Sámi with my friends or I might talk with my mother."

"I don't talk about being Sámi a lot because I see no need for it. However, if someone asks about it I may explain it."

The children said that they do not like to talk about being Sámi in public places. It appears that children do not feel comfortable talking about being Sámi with strangers.

Opinions on wearing Sámi clothing differed between children living in the Sámi homeland and children living in other parts of Finland. Children living in the Sámi homeland like wearing a traditional Sámi outfit during celebrations, events and the Sámi National Day. Many respondents said that they do not even have other festive clothing. Individual respondents said that they wear Sámi clothing because they have to, or that they would like to wear a Sámi outfit but they do not have one. The children very consistently responded that they do not wear a Sámi outfit in their daily lives.



"I wear a Sámi outfit to events where I'm expected to dress well."

"I like to wear a Sámi outfit to parties because it looks good, it's an easy party outfit and I stand out nicely."

"I wear a Sámi outfit when dancing a quadrille."

"I only wear Sámi clothing to parties because I'm not allowed to otherwise."

"I wear a Sámi outfit when there is a celebration. I've never had anything else to wear to parties and haven't had a need for anything else."

"I don't wear Sámi clothing when there isn't a celebration."

Children living outside the Sámi homeland mainly wore Sámi clothing during celebrations related to the Sámi and family celebrations. They gave individual descriptions of why they do not wear a Sámi outfit. The most common reasons for not wearing a Sámi outfit was that the child does not own one, or that they do not want to wear a Sámi outfit because they are not accustomed to wearing one, or it feels uncomfortable.

"I have usually worn a traditional Sámi outfit during funerals and weddings and sometimes other celebrations because I want to respect my culture and I really like Sámi clothing."

"I wear a Sámi outfit to Sámi celebrations. I wear items such as Sámi earrings when there is a "small" event related to the Sámi."

"I don't have a Sámi outfit, but I want one. I will get one in the summer."

"Sámi clothing feels uncomfortable to wear, so I don't really like wearing it."

Quantitative variables on whether or not the child likes to visibly express their Sámi identity in the ways specified above were created based on the open responses. The responses which indicate that the child likes speaking Sámi, talking about being Sámi and wearing Sámi clothing in some situations were coded from the open responses. A similar variable was created for the question where children expressed that they avoid speaking Sámi, talking about being Sámi or wearing Sámi clothing at least sometimes. All affirmative responses were included in both variables, including individual situations in which the children discuss these experiences.

A significant majority of the respondents (87%) reported that they like to express their Sámi identity in one of the ways specified above. More than half of the respondents (64%) also said that they avoid expressing their Sámi identity in at least some situations. It appears that the children have varied experiences related to expressing their Sámi identity, and the decision to voluntarily express Sámi identity is always made based on the specific situation. The children justified their choices by giving practical, social and emotional reasons.

It is possible that the Sámi languages and culture were more prevalent in children's responses the larger the Sámi community around them. According to Heikkilä et al. (2019), services provided in the Sámi languages play a significant role in strengthening Sámi identities. According to a study on services for children, young people and families conducted by Lehtola and Ruotsala (2017), availability of services in the Sámi languages was strongest in early childhood education and care and

basic education and poorest in youth work and leisure services. During Young Advisers meetings organised by the Ombudsman for Children (Ombudsman for Children, 2021a; 2021b; 2021c) Sámi children wished for better availability of media, such as TV, radio and music, in the Sámi languages. This could also provide children with more opportunities to use the Sámi languages.

4.3.4 Climate change

When asked how children considered climate change to impact their life now and in the future, 61 per cent of the respondents felt that climate change impacts their life in some way (Figure 7). The children described the effects diversely from the perspective of traditional livelihoods, such as fishing and reindeer herding.



Figure 7 The children's responses to the question "how do you consider climate change to impact your life now and in the future?"

"The salmon are disappearing, the animals are suffering, we can't live off nature like we used to."

"The reindeer husbandry situation is so poor, due to harsh winters, that the livelihood is no longer profitable, and we need to think of other work to replace it."

"It will probably affect reindeer herders who have reindeer in the forest because driving conditions are becoming poorer, and it will be more difficult to tend to the reindeer, but it will probably not impact me because I will not stay here, and I don't know how climate change will affect me."

The children expressed general concerns about the effects of climate change on both people and animals. The respondents also considered climate change to have immediate effects on them in the form of hobbies becoming more difficult, living conditions declining and seasonal changes in temperatures shifting.

"It affects the environment and, thus, also my mood."

"Nobody can go to nature and enjoy it, and no one can live without trees."

"There is less snow, I can't drive a snow mobile."

The children's views on climate change reflected despair, anticipation of negative outcomes and belief in the impact of children's own actions.



"Well, when the ice melts it might release new bacteria into the air. Then we all catch it and die a painful death."

"If climate change progresses this quickly, it must mean an end to reindeer herding and I will no longer know what to do with my life."

"I must think about my choices every day, it sometimes makes me anxious. In the future, I will probably have to think about climate change when making everyday decisions."

Some of the children said that climate change does not affect them at all (9%) or that nothing can be done about climate change.

"Climate changes, life continues. What can you do."

Eighteen per cent of the respondents were unable to specify how climate change impacts them now or in the future. None of the children questioned climate change. Rather, they described observations of existing effects of climate change.

"There have already been a couple of bad winters due to climate change and reindeer don't survive them. Reindeer have become visibly smaller compared to ten years ago."

The responses indicate that Sámi children are aware of climate change and climate change is noticeable in the Sámi homeland, where it has a tangible effect on traditional livelihoods. Children living outside the Sámi homeland were also aware of changes. A study by Jonsson et al. (2012) came to a similar conclusion, as Sámi children were found to be worried about changes in the environment in their home region. In the study, children expressed concerns about the decline of nature's diversity, pollution and increase of traffic, as well as about the impacts of climate change on reindeer husbandry (Jonsson et al., 2012).

Tuukkanen and Pekkarinen (2020) found that children had three different ways of facing and processing future impacts of climate change. These include highlighting personal responsibility, emphasising political decision-making and downplaying climate change.

Climate change has also been featured in motions by the Youth Councils of the Sámi Parliaments of Finland, Sweden and Norway. The Youth Councils have published a joint declaration (Youth Councils of the Sámi Parliaments of Finland, Sweden and Norway, 2021) on mitigation of climate change and its effects on the Sámi homeland. In the declaration, Nordic Sámi youth bring attention to the severe impacts of climate change in Nordic regions, which weaken the state of nature. The Sámi hold nature

in particularly high regard and environmental changes also affect Sámi culture, including preservation of important areas, traditional livelihoods and linguistic diversity.

4.3.5 Opinions and social participation

Article 12 *Children have the right to have their say in matters that concern them. Adults must ascertain children’s opinion before they make decisions concerning them. Children’s opinions should be considered in respect of their age and development when making decisions about them. Adults must justify decisions to children in a manner that they can understand.*

Article 13 *Children have the right to freely express their opinions. They may not, however, offend other people.*

When the children were asked who has asked or encouraged them to express their thoughts or opinions, the respondents reported that their opinions have been asked by family (34%), friend (26%) and other adult (18%) (Figure 8). Other adults specified by the respondents include people such as teachers, form teachers, school social workers and the police. Thirteen per cent of the respondents felt that no one has asked or encouraged them to express their thoughts and opinions. Other parties (11%) mentioned by the respondents included the child themselves, this survey and other individual people.

“Parents, friends, teachers and other people close to and around me.”

“Mum, dad, my teacher, this survey.”

“My form teacher, the school social worker and school psychologist.”

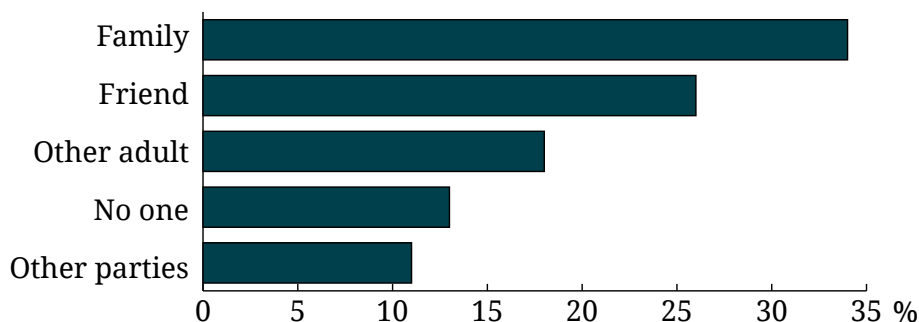


Figure 8 Distribution of responses to the question “who has asked or encouraged you to express your thoughts or opinions?”

For most children, encouraging people included adults and peers who were present in their daily lives. The children reported that their thoughts and opinions are most often listened to at home in connection with matters related to food, housework, joint purchases and rules. With respect to school, a large proportion of the respondents (39%) were unable to think of anything on which their opinions are listened to, or they felt that their thoughts do not matter. One fifth (20%) of the respondents described their participation in making decisions on matters such as planning of school trips. A small proportion (3%) of the respondents were involved in their school's representative decision-making, such as the student body. These children felt that their thoughts and opinions make a difference. The children described that they can have a say in what they do and how they spend their free time. Friends (17%) were also often mentioned, and the children agree on things together with their friends or parents.

4.4 Relationships

Article 14 Children have the right to think freely. Children have the right to belong or not to belong to a religion. Parents have the right and the duty to advise and guide children in the exercising of this right.

The survey asked how satisfied children are with their relationships. Nearly all (91%) of the respondents reported that they are very or fairly satisfied with their relationships. Nine per cent of children indicated that they are very or fairly dissatisfied with their relationships.

4.4.1 Important people

The children were asked about people who are important to them. Eighty-one per cent of the respondents mentioned their family or specific members of their nuclear family (Figure 9). Other relatives were mentioned by 45 per cent of the Sámi children who responded to the survey. Relatives included people outside the nuclear family: grandparents, cousins and other relatives.

Friends were mentioned as important people nearly as often as family. Seventy-six per cent of respondents mentioned their friends. Other important people were mentioned by 5 per cent of the respondents. Responses such as “everyone” and pets were categorised as other people. Pets were included in responses even though the question referred to people. A child's relationship to a pet may have similar features to the child's relationship with people close to them, and pets are very important to some children. According to Tammi et al. (2020), a child's relationship with their pet can be an important interindividual relationship where the pet not only represents its species, but it also has a name and the child shares their daily life with the pet in the same way as they would with other family members.



Figure 9 Children's responses to the question "who is important to you?"

The children most commonly mentioned family and friends, both as people who are important to them and as people who have asked the child's opinion (see section 4.3.5). The children's opinions were also asked by adults who were not included as people close to the child. This means that the children also had other adults in their lives who care about their opinions and actively ask them to express their thoughts, but who the children do not view as important to them. Based on the responses, these people included adults from various institutions, such as teachers and police officers. It appears that inclusion of Sámi children has been realised in at least some municipalities and public services.

The children were asked whether they could talk about things that concern them with their parents. Most of the respondents (80%) said that they were able to often or fairly often talk to their parents about things that concern them. Sixteen per cent of the children could sometimes talk to their parents about things that concern them. Four per cent of the children were rarely able to talk to their parents about things that concern them.

The results were similar to those of the 2021 School Health Promotion study (Finnish Institute for Health and Welfare, 2022), which found that 84 per cent of 4th and 5th graders and 68 per cent of 8th and 9th graders could talk with their parents often or fairly often. Three per cent of 4th and 5th graders and eight per cent of 8th and 9th graders could hardly ever talk with their parents.

The Sámi children were asked about the number of friends with whom they could talk about things that concern them. Three quarters (75%) had at least two friends with whom they could talk about things that concern them. Sixteen per cent had one such friend. Nine per cent of the respondents did not have any friends with whom they could talk about things that concern them.

As the number of friends does not directly indicate loneliness experienced by a child, the children were separately asked whether they consider themselves to be lonely. Ninety per cent of the children responded that they hardly ever or occasionally feel lonely. One in ten (10%) responded that they feel lonely fairly often or often.

Examination of the results by region revealed that Sámi children living in the Sámi homeland felt lonely more often than Sámi children living in other parts of Finland. Sixteen per cent of children living in the Sámi homeland felt lonely often or fairly often, whereas the figure for children living in other parts of Finland was 4 per cent. However, it should be kept in mind when interpreting the results that the number of respondents was relatively low and does not allow for a reliable comparison.

Comparison of the results on loneliness with the results of the 2021 School Health Promotion study (Finnish Institute for Health and Welfare, 2022) reveals that experiences of Sámi children are relatively similar to experiences of children on average. According to the School Health Promotion study, 4 per cent of 4th and 5th graders and 16 per cent of 8th and 9th graders often felt lonely. Thirty-seven per cent of 4th and 5th graders and 29 per cent of 8th and 9th graders sometimes felt lonely. Fifty-nine per cent of 4th and 5th graders and 55 per cent of 8th and 9th graders never or rarely felt lonely.

Based on the results of the survey, approximately one in ten Sámi children feel lonely and are dissatisfied with their relationship. A similar number of children did not have any friend with whom they could talk about things that concern them.



4.4.2 Prejudices, harassing behaviour and discrimination

Article 2 Every child is entitled to the rights of the child equally. A child must not be discriminated against for any reason.

Bullying and discrimination experienced by Sámi children were discussed with the children who participated in the background interviews. Most of the interviewees described prejudices against the Sámi and harassing behaviour they have experienced. The research team wanted to convey these views expressed by the children through the phrasing of questions on the survey form.

The children were asked whether they have been in a situation that involved prejudice, harassing behaviour or discrimination against the child or someone else. More than half of the respondents (59%) reported that they have hardly ever been in such situations. Twenty-nine per cent of the respondents had been in such situations occasionally and 12 per cent often or fairly often.

A new categorisation of variables was formed by combining the occasionally, fairly often and often responses into the same category. This category included responses in which the respondent had at least occasionally been in a situation that involved prejudice, harassing behaviour or discrimination against the child or someone else. The "hardly ever" responses formed their own category. The results were examined by region based on the new categorisation (Figure 10). Forty-eight per cent of respondents living in the Sámi homeland and 30 per cent of respondents living in other parts of Finland had experienced or seen prejudice, harassing behaviour or discrimination. Fifty-two per cent of respondents living in the Sámi homeland and 70 per cent of respondents living in other parts of Finland had never been in such situations.

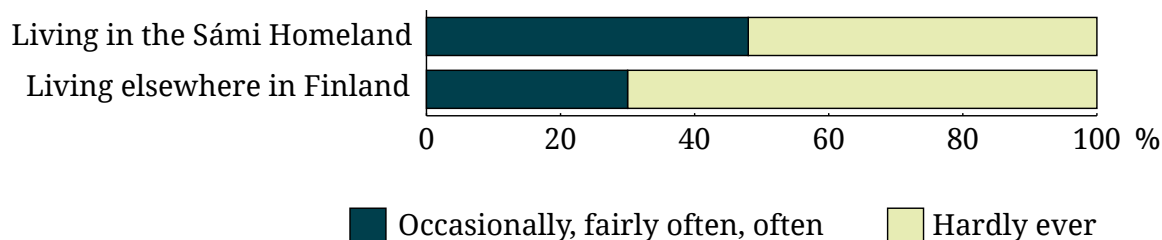


Figure 10 Distribution of responses to the question: "have you been in a situation that involved prejudice, harassing behaviour or discrimination against you or someone else?" in the Sámi homeland and other parts of Finland.

Based on the results, it appears that children living in the Sámi homeland have somewhat more often been in situations that involved prejudice, harassing behaviour or discrimination than Sámi children living in other parts of Finland. It should be noted, however, that the responses include different kinds of experiences of prejudice, harassment and discrimination and all situations are not necessarily related to being Sámi. The responses to the survey do not reveal what the prejudice, harassing behaviour or discrimination was targeted against. The Sámi children who participated in the background interviews felt that prejudice often stems from ignorance about the Sámi.

Various studies have examined discrimination experienced by their participants. In the 2017 School Health Promotion study (Finnish Institute for Health and Welfare, 2018), 26 per cent of 8th and 9th graders reported that they have experienced discriminatory bullying based on different factors. A study conducted in Sweden by Omma et al. (2011) indicated that 45 per cent of young Sámi aged 18–28 have experienced discrimination. According to the Youth Barometre (Kiilakoski, 2021), which examined the views of young people aged 15–29, 55 per cent of the respondents have had experiences involving discrimination. In Young Advisers meetings organised by the Ombudsman for Children (Ombudsman for Children, 2021a; 2021b; 2021c), children living in the Sámi homeland reported only rarely experiencing discrimination. However, during the meetings, children also recounted examples of unpleasant experiences of exoticising, such as photographing the child without permission when the child was wearing a Sámi outfit.

Children were asked whether prejudice, harassing behaviour, discrimination or fear of these prevented them from doing something that is important to them. The majority of the respondents (71%) did not consider them to affect their own actions.

“Definitely not.”

Some of the children emphasised that you should not let the attitudes of others affect your own being and actions. The respondents also included children (8%) who felt that prejudice, harassing behaviour, discrimination or fear of these occasionally prevent them from being themselves or expressing their opinion.

“I can’t be myself.”

Some children experienced prejudice related to gender in connection with traditional Sámi livelihoods.

“When you work with reindeer as a girl, you sometimes experience prejudice and doubts about your ability to manage, you should just not care about it.”

Discrimination within the community was also indicated by a study that examined daily life and well-being of young Sámi aged 18–28 in Sweden. Although preservation of the culture was considered important, prejudice and discrimination related to gender created challenges for the preservation of the culture (Omma et al., 2011).

The children were also asked if they could think of ways to reduce or prevent prejudice, harassing behaviour or discrimination. The children assigned responsibility to decision-makers, teachers and children themselves.

“If there was more education and sharing of information about the Sámi, people would know more, which might reduce some prejudices.”

“Teachers should intervene in harassing behaviour.”

“First of all, bullies are insecure and try to hide it by bullying others, so they should be acknowledged more, and they should be helped.”

“People should consider their own behaviour.”

Above all, the respondents highlighted the importance of sharing and increasing information. If people knew more about the Sámi there would be less prejudice and discrimination. In the views of children, problems related to discrimination should be openly discussed.

Teachers should have means to intervene in harassing behaviour and discrimination, so that children would tell them about their experiences. The children considered that children themselves also share responsibility. Children should boldly go and talk to others and talk things out. Through their own behaviour, children can ensure that they themselves do not discriminate against others.

4.5 Future

When asked about Finland's good aspects from the perspective of Sámi children and young people, the children described things closely connected to their own lives. One in four (25%) responded that they do not know. The most common (33%) positive aspects mentioned by the children were related to learning, such as the right to be taught in your own native language and the availability of language teaching as distance learning.

"Getting to go to school and be taught in my native language."

"Language teaching is also available as distance learning if needed."

Other positives connected to the rights of the Sámi were brought up by 15 per cent of the respondents. These included matters such as intervening in discrimination and improving the situation of the Sámi.

"The Sámi, and young Sámi in particular, are taken into consideration when it comes to learning."

"Discrimination and harassment is addressed at events."

"The situation of the Sámi is currently pretty good."

The children also mentioned good things related to their future, such as employment prospects.

"There are enough jobs."

When asked how the life of Sámi children and young people could be improved in Finland, 44 per cent responded that they do not know.

"I'm not sure."

Sixteen per cent of the respondents felt that the life of Sámi children could be improved by increasing information about Sámi culture and especially by talking about the Sámi in schools.

"I think that the Sámi should be talked about more in places like schools, so that being Sámi would become an ordinary matter."

According to the children, the Sámi themselves also need more information about their culture, as well as opportunities to use the Sámi languages in their free time.



"My dream is that I get to live in peace and stay healthy."

"I want to be able to significantly improve the situation of minorities in the future."

"I want to work with languages. If I have a child in the future, I want them to speak Sámi at home because I did not have that possibility."

"Reindeer herding is my profession, and I'm able to make a living doing it. I know various handicrafts. I'm happy."

"Getting a dog and moving to Lapland."

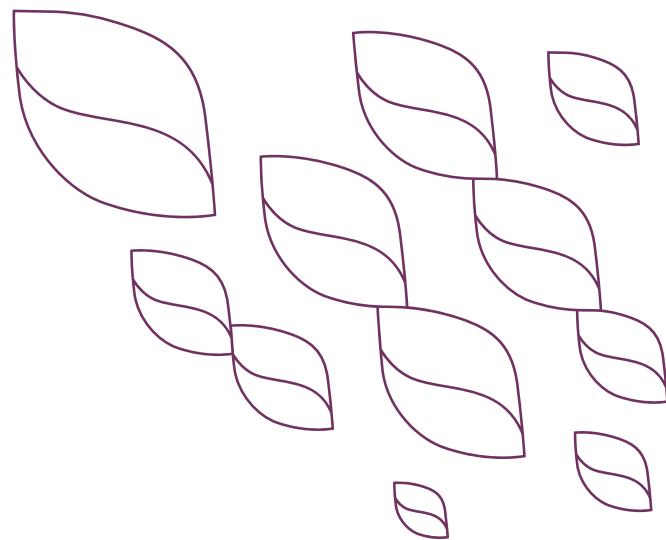
"I would like to change schools and start fresh somewhere else."

Most responses looked further into the future and only a few responses included dreams connected to the present. This is typical of dreaming, but may also indicate children's belief in the future (Pekkarinen et al., 2020).

According to the study by Jonsson et al. (2012), Sámi children living in Sweden were worried about the future and their standard of living, as traditional Sámi livelihoods often do not provide sufficient financial stability. Worries about the future experienced by children may accumulate if they have to decide between traditional livelihoods and financial security.

In Young Advisers meetings organised by the Ombudsman for Children (Ombudsman for Children, 2021a; 2021b; 2021c), Sámi children discussed their conflicting feelings about the future, as following some dreams may require that they move away from their home region. Based on the results of this survey, some Sámi children also dream of moving to the Sámi homeland.





5. Discussion

5.1 Ethical discussion

The right of children to express their thoughts and talk about their experiences, as well as building trust and generating open dialogue with the Sámi community were the ethical starting points for this study (see also Heikkilä et al., 2019, 65). They helped to ensure that the study was implemented in a manner that respects Sámi values and is approved by the Sámi community. The ethical principles of research by the Finnish National Board on Research Integrity (2019) and the currently incomplete ethical guidelines for Sámi research (Heikkilä, 2022) were followed at all stages of the research process. The ethical guidelines for Sámi research deals with the significance of the study to the community participating in it, involvement of the community in the implementation of studies and provision of research results for the use of the community. The guidelines urge people carrying out studies to consider: 1) Where does the need for research stem from? 2) How to ensure that the study does not further burden a people and community that has already been burdened by studies? 3) Who does the research benefit and how?

Planning of the study involved active and critical discussion on the need for the study and the means of implementation at the Office of the Ombudsman for Children and between the Sámi Parliament of Finland, the working group and the joint steering group for studies on Sámi children and Roma children. It is not reasonable to conduct a study on indigenous children without justified grounds, hence the purpose and implementation of the study needed to be discussed thoroughly. Discussion on the matter led to the conclusion that there is a need for this study. Conducting the study was ethically justified, as it allowed researchers to obtain up-to-date information on the well-being of Sámi children and the realisation of their rights from the perspective of Sámi children themselves. It was important to maintain this open discussion throughout the entire process.

Data collection from minor children requires thorough consideration of research ethics. The Ethics Committee of Youth and Childhood Studies of the Finnish Youth Research Society performed a preliminary ethics assessment on the study. An unequal power structure always exists between children and adults in connection with knowledge production, which places children in a subordinate

position compared to adults. Thus, it was important to consider decisions and their significance from the perspective of the children and hear them as individuals and representatives of their age group and culture.

It was important to acknowledge cultural features, such as the Sámi annual cycle and the possibility for participants to use the Sámi languages, when implementing the study. The survey form was distributed to schools before the autumn reindeer roundup. It was possible for the children to use Sámi languages and Finnish when participating in an interview or when responding to the survey. Bilingual and multilingual Sámi children navigate between two or more languages and linguistic meanings, which provides the child with a rich understanding of the social implications of words. It also places children at the intersection of two or more cultures, histories and social realities (Pietikäinen & Pitkänen-Huhta, 2013).

When meeting the children, the research team emphasised the children's expertise on matters concerning themselves and told the participating children that they have a lot of information that adults do not have. This study examines matters brought up by the children. The children did not bring up matters such as their parents' alcohol use, unlike in the previous study by the Ombudsman for Children (Rasmus, 2008). The children also did not mention their own use of intoxicants or violence they have experienced or employed. References to mental health were also rare. However, this does not mean that these phenomena are not present in the lives of Sámi children.

The anonymity of the participants was ensured at all stages of the study. Direct identifying information of people and places were removed when processing the material. Attention was also paid to anonymity when selecting extracts from the material. It was agreed with the working group that only the research team would process the material. All participating children and their custodians were informed about this. In order to ensure the anonymity of the children, the names of individual towns, cities and schools are not mentioned in this report.

The results, conclusions and proposed measures of the study were discussed with the working group, the steering group, the Youth Council of the Sámi Parliament and the Social Services and Health Care Committee. The results and proposed measures were also discussed together with schoolchildren from Inari, Sevettijärvi and Karigasniemi. It was possible for members of the working group to read and comment on the report before it was finalised.

The studies on Sámi children and Roma children were also utilised for two implementation measures (measures 16 and 26) of the Implementation Plan for the National Child Strategy, including making of educational videos and teaching materials.

5.2 Conclusions and proposed measures

Key findings of this study include Sámi children's close relationship to nature and concern about climate change, challenges with mobility and access to services in sparsely populated areas, Sámi identity, rights of the Sámi and opportunities to use the Sámi languages.

Based on the results of the study, the situation of Sámi children is good in many respects. The responses of the children describe ordinary matters related to childhood, such as hobbies, friends, spending time at home and school food. Experiences expressed by Sámi children in connection with the study primarily describe childhood where being Sámi is just one aspect of life among others. The lives of Sámi children should be examined from various perspectives and through diverse identities. Identities, as described by the children, are mostly built around child and youth culture and the combination of school and leisure. Multilingualism, use of Sámi clothing and traditional Sámi livelihoods bring their own flavour to the identities of many Sámi children.

The results of the study show that Sámi children have a strong connection to nature. The children's descriptions of their leisure activities, hobbies and places of comfort, as well as their thoughts on their future and dreams, all reflect a close relationship with nature. The children also talk about the effects of climate change on nature and its impact on the possibilities of the Sámi to engage in their traditional livelihoods, such as handicrafts, fishing and reindeer herding. The children also discuss the changes wrought by climate change on the natural environment from the perspective of mental well-being.



In the Sámi homeland, the lives of children are affected by challenges of a sparsely populated area. The children point out that they do not have a place where they could spend their leisure time together with other young people. The children often live a long way from each other, so the lack of public transport, long intervals between buses or the cost of public transport prevent them from visiting each other, travelling to leisure activities, or even going to school independently. However, remote home regions are not seen exclusively as a hindrance, but also as unique and important. The Sámi children who participated in the study could think of various means to eliminate hindrances and resolve problems. Such means included addressing deficiencies in the home region, moving away and adapting to existing conditions.

With respect to rights of the Sámi, the children most commonly bring up rights related to language. Rights related to education and other services are also on the children's minds. Some of the children felt that their rights are being realised by the language teaching they receive and saw that their language would provide them with future study and work opportunities.

The use of the Sámi languages in the children's lives reinforces their Sámi identity and sense of connection to Sámi traditions. The children have more diverse opportunities to use the Sámi languages in the Sámi homeland than elsewhere in Finland. Sámi languages are spoken at home and at school, with relatives and with friends during free time. The possibilities of Sámi children living in other parts of Finland were mainly limited to Sámi language lessons, as few people close to them speak Sámi. The children's linguistic environments also limit their use of Sámi languages. The children avoid using Sámi languages if they are not certain whether the person they are talking to speaks Sámi or the same Sámi language, or if the child feels that they themselves cannot speak the language well enough.

Proposed measures

Close relationship with nature and concern about climate change

1. Support children's relationship with nature and right to try and engage in traditional Sámi livelihoods.
2. Commit to the emissions targets set for mitigating climate change and preserving traditional livelihoods.

Challenges in mobility and access to services in sparsely populated areas

3. Provide suitable meeting places for children also in villages and sparsely populated areas.
4. Develop public transport and different modes of transport to support children's independent mobility, both to school and in their free time.

Sámi identity and rights

5. Increase awareness of the Sámi in schools and various communications channels to reduce discrimination and bullying.
6. Train Sámi-speaking teachers to support children's Sámi identity and ensure at least general and intensified support in their native language.

Possibilities to use Sámi languages

7. Prepare Sámi-language study materials to reinforce the learning and use of Sámi languages.
8. Develop leisure activities in Sámi languages and opportunities to use Sámi languages, especially to reinforce the Sámi identity of Sámi children living outside the Sámi homeland.

Hearing Sámi children

9. Ensure that Sámi children are regularly consulted on issues related to their well-being and the realisation of their rights, using both qualitative and quantitative methods, and also in order to collect follow-up data.

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Kaisa Vehkalahti, Academy Research Fellow, University of Jyväskylä, Specialist in Youth and Childhood Studies

Dear custodian,

The Office of the Ombudsman for Children is carrying out a study on the well-being of Sámi children and the realisation of their rights in Finland. The research material will be collected from participating children and young people who are between the ages of 11 and 17, identify as Sámi and live in the Sámi homeland or another part of Finland. The study is part of the Implementation Plan for the National Child Strategy (see [measure 5](#)) and it is funded by the National Child Strategy. The study will be conducted in cooperation with Finland's Sámi community. The results of the study will be used to support decision-making, including preparation of the next Government Programme.

The objective of the study is to hear thoughts, opinions and experiences of Sámi children and young people concerning their well-being and the realisation of their rights. The research material will be collected in two phases. 1) The first phase consists of **focused interviews** and 2) the second phase involves an **electronic survey**, which is based on views expressed by children and young people during the interviews. A preliminary ethics assessment has been performed on the study. The Sámi Parliament has granted communal consent for the implementation of the study.

The interviews will be conducted on:

- o 20 – 21 June in Helsinki
- o 27 June in Utsjoki (North Sámi children)
- o 28 – 29 June in the Skolt Sámi land or other parts of the Sámi homeland (Skolt Sámi children)
- o 30 June in Inari (Inari Sámi children).

The interviewed children and young people can give their interview in Finnish, a Sámi language of their choice or a combination of these. We will ask about the preferred language in advance, so that we are able to arrange for an interviewer who speaks the chosen languages. Topics related to home, school and free time will be discussed during the interviews.

The participants can freely discuss the presented topics and the interviewer may ask further questions or request the interviewee to talk more about a specific subject.

A survey form will be drawn up based on the interviews. Children and young people can take the survey in the autumn of 2022 during their school day, either in their own school or in connection with Sámi language distance learning. Custodians will be separately informed about the survey via schools in the Sámi homeland and Sámi language distance learning in the autumn of 2022.

Participation in the study is voluntary. Custodians can decline the interview participation of their child under the age of 15 by notifying the researchers and survey participation by notifying the child's teacher in accordance with the instructions provided in the autumn. Participants will be asked for their consent before their interview and before taking the survey.

The research material obtained through the interviews and the survey will only be processed by the senior researcher, the research assistant and the planning officer who are carrying out the study. All identifying information, such as names mentioned during interviews, will be removed before processing the material. It will not be possible to directly identify individual participants from the research report. The final report on the study will be published in early 2023. The results of the study will also be discussed with children and young people.

Senior Researcher **Elina Weckström** from the Office of the Ombudsman for Children is responsible for the study. If you have any questions regarding the study, please contact Research Assistant **Karri Kekkonen** by email at karri.kekkonen@oikeus.fi or by calling or texting the number 0295 666 864.

Best regards,

Elina Weckström
Senior Researcher
Assistant

Karri Kekkonen
Research

Dear research participant,

The Office of the Ombudsman for Children and the National Child Strategy are carrying out a study on the well-being of Sámi children and the realisation of their rights in Finland. The research material will be collected from participating children and young people who are between the ages of 11 and 17, identify as Sámi and live in the Sámi homeland or another part of Finland. The study is a type of research for which we wish to hear your thoughts and experiences and those of other Sámi children and young people through interviews and survey responses. We will compile those thoughts together and the results will show us what Sámi children and young people think about their well-being and the realisation of their rights.

The interviews will be conducted on:

- o 20 – 21 June in Helsinki
- o 27 June in Utsjoki (North Sámi children)
- o 28 – 29 June in the Skolt Sámi land or other parts of the Sámi homeland (Skolt Sámi children)
- o 30 June in Inari (Inari Sámi children).

You can participate in an interview in North Sámi, Inari Sámi, Skolt Sámi, Finnish or a combination of these languages. We will ask about the preferred language in advance, so that we are able to arrange for an interviewer who speaks the languages you have chosen. Topics related to home, school and free time will be discussed during the interview. You can freely discuss your thoughts and the interviewer may ask further questions or request you to talk more about a specific subject. The interview takes 30 – 60 minutes.

Participation in the study is voluntary. If you are under the age of 15, please talk to your custodians about your interview participation. You can stop the interview whenever you want.

Continued on the next page



Individual participants cannot be directly identified from the research report. The final report on the study will be published in early 2023. The results will also be discussed with children and young people.

Senior Researcher **Elina Weckström** from the Office of the Ombudsman for Children is responsible for the study. If you have any questions regarding the study, please contact Research Assistant **Karri Kekkonen** by email at karri.kekkonen@oikeus.fi, or by calling or texting the number 0295 666 864.

Best regards,

Elina and Karri

1. CONTROLLER

Office of the Ombudsman for Children

Vapaudenkatu 58 A, 3rd floor

40100 JYVÄSKYLÄ, FINLAND

Switchboard +358 (0)295 666 850

2. NAME OF THE FILE

File on study concerning the well-being of Sámi children and Roma children and the realisation of their rights

3. PERSON IN CHARGE OF THE FILE

Contact person:

Merike Helander

Office of the Ombudsman for Children

Vapaudenkatu 58 A, 3rd floor

40100 JYVÄSKYLÄ, FINLAND

Tel. +358 (0)295 666 850

lapsiasiavaltuutettu@oikeus.fi

4. PURPOSE OF THE FILE

Study of the well-being of Sámi children and Roma children and the realisation of their rights as a part of implementation of the National Child Strategy.

Conducting interviews.

The file is based on an agreement between the National Child Strategy and the Ombudsman for Children on conducting the studies. The agreement specifies the Office of the Ombudsman for Children as the controller.

5. DATA CONTENT OF THE FILE

Contact information of children and young people participating in interviews related to the study and contact information of contact persons is processed in the register.

Contact information may include a person's name, telephone number, email address, domicile and home address, if the interviewee wishes the interview to be conducted in their home, as well as the date and time of the interview of the interviewed participants.

The information is obtained from public websites, reported by the interviewees or reported by a contact person.

6. DISCLOSURE OF DATA

Data are not disclosed to parties outside the authority.

7. DATA RETENTION PERIOD

The controller shall store the data until the study is published.

8. PROTECTION OF THE FILE

The data are kept confidential.

Contact information of any interviewees is stored as an excel file using technical protection measures, so that external parties cannot access them. Public officials at the Office of the Ombudsman for Children have access to the data. The protection is based on personal user IDs.

9. RIGHT OF ACCESS TO AS WELL AS RECTIFICATION AND ERASURE OF DATA

Data subjects have the right to receive confirmation from the Office of the Ombudsman for Children that their data are or are not processed.

Data subjects have the right to access the data that have been provided on them or that they have provided to the Office of the Ombudsman for Children, as well as the right to receive information on how their data have been processed.

Data subjects have the right to request the rectification of inaccurate data on the data subject by submitting new, corrected information to the Office of the Ombudsman for Children and requesting the erasure of the inaccurate data.

Data subjects have the right to request the erasure of their data from the register by submitting a request to the Office of the Ombudsman for Children.

The request must be signed and made in writing.

10. CHANGING THE PRIVACY STATEMENT

The controller reserves the right to update and change the privacy statement. We will notify the data subjects on the issue, if the legislation requires it.

Regulation (EU) 2016/679 of the European Parliament and of the Council on the protection of natural persons with regard to the processing of personal data and on the free movement of such data, and repealing Directive 95/46/EC, issued on 27 April 2016, entry into force on 25 May 2018.

Data Protection Act 1050/2018

Dear head teacher / teacher,

The Office of the Ombudsman for Children is currently carrying out a study on the well-being of Sámi children and the realisation of their rights in Finland. **The research material will be collected from participating children and young people who are between the ages of 11 and 17, identify as Sámi** and live in the Sámi homeland or another part of Finland. The study is part of the Implementation Plan for the National Child Strategy (see [measure 5](#)) and it is funded by the National Child Strategy. The study will be conducted in cooperation with Finland's Sámi community. The Sámi Parliament and the Skolt Sámi Siida Council have granted communal consent for the implementation of the study. A preliminary ethics assessment has been performed on the study.

The study is carried out in two phases. In June, we interviewed six Sámi children from the Sámi homeland and other parts of Finland. We have prepared a survey based on the interviews. The survey is intended to be taken in connection with education in Sámi languages or teaching of Sámi languages at schools in the Sámi homeland and Sámi language distance learning. In order to ensure reliability of the research results, it is important that as many Sámi children and young people as possible can take the survey. **We hope that it is possible for your class taught in a Sámi language or your students participating in Sámi language lessons to take the survey during class between 19 – 30 September 2022. A link to the electronic Webropol survey will be sent to head teachers on 16 September 2022.** The survey is available in North Sámi, Inari Sámi, Skolt Sámi and Finnish.

Instructions for head teachers and teachers of participating schools:

- 1) Please send the notice included as an email attachment to the custodians of students participating in education in a Sámi language or Sámi language lessons in your school/class between 7 – 9 September by copying the text into your school's electronic communication system and titling the message

as follows: Information to custodians: Survey by the Ombudsman for Children on the well-being of Sámi children and the realisation of their rights.

- 2) Check if any custodians have declined their child's participation in the survey. Custodians have been asked to inform the teacher about declining of participation by 16 September.
- 3) Reserve one lesson for completing the survey during the period 19 – 30 September. Students can take the survey on their own smart devices or the school's devices, in accordance with the school's policies.
- 4) At the start of the lesson, show your students a [Youtube video](#) on the National Child Strategy (in Finnish) or tell them about the rights of the child using material such as [documents](#) prepared by the Ombudsman for Children (in North Sámi, Inari Sámi, Skolt Sámi and Finnish).
- 5) Open the survey on your own screen and read the introductory text at the start of the survey to your students.
- 6) Provide the link or QR code to the survey and assist your students with opening the survey if necessary.
- 7) Each student should take the survey independently. However, the teacher can assist students if they do not understand a question or have other need for support. If a student has difficulty writing, a teacher, counsellor or other reliable adult can write down the student's responses on the survey form.
- 8) Remind your students to send the survey once they have provided their responses.
- 9) A report on the study will be published in February 2023. If you wish, you can also discuss the report with your students.

Participation in the survey is voluntary. Custodians may decline the participation of their child under the age of 15 by notifying the child's teacher by 16 September 2022. Each child's and young person's consent is requested on the survey form before they fill in the survey.

A translator will translate any responses to open questions provided in a Sámi language. The research material obtained through the survey will be processed by the senior researcher, the research assistant and the planning officer who are conducting the study at the Office of the Ombudsman for Children. All identifying information (such as names mentioned in responses to open questions) will be removed before processing the material. It will not be possible to directly identify individual participants from the research report. The research material will be destroyed after the report has been completed.

The report on the study will be published in early 2023. The report will be sent to decision-makers on the national wellbeing service county and municipal levels, as well as to the Sámi Parliament and the Skolt Sámi Siida Council. The report will support researchers and people working with Sámi children and young people when it comes to decision-making, development and practical measures. The results of the study will also be discussed with Sámi children and young people.

Senior Researcher **Elina Weckström** is responsible for the study. If you have any questions regarding the study, please contact Research Assistant **Karri Kekkonen** by email at karri.kekkonen@oikeus.fi or by telephone at **029 5666 864**.

Thank you for your cooperation!

Best regards,

Elina Weckström Karri Kekkonen Outi Kekkonen
Senior Researcher Research Assistant Planning Officer

Information to custodians: Survey by the Ombudsman for Children on the well-being of Sámi children and the realisation of their rights

Dear custodian,

The Office of the Ombudsman for Children is currently carrying out a study on the well-being of Sámi children and the realisation of their rights in Finland. The research material will be collected from participating children and young people who are between the ages of 11 and 17, identify as Sámi and live in the Sámi homeland or another part of Finland. The study is part of the Implementation Plan for the National Child Strategy and it is funded by the National Child Strategy. The study will be conducted in cooperation with Finland's Sámi community. The Sámi Parliament and the Skolt Sámi Siida Council have granted communal consent for the implementation of the study. A preliminary ethics assessment has been performed on the study.

The objective of the study is to hear thoughts, opinions and experiences of Sámi children and young people on their well-being and the realisation of their rights. In June, we interviewed six Sámi children from the Sámi homeland and other parts of Finland. We have used these interviews as a basis for preparing the survey form, in order to make children's views part of every step of the research process. The survey is an electronic Webropol survey. Children and young people will take the survey between 19 and 30 September in connection with education in Sámi languages or teaching of Sámi languages. The survey is available in North Sámi, Inari Sámi, Skolt Sámi and Finnish.

Participation in the survey is voluntary. Custodians may decline the participation of their child under the age of 15 by notifying the child's teacher by 16 September 2022. Each child's and young person's consent is requested on the survey form before they fill in the survey. In order to ensure reliability of the research results, it is important that as many Sámi children and young people as possible can take the survey.

A translator will translate any responses to open questions given in a Sámi language. The research material obtained through the survey will be processed by the senior researcher, the research assistant and the planning officer who are conducting the study at the Office of the Ombudsman for Children. All identifying information (such as names mentioned in responses to open questions) will be removed before processing the material. It will not be possible to directly identify individual participants from the research report. The research material will be destroyed after the report has been completed.

The report on the study will be published in early 2023. The report will be sent to decision-makers on the national, wellbeing service county and municipal levels, as well as to the Sámi Parliament and the Skolt Sámi Siida Council. The report will support researchers and people working with Sámi children and young people when it comes to decision-making, development and practical measures. The results of the study will also be discussed with Sámi children and young people.

Senior Researcher Elina Weckström is responsible for the study. If you have any questions regarding the study, please contact Research Assistant Karri Kekkonen by email at karri.kekkonen@oikeus.fi or by telephone at 029 5666 864.

Best regards,

Elina Weckström	Karri Kekkonen	Outi Kekkonen
Senior Researcher	Research Assistant	Planning Officer

Study of the well-being of Sámi children and the realisation of their rights: Framework of focused interviews

INTERESTS

First, I would be interested in hearing about things that interest you.

PARTICIPATION

Participation and expressing your opinions on matters that concern you are closely connected to the rights of the child. I would like to hear your thoughts on your possibilities to influence things.

RELATIONSHIPS

We interact with various people at home, at school, when visiting relatives, on social media and in our free time. I would be interested to hear about people who are close to you.

EMOTIONS

Next, I would be interested in hearing about emotions you feel at school, at home and in your free time.

RIGHT TO YOUR OWN LANGUAGE AND CULTURE

Next, I would like to hear your views on being Sámi and your right to your own language and culture.

DISCRIMINATION AND PROTECTION

Our next topic is discrimination and protection. I would like to hear about discrimination, bullying or prejudice you have witnessed or experienced.

FUTURE

Next, I would like to hear your thoughts on the future.

Can you think of anything else that affects your well-being or the realisation of your rights?

Would you like to say something else before we end the interview?



Survey of Sámi children and young people aged 11 – 17

As a part of the National Child Strategy, we want to hear your thoughts and experiences! Your responses will provide important information to decision-makers and the Sámi community on the well-being of Sámi children and young people and the realisation of your rights.

Please note that you cannot save your responses before completing the whole survey, so you should respond to all questions in one go and send the survey once you have finished it. The survey is available in North Sámi, Inari Sámi, Skolt Sámi and Finnish. Participation in the survey is voluntary. By taking the survey and pressing the Send button, you give your consent for the use of your responses as research material for this study.

Individual respondents cannot be directly identified from the report on the results of the study. A report on the study will be published in early 2023 and the results will be discussed with Sámi children and young people. The research material will be destroyed after the results have been reported.

Thank you for taking the survey!

Jearahallan 11–17-jahkásaš sámemánáide ja -nuoraide

Oassin našuvnalaš mánnástrategiijas háliidat gullat du jurdagiid ja vásáhusaid! Vástádusaid vehkiin oažžut dehálaš dieđu mearrideaddjiide ja sámeservošii sámemánáid ja -nuoraid buresveadjimis ja rivttiid ollašuvvamis.

Válddáthan vuhtii, ahte jearahallama ii sáhte vurket gaskkas, nuba vástit ovttá háve buot jearahallamiidda ja sádde jearahallama vástideami loahpas. Sáhtát vástidit davvisámegillii, anárašgillii, nuortalašgillii ja suomagillii. Oassálastin jearahallamii lea eaktodáhtolaš. Vástidemiin jearahallamii ja loahpas deaddilemiin Sádde-boalu attát miehtamat vástádusaid ávkástallamii oassin dán čielggadeami materiálas.

Ovttaskas vástideaddjiid ii sáhte njuolga earuhit čielggadusa bohtosiin raportereditiin. Čielggadusa raporta almmustahttojuvvo álgojagis 2023 ja bohtosiid gieđahallet boahttevuodas maiddái sámemánáiguin ja -nuoraiguin. Čielggadusa materiála jávkaduvvo bohtosiid raporterema maŋŋá.

Giitu oassálastimis!

Kõjldõs 11-17-eksaid sää'mpäärnaid da -nuõrid

Pie'k'ken meerlaž päärnaž-strategia haa'leep kuullâd tuu jorddmõõžid da k'ic'clâsttmõõžid!
Va'sttõõzzi vie'k'kin vuäžžap vääžnai teäđ tu'mmjee'jid da sää'mõhthtõ'sse sää'mpäärnai da -nuõri
pue'rrvuei'ttemvuõđâst da vuõiggâdvuõđi teäuddjumšest.

Vuâmmaž, što kõjldõõzz ij vuei't ruõkkâd kõõsk teäuddmõõžž, fe'rttjak va'stteeđ seâmma vuâra pukid
kõõččmõõžžid da vuõltteeđ kõjldõõzz va'stteeđ loppân. Va'stteeđ vuaitak tâ'vvsäämas, aanarsäämas,
nuõrtsäämas da lääddas. Vuässõõttmõš kõjldõ'sse lij jiõččtäättlaž. Va'stteeđ kõjldõ'sse da teä'ddel
looppâst Vuõlttâd -teäddõõgg seâmmaäi'j ooudak tuõttmõõžž va'sttõõzzi äännmõ'sše pie'k'ken tän
se'lvvtõõzz aunstõõzz.

Se'lvvtõõzz puâđõõzzin raporttâ'stmen va'stteei jiâ leäkku veä'ltte'k'âni tobdstemnalla. Se'lvvtõõzz
rapoort čõõđte alggee'jjest 2023 da puâđõõžid k'io'tt'tâ'lle sää'mpäärnai da nuõrivui'm. Se'lvvtõs
aunstõõžžâst jaukkee puâđõõzzi raporttâ'stem mâŋŋa.

Spä'sseb vuässõõttmõõžžâst!

Koijâdâllâm 11–17-ihásáid sämmilâšpárnáid já -nuorâid

Uáassin aalmuglâš pärnistrategia halidep kuulâđ tuu jurduid já feerijmijd! Vástâdâsâi vievâst finnip
tehâlii tiäđu merideijeid já sämisiärvâdâhân sämmilâšpárnái já -nuorâi pyereestvajiemist já
vuogâdvuõđâi olâšuumist.

Huâmmâš, ete koijâdâllâm ij pyevti vuorkkiđ kooskâst, ađai västid puoh koččâmâšâid ohtân já vuolgât
koijâdâllâm västidem maŋa. Puávtâh västidiđ pajekielân, anarâškielân, nuorttâlâškielân já
suomâkielân. Koijâdâllâmân uásâlistem lii rijjâtátulâš. Västidmâin koijâdâllâmân já teddilmâin looppâst
Vuolgât-kovâduv adelah miettâm västâdâsâi kevttimân uáassin taan čielgiittâs amnâstuv.

Ko raportistep čielgiittâs puátusijn, ohtuunis västideijeid ij pyevti njuolgist tubdâđ. Čielgiittâs raport
almostittep algâivveest 2023 já puátusijd kieđâvuššâp sämmilâšpárnáiguin já -nuorâiguin. Čielgiittâs
amnâstuv tuššâdem puátusij raportistem maŋa.

Takkâ uásâllistmist!

BACKGROUND QUESTIONS / DUOGÁŠGAŽALDAGAT / TUĀGGAŽKŌŌČMŌŌŽŽ / TUÁVVÁŠKOČČĀMĀŠAH

- 1) I am / Lean / Leäm / Lam
 - a girl / nieida / niõđâž / nieidâ
 - a boy / gánda / päännaž / kandâ
 - both / goabbáge / kuhttu / kuábáš-uv
 - other / eará / jee'eres / eres
 - I do not wish to specify / in hálit mitalit / jiõm haa'led sárnnad / jiem haaliid ettâđ

- 2) My age is / Mu ahki lea / Ââ'kķ lij / Muu ahe lii
 - 10 years or younger / 10 jagi dahje unnit / 10 ee'kķed le'be uu'ccben / 10 ihheed tâi ucceeb
 - 11–13 years / 11–13 jagi / 11–13 ee'kķed / 11–13 ihheed
 - 14–17 years / 14–17 jagi / 14–17 ee'kķed / 14–17 ihheed
 - 18 years or older / 18 jagi dahje eanet / 18 ee'kķed le'be jeänab / 18 ihheed tâi eenâb

- 3) I identify as Sámi / Vásihan iežan sápmelažžan / Kiiččâm jijjân sä'mmlö'žžen / Nabdam jieččân sämmilážžân
 - Yes / Juo / Ká'l / Kale
 - No / In / Jiõm / lj

- 4) I live in / Ásan / Jeälstam / Aasam
 - the Sámi homeland (Enontekiö, Inari, Utsjoki, the Lappi reindeer herding cooperative area in Sodankylä) / sámiid ruovttuguovllus (Eanodat, Anár, Ohcejohka, Soađegilis Lappi bálgosa guovlu) / Sä'mmlai dommvuu'dest (Enontekiö, Aanaar, Uccjokk, Suá'djlest Säá'mjânnam paalgâskâá'dd vu'vdd) / sâmikuávlust (länuduh, Aanaar, Suođigil, Laapi palgâs kuávlvlu)
 - Lapland outside the Sámi homeland / Lappis sámiid ruovttuguovllu olggobealde / Säá'mjânnmest sä'mmlai dommvuu'd åålgbeä'lnn / Laapist sâmikuávlvlu ulguubeln
 - another part of Finland / eará sajis Suomas / jee'resa'rnn Lää'ddest / eres saajeest Suomâst

- 5) I live in / Ásan / Jeälstam / Aasam
 - the centre of a large city / stuorra gávpoga guovddážis / jõnn gâárad kŏŏskŏŏžžâst / stuorrâ kaavpug kuávdáást
 - a suburb or outskirts of a large city / stuorra gávpoga gávpotoasis dahje eará ravdaguovllus / jõnn gâárad â'lddsââ'jest le'be jee'eres kuânŋvu'u'dest / stuorrâ kaavpug robdokuávlust
 - the centre of a small city or town / smâvvagávpoga dahje gieldda guovddážis / u'ccgâárad le'be kâá'dd kŏŏskŏŏžžâst / uccâ kaavpug tâi kieldâ kuávdáást
 - a sparsely populated area of a small city or town / mávvagávpoga dahje gielda hárvvet ásson guovllus / u'ccgâárad le'be kâá'dd hää'rveld aaztum vu'u'dest / uccâ kaavpug tâi kieldâ häärviht assum kuávlust



- 6) I use the following languages at home, at school, with relatives or with friends (you can select more than one language) / Hálán ruovttus, skuvllas, fulkkiiguin ja ustibiiguin čuoovvovaš gielaideid (sáhtát válljet mánga) / Âânam doomâst, škoolâst, ruáđi- da taaurõõžživui'm täid kíõlid (vuáitak va'lljeed táâu'jab) / Kiávtám pááihist, škoovlâst, huolhijguin já skipárijguin čuávuvijđ kielâid (uázuh valjiđ mangá)
- o North Sámi / davvisámegiela / tá'vvsää'mkíõl / pajekielâ
 - o Inari Sámi / anárašgiela / aanarsää'mkíõl / anarâškielâ
 - o Skolt Sámi / nuortalašgiela / nuorttsää'mkíõl / nuorttâlâškielâ
 - o Finnish / suomagiela / lää'ddkiõl / suomâkielâ
 - o Swedish / ruođagiela / ruõcckiõl / ruotâkielâ
 - o Norwegian / dárogiela / taarkíõl / tárúkielâ
 - o Russian / ruoššagiela / ruošškiõl / ruoššâkielâ
 - o English / engelasgiela / englõškiõl / enggâlâškielâ
 - o Other, please specify / eará, man? / jee'res, mii? / eres, mii?

LEISURE / FRIDDJAÁIGI / PÁÁĐÁI'ĠĠ / RIJJÁÁIGI

- 7) How do you spend your free time? / Maid barggat friddjaáiggis? / Mä'htt vie'ttjak pááđáái'j? / Maht kiávtáh tuu ríjjáááigi?
- 8) Where can you be yourself and relax? / Mat leat báikkít, main sáhtát leat oadjebas ja sáhtát muossánit? / Mu'vddem páái'kést vuáitak lee'd jiijjadnallsem da páâstak lue'nnõõvvâd? / Moh láá sajeħ, kost uázuh leđe jieččâđ náál já puávtáh muássuđ?
- 9) Do you have a hobby? What is your hobby? (*In this survey, hobbies mean regular leisure activities intended to relax and bring pleasure, such as playing games, crafts, cycling, sledging, reading, sports, music, animals*) / Leago dus áigeádji? Mii? (*áigeájiin oaivvildat dás jeavddalaš friddjaáigge doaimma, man mihtomearri lea muossánit ja buktit buori miela, ovdamearkan speallan, duojit, sihkkelastin, skohteriin vuodjin, lohkan, musihkka, valástallan, musihkka, eallit*) / Lij-a tu'st staarjõs? Mii? ((*Staarjõõzzin õõlgtē tá'st mie'rrkõõski tuejeem pááđáái'jtáimmjummuš, koon täávtõssân lij lue'nneed da pu'htted miõllpuârõõzz ouddm. speâllmõš da siõrrmõš, kíõtt-tuâj, tancčâmkâ'izín vuâjmmõš, motorkeâlkain vuâjmmõš, lookkmõš, liikkummuš, musikk, žee'vet*) / Lii-uv tust puđâldâs? Mii? (*Puđâldâsáin uáividep tást njuolgušlii ríjjáááigiporgâm, mon uáivilin lii muásudiđ já toohâđ mielâpyere. Ovdâmerkkân spellâm, tuoijum, pyeráin vyeijim, kiâlháin vyeijim, luuhâm, valástállâm, muusik, elleeh*)
- 10) Do you experience challenges with getting to places you want to go to (for example *school, nature, hobbies, relatives, friends, shops, other services*)? What kinds of challenges? / Vásihatgo hástalusaid lihkađeamis du háliidan báikkiide (omd *skuvla, luondu, áigeájit, fuolkkít, skihpárat, gávpi, eará bálvalusat*)? Makkár? / Kíččláâstak-a vä'žžlõõžžid liikkummšest jiijjâđ haa'leem paai'kid (ouddm. škool, luâtt, staarjõõzz, ruáđ, taaurõõžž, kaup, jee'res kääzzkõõzz)? Mu'vddem? / Láá-uv tust háástuh jootteed soojjđ, kuus halidâh (ovdâm. škovlâ, luándu, puđâldâsah, hylēhih, skipáreh, kâvppi, eres palvâlusah)? Magareh?



- 11) Can you think of ways to resolve challenges related to mobility? / Mo vejolaš lihkaeapmái gullevaš hástalusaid livččii du mielas vejolaš čoavdit? / Mä'htt vuei'tlvaid liikkummša koll'jee'jid vä'žžlõõžžid vuaitči miõlstad rä'tkķeed? / Maht máhđulijd háástuidpuávtáčij tuu mielást čuávidid?

SCHOOL / SKUVLA / ŠKOOL / ŠKOVLÁ

- 12) How do you like school? / Man bures loavttát skuvllas? / Kákkvâ puârast maažžak škoolâst? / Mon pyereest makkuuh škoolâst?
- o I like being at school / Loavttán bures / Maažžam puârast / Makkuun pyereest
 - o I like being at school relatively much / Loavttán viehka bures / Maažžam miâlggâd puârast / Makkuun viehâ pyereest
 - o I sometimes like being at school / Loavttán duollet dálle / Maažžam máttmešt / Makkuun tyelli tâlli
 - o I do not like being at school at all / In loavtte olláge / Jiõm maašš ni voo'ps / Jiem makkuu ollágin
- 13) What are you satisfied with at school? / Maid áššiide leat duđavaš skuvllas? / Mu'vddem aa'sšid leäk tâáđvaž škoolâst? / Magarijd aššijd lah tuđávâš skoovlâst?
- 14) What do you wish would change at school now or in the future? / Maid áššiide sávašit nuppástusaid skuvllas dál dahje boahhtevuođas? / Mu'vddem aa'sšid tuáivčik muttâž škoolâst áá'n le'be puõ'ttiáii'jest? / Magarijd aššijd tuáivuh nubástus škoolâst tääl tâi puátteevuođast?

WELL-BEING / BURESVEADJIN / PUE'RRVUEI'TTEMVUÕTT / PYEREESTVAIJEEM

- 15) How satisfied are you with your life? / Man duđavaš leat du eallimii? / Kákkvâ tâáđvaž leäk tuu jie'llma? / Mon tuđávâš lah tuu elimân?
- o I'm very satisfied / Lean hui duđavaš / Leäm samai tâáđvaž / Lam uáli tuđávâš
 - o I'm fairly satisfied / Lean viehka duđavaš / Leäm miâlggâd tâáđvaž / Lam viehâ tuđávâš
 - o I'm fairly dissatisfied / Lean viehka duhtameahtun / Jiõm leäkku čuu't tâáđvaž / Lam viehâ tutâmettum
 - o I'm very dissatisfied / Lean hui duhtameahtun / Jiõm leäkku sami tâáđvaž / Lam uáli tutâmettum
- 16) In what types of situations do you like to speak Sámi, talk about being Sámi or wear Sámi clothing? Why these situations? / Makkár diliin millosit hálat sámegeiela, hálat sápmelašvuođas dahje gárvodat gávttiin? Manin dáid diliin? / Mu'vddem vue'jjin âânak miõllsânji sää'mkiõl, mainstak sá'mmlažvuõđâst le'be teávõõđak sää'mpihttid? Mõõžž täin vue'jjin? / Magarijn tilálâšvuođâin kiävtáh mielâstâd sâmikielâ, sáárnuh sâmmilâšvuođâst tâi kárvudâđah sâmimácuhan? Mondet täin tilálâšvuođâin?
- 17) In what types of situations do you not want to speak Sámi, talk about being Sámi or wear Sámi clothing? Why these situations? / Makkár diliin it millosit hâla sámegeiela, hâla sápmelašvuođas dahje gárvot gávttiin? Manin dáid diliin? / Mu'vddem vue'jjin jiõk âân miõllsânji sää'mkiõl, maainâst sá'mmlažvuõđâst le'be teávõõđak sää'mpihttid? Mõõžž täin vue'jjin? / Magarijn tilálâšvuođâin jiehk keevti mielâstâd sâmikielâ, sáárnu sâmmilâšvuođâst tâi kárvudât sâmimácuhan? Mondet täin tilálâšvuođâin?

- 18) What makes you happy? / Mat áššit buktet dutnje ilu? / Mu'vddem ää'sš tuejje tuu rämmjõ'žžen? / Magareh ääših taheh tuu ilolâžžân?
- 19) What makes you sad? / Mat áššit dahket du morašlažžan? / Mu'vddem ää'sš tuejje tuu pe'cclõ'žžen? / Magareh ääših taheh tuu sorolâžžân?
- 20) What makes you scared? / Maid áššiin balat? / Mõök ää'sš põõlte tuu? / Magareh ääših polâtteh tuu?
- 21) What rights do you think or know the Sámi to have as an indigenous people? / Makkár vuoigatvuođaid jurddašat dahje dieđát leat sápmelaččain eamiálbmogin? / Mu'vddem vuõiggádvuođ joortak le'be teáđak što sá'mmlain alggmeeriõ'žžen liä? / Magarijd vuoigádvuođaid jurdâččah tâi tiäđah sámmilijn lemin?
- 22) How do they impact your life now and in the future? / Mo dat váikkuhit du eallimii dál ja boahhtevuođas? / Mä'htt tõk vaikkte tuu jie'llma áá'n da puõ'ttiäi'j? / Maht toh vaigutteh tuu elimân tääl tâi puátteevuođast?
- 23) Are you concerned about anything related to the Sámi? What specifically? / Boktágo muhtun sámiide guoskevaš ášši smiehttat du? Mii? / Vääivad -a tuu mii-ne sá'mmlaid kuõskktee ä'sš? Mii? / Smietadah-uv monnii sámmiláid kyeskee ääši? Mon?
- 24) How does it impact your life now and in the future? / Mo dat váikkuha du eallimii dál ja boahhtevuođas? / Mä'htt tõt vaikkat tuu jie'llma áá'n da puõ'ttiäi'j? / Maht tot vaaigut tuu elimân tääl tâi puátteevuođast?
- 25) How do you consider climate change to impact your life now and in the future? / Mo jurddašat dálkkádatnuppástusa váikkuhit du eallimii dál ja boahhtevuođas? / Mä'htt joordak što äimm-muttâz vaikkat tuu jie'llma áá'n da puõ'ttiäi'j? / Maht arvâlah šonjâduvnuvástus vaiguttiđ tuu elimân tääl tâi puátteevuođast?
- 26) Who has asked or encouraged you to express your thoughts or opinions? / Gii lea jearran dahje roahkasmahttán du muitalit jurdagiiddát ja oaiviliidát? / Kii lij kõõččâm le'be sme'llkâttam tuu mainsted juurdâd le'be vuei'nlmääđ? / Kii lii kojâdâm tâi ruokâsmittâm tuu máinâstid jieččad jurduid tâi uáivilijđ?
- 27) What kinds of things have your thoughts or opinions impacted? / Makkár áššiin du jurdagiin ja oaiviliin leamašan váikkuhus? / Mu'vddem ää'sšin tuu juuridin le'be vuei'nlin lij leammaš vaikktoš? / Magarijn aašijn tuu jurduin já uáivilijn lii lamaš vaiguttâs?
o at home / ruovttus / doomâst / pääihist
o at school / skuvllas / škoolâst / škoolvâst
o in your free time / friddjaáiggis / pááđäi'j / rijjäääigi

RELATIONSHIPS / OLMMOŠGASKAVUOĐAT / OOUAŽKÕSKKVUOĐ / OLMOOŠKOSKÁVUOĐAH

- 28) Who is important to you? / Geat leat dutnje dehálaš olbmot? / Keäk liä tu'nne vääžnai oummu? / Kiäh láá tunjin teháliih ulmuuh?



- 29) Can you talk about things that concern you with your parents? / Sáhtátgo hállat vanhemiin iežat áššiid birra? / Páástak-a sagstöðlláð puárrsivui'm jiijjad aa'sšin ? / Puávtáhuv savástálláð tuu vanhijmijguin jieččáð aašijn?
- Often / Dávjá / Täujsa / Távjá
 - Fairly often / Viehka dávjá / Miálggáð täujja / Viehá távjá
 - Occasionally / Duollet dálle / Máttmešt / Tyelli tälli
 - Hardly ever / In olus goassige / Jiõm sami ni voo'ps / Jiem masa kuáassin
- 30) How many friends do you have with whom you can talk about things that concern you? / Man galle dakkár skihpára dus leat, geaidda sáhtát hállat iežat áššiidat birra? / Ká'll nu'vddem taaurõðžž tu'st liá, keáit vuáitak mainsted jiijjad aa'sšin? / Kalle taggaar skippáár tust láá, kiáid puávtáh sárnuđ jieččáð aašijn?
- None / Ii oktage / Jiá-ni voo'ps / Ij ohtágin
 - One / Okta / Öhtt / Ohtá
 - Two or more / Guokte dahje eanet / Kue'htt le'be tääu'jab / Kyehti tái eenáb
- 31) Do you feel lonely? / Dovddatgo iežat oktonassan? / Toobdak-a jiijjad õhttnõ'žžen? / Tuubdah-uv jieččáð ohtálážžân?
- Hardly ever / In olus goassige / Jiõm sami ni kuá'ss / Jiem masa kuáassin
 - Occasionally / Duollet dálle / Máttmešt / Tyelli tälli
 - Fairly often / Viehka dávjá / Miálggáð täujja / Viehá távjá
 - Often / Dávjá / Täujsa / Távjá
- 32) How satisfied are you with your relationships? / Man duhtavaš leat du olmmošgaskavuodaide? / Kákkvââ tááđvaž leäk ooumažkõskkvuõðääð? / Mon tuđavâš lah tuu olmooškoskâvuodâin?
- I'm very satisfied / Lean hui duhtavaš / Leäm samai tááđvaž / Lam uáli tuđavâš
 - I'm fairly satisfied / Lean viehka duhtavaš / Leäm miálggáð tááđvaž / Lam viehá tuđavâš
 - I'm fairly dissatisfied / Lean viehka duhtameahttun / Jiõm leäkku čuu't tááđvaž / Lam viehá tutâmettum
 - I'm very dissatisfied / Lean hui duhtameahttun / Jiõm leäkku sami tááđvaž / Lam uáli tutâmettum
- 33) Have you been in a situation that involved prejudice, harassing behaviour or discrimination against you or someone else? / Leatgo leamašan diliin, mas du dahje muhtun eará vuostá leamašan ovdagáttut, hehtejeaddji láhtten dahje olggušteapmi? / Leäk-a leämmaš vue'jjest, ko'st tuu le'be keän-ne jârraz puõtt liá leämmaš ouddkâddmõðžž, jeättummuš le'be čârstummuš? / Lah-uv lamaš tilálâšvuodâin, moin tuu tái kiännii kuáhtán láá lamaš munejurduuh, hettejeijee lattim tái olgoštem?
- Hardly ever / In olus goassige / Jiõm sami ni kuá'ss / Jiem masa kuáassin
 - Occasionally / Duollet dálle / Máttmešt / Tyelli tälli
 - Fairly often / Viehka dávjá / Miálggáð täujja / Viehá távjá
 - Often / Dávjá / Täujsa / Távjá
 - Describe how the situation was resolved (follow-up question to occasionally, fairly often, often) / Muiat mo dilli čoavdašuvai (joatkkagažaldahkan molssaeavttuide: duollet dálle, viehka dávjá,



dávjá) / Cie'lk, má'htt töt ä'sš rätkkji (juätkk-kööččmōžžän mättmešt, miälggäd täujja, täujja) /
Maainäst, maht äšši čielgâi (jotkâkoččâmâš, jis vástádäs lii tyelli tälli, viehâ távjá, távjá)

- 34) How could prejudice, harassing behaviour or discrimination be reduced or prevented? / Mán láhkai
ovdagáttuid, hehtejeaddji láhttema dahje olggušteami sáhtašii du mielas geahpedit dahje eastit? /
Mä'htt tuu miölâst ouddkâddmōžž, jeättummuš le'be čârstummuš vuäitči uu'ceede le'be cōggâd? /
Maht munejurduid, hettejeijee lattim já olgâštem puávtáččij tuu mielâst kepidid̄ tâi estid̄?
- 35) Does prejudice, harassing behaviour, discrimination or fear of these prevent you from doing something
that is important to you? What specifically? / Estetgo dutnje čuohcán ovdagáttut, hehtejeaddji láhtten,
olggušteapmi dahje ballu dain du dahkat dutnje dehálaš äššiid? Maid? / Čâ'gğe-a tuu vuâstta
puöttlōsttum ouddkâddmōš, jeättummuš, čârstummuš le'be pâáll tōin tuâjje'mmen mōön-ne tu'nne
vääžnai ää'sš? Mii? / lästá-uv tunjin kyeskee munejurduuh, hettejeijee lattim, olgoštem tâi palo tain
porgâđ maidnii tunjin tehâlijd? Maid?

FUTURE / BOAHTTEVUOHTA / PUÖ'TTIÄI'ĞĞ / PUÁTTEEVUOTÄ

- 36) What do you find to be good in Finland from the perspective of Sámi children and young people? / Maid
äššiid jurddašat leat Suomas bures sámemánáid ja -nuoraid geahččančiegas? / Mu'vddem ää'sš joordak
što Lää'ddest liä puârast sää'mpäärnai da -nuōri vuei'nmemkuu'lmet? / Moh ääših láá tuu mielâst
pyereest Suomâst sâmmilâšpárnái já -nuorâi uáinust?
- 37) What would be ways of improving the life of Sámi children and young people in Finland? / Mo
sámemánáid ja -nuoraid eallima Suomas sáhtašii buoridit? / Mä'htt sää'mpäärnai da nuōri jie'llem
Lää'ddest vuäitči pue'reed? / Maht sâmmilâšpárnái já -nuorâi eellim Suomâst puávtáččij pyeredid̄?
- 38) Describe your dreams. / Muijal du nieguid birra. / Peäggat niōggōžžääđ. / Maainäst tuu niävdušijn.
- 39) What did you think about this survey? / Man mielas ledjet jearahallamis? / Mōön miöll leäk kõjldōžžâst?
/ Mon mielâ lijjih kojjadâlmist?
- 40) Do you wish to say something else or send any comments to the research team? / Hâliidatgo vel muijalit
juodá dahje sâdDET dearvvuođaid čielggadusa dahkkiide? / Haa'lääk-a veâl mainsted mâi'd-ne le'be
vuöltteed tiōrv'vuōđid se'lvvtōžž tuejje'jid? / Halidah-uv vala mainâstid̄ maidnii tâi vuolgättid̄
tiervuođaid čielgiittâs rähteid?

When you are finished, please press the **Send** button / Deaddil loahpas **Sâdde** -boalu / Teä'ddel looppâst
Vuölttad – teäddōžž / Teddil loopâst **Vuolgât**-puálu

**Thank you for your responses! / Giitu vástádusastat! /
Spä'sseb västtözstad! / Takkâ vástádâsât!**

If a question or topic related to the survey has stayed on your mind, it is important to talk to an adult about it. You can also discuss your thoughts at

<https://uvja.fi/>

Jus muhtun jearahallamii gullelaš äšši gudii du smiehttat, lea dehálaš muitalit das rávisolbmui.

Sáhtát maiddáí hállat áššiijat birra ovdamearkan

<https://uvja.fi/>

Jõs mii-ne kõjldõ'sse koll'jeei ä'sš le'be tee'mm kuâđđji vääiveed tuu, lij vääžnai mainsted tõ'st puärrsid.

Vuäitak mainsted še ää'sšääd ouddmiärkkân

<https://uvja.fi/>

Jis miinii kojädâlmân kyeskee äšši paasij tunjin smiehtâm nää, lii tehälâš mainâstid tast vuorâsulmui. Puávtáh meiddei savâstállâđ tuu aašijn ovdâmerkkân

<https://uvja.fi/>



LAPSIASIAVALTUUTETTU
OMBUDSMAN FOR CHILDREN