

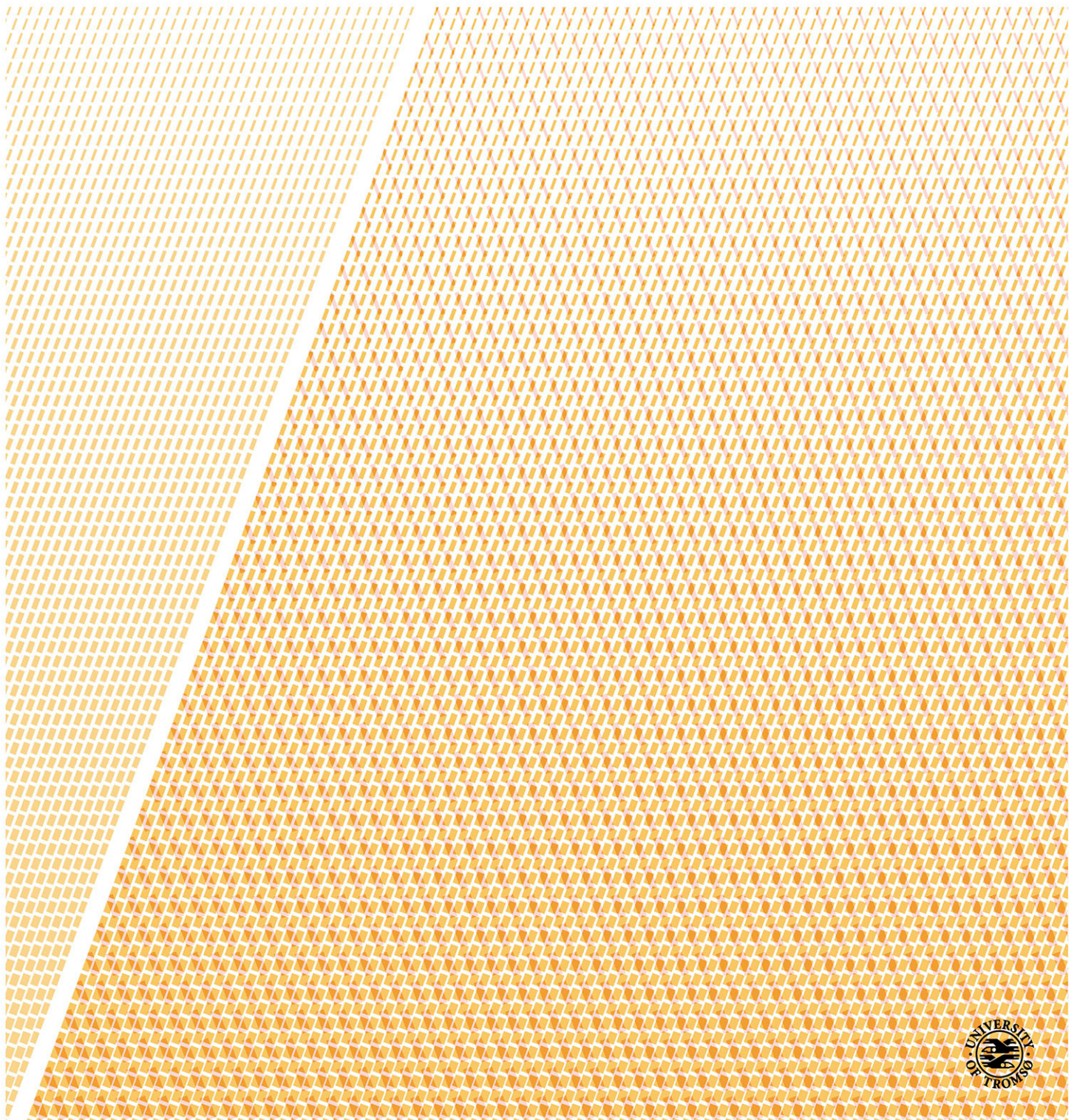
Sámi ethnicity as a variable

*Premises and implications for population-based studies
on health and living conditions in Norway*

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Torunn Pettersen

A dissertation for the degree of Philosophiae Doctor – December 2014



Sámi ethnicity as a variable

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&

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*"[...] we may critique the use of population-level health statistics on one hand
and rely on those very statistics on the other hand;
we are in and of the worlds that we study".*

Celina Callahan-Kapoor

<http://somasphere.net/2013/06/medicine-and-science-unpredicted.html> [blogpost]

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Acknowledgements

This thesis is the result of *some* coincidences, but above all of several individuals' and institutions' efforts and contributions. Among the coincidences is that in the late 1980s, I happened to apply for a job at the then newly established Sámi allaskuvla / Sámi University College in Guovdageaidnu/Kautokeino (in Finnmark County, Norway). In this milieu I – a person born and raised in Northern Norway but with no Sámi family background – obtained insights that awoke an interest in working professionally with “Sámi issues”. I also had first-class conditions for learning to speak and read Northern Sámi; an opportunity I perceived as a significant additional benefit both professionally and personally. In 2000 I was given the opportunity to take over a Sámi Instituhtta / Nordic Sámi Institute project concerning societal needs for a variety of up-to-date quantitative data on Sámi conditions. This, together with education in social sciences and humanities, was my position when some years ago the Centre for Sámi Health Research at UiT The Arctic University of Norway, invited me onto the team in order to design a PhD project on Sámi ethnicity and living conditions.

Now that the writing of this thesis is about to be completed, my first and greatest thanks go to Professor Magritt Brustad who initiated the PhD project and who has been a constructive and supportive supervisor all the way. She deserves extra appreciation because she kept faith in me and continued to be there for me when the project went on (and on...) and the thesis included more (and more...) social science aspects. I am also very thankful to co-supervisor Professor Nils Oskal at Sámi University College for being available for discussions on “Sámi issues” in general and, more specifically, for his insightful response on various ethical issues. I thank the Norwegian Research Council for funding a three-year PhD scholarship. I am very grateful that the Centre for Sámi Health Research contributed with additional funding when the timeframe for the original project period was exceeded. I thank Sámi University College for supplying me with office facilities at Diehtosiida throughout the project period. The almost 17,000 people who chose to participate in the SAMINOR study in 2002–2003 also deserve acknowledgement for *their* absolutely essential contribution.

Warm thanks go to former and current colleagues – at the Centre for Sámi Health Research as well as the Sámi University College (including my “distant colleagues” working with Sámi electoral research) – for informative and inspiring conversations and discussions, and (other) pleasant gatherings. Finally, heartfelt thanks to family and friends; to those who have been there *with* me and *for* me and in various ways contributed to “the bright side(s) of life” in the world outside the often demanding, but above all privileged PhD bubble. Special thanks go to Reidar; for language and computer assistance, and for various “extra efforts” at home in the project's rather lengthy final phase.

Guovdageaidnu/Kautokeino, December 2014

Torunn Pettersen

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Summary / Čoahkkáigeassu / Sammendrag

The use of Sámi ethnicity as a variable in studies aiming at quantitative knowledge on health and living conditions at the population level in contemporary Norway is challenged by insufficient Sámi-demographic data and blurred Sámi-ethnic boundaries. Based on the premise that the Sámi can be conceptualized as an ethnic group which is also an indigenous people, this thesis explores aspects of the operationalization, registration and (self-)reporting of Sámi ethnicity in the Norwegian part of Sápmi. The purpose was to contribute to more systematic knowledge on and understanding of factors that may affect the design, results and interpretations of population-based studies involving patterns of Sámi health and living conditions.

The thesis employs empirical data from the Sámediggi electoral roll in Norway for the period 1989–2009 (Paper I), from Norway's 1970 Census (Paper II), as well as from the SAMINOR study; a population based study of health and living conditions conducted in 2003/2004 in selected rural areas with Sámi and non-Sámi settlement in Norway (Papers II and III). The results show how Sámi ethnicity can be measured in various ways, and how both the ethnicity measures themselves and (self-)reported Sámi ethnicity based on such measures, may change over time. The choice of Sámi ethnicity measures can have a noticeable effect on study populations' size and geographical profile, but seems to have less influence on the outcomes when comparing living conditions in the Sámi population and in the remaining population in the same area. The overarching discussion emphasizes that epidemiological studies using a Sámi ethnicity variable must take into account the Sámi-internal variation and the complexity of cross-cultural research, i.e. the study of ethnically defined populations.

The thesis' main message is that it was not possible to propose an unambiguous solution regarding the operationalization of Sámi ethnicity. It is argued, however, that a key challenge is that of weighing the two measures 'Sámi linguistic connection' and 'Self-identification as Sámi'. It is also argued that using Sámi ethnicity as a variable calls for particular awareness not only about *how* studies are performed, but also about the purpose of each study and the research standpoint of the actors involved in the various phases of such studies. Overall, the thesis offers a systematic overview that may facilitate meaningful communication about results obtained by using Sámi ethnicity as a variable; that it becomes more transparent who we are talking about when the topic is health and living conditions in a population that is neither given nor uniform.

Čoahkkáigeassu

Geavahit sámi etnisitehta variábelin iskkademiin man ulbmil lea háhkat kvantitatiiva máhtu dearvvašvuoda ja eallindiliid birra populašuvnna dásis dála Norggas, hástaluvo váilevaš Sámi demográfalaš dáhta ja eahpečielga sámi-etnalaš rájiid geažil. Eavttuin ahte sápmelaččat ipmirduvvo etnikkalaš joavkun mii maddái lea eamiálmot, dát dutkkus guorahallá iešgudetlágan beali sámi etnisitehta operašonaliseremis/meroštallamis, registreremis ja (ieš-)dieđiheamis Norgga bealde Sámis. Ulbmil lei addit eambo systematálaš máhtu ja ipmárdusa dakkár áššiid birra mat sáhttet váikkuhit hábmema, bohtosiid, ja dulkomiid populašuvnna dási guorahallamiin gos sámiid dearvvašvuoda ja eallindiliid minstarat leat fáddán.

Dutkos geavaha empiralaš dáhta Sámedikki jienastuslogus Norggas jagiin 1989–2009 (Paper I), Norgga 1970 olmmošlohkamis (Paper II), ja vel SAMINOR-guorahallamis; muhtun populašuvnna dási guorahallan dearvvašvuoda ja eallindiliid birra mii čadahuvvui 2003/2004 vassis rurala guovlluin Norggas gos ássat sihke sápmelaččat ja dážat (Paper II ja III). Bohtosat čájehit movt sámi etnisitehta sáhtta máŋgga láhkai meroštallojuvvot ja ahte sihke sámi meroštallamat ja (ieš-)dieđihuvvon sámi etnisitehta sáhttet rievddadit áiggi mielde. Mo vällje sámi etnisitehta-meriid sáhtta mearkkašan veara čuohecat populašuvnnaid sturrodaga ja daid geográfalaš profiilla, muhto ii oro váikkuheame bohtosiid nu garrasit go buohtastallá sámi ja dáža eallindiliid seammá guovllus. Dutkosa váldodigaštallamis deattuhuvvo ahte epidemiologalaš guorahallamiin gos sámi etnisitehta geavahuvvo variábelin, ferte vuhtiiváldit maddái siskkáldas variašuvnnaid sámi álbmogis ja kompleksitehtas máŋggakultuvrralaš dutkamis, nammalassi guorahallat populašuvnnaid mat definerejuvvojit etnisitehta mielde.

Dutkosa váldosáhka lea ahte ii lean vejolaš arvalit čielga čovdosa mo operašonaliseret sámi etnisitehta. Ákkastallojuvvo goitge ahte váldohástalus lea vihkkedit gaskkal mihttomeriid ‘Sámi giellačanasteapmi’ ja ‘Iešidentifiseren sápmelažžan’. Ákkastallojuvvo maid ahte go geavaha sámi etnisitehta variábelin de ferte leat dihtomielalaš ii dušše mo muhtun guorahallan čadahuvvo, muhto maddái mii lea dán ulbmil ja mii lea dutkanpošuvnna aktevrrain geat leat mielde iešgudetge fásain guorahallamis. Oktiibuot fállá dutkkus systematálaš gova mii sáhtta dagahit álkibun gulahallat jierpmálaččat bohtosiid birra mat lea vuolgán sámi etnisitehta variábelgeavaheamis; ahte šaddá čielgaseabbo geaid birra mii hupmat go fádda lea dearvvašvuodda ja eallindilit muhtun populašuvnna mii ii leat addojuvvon ii ge oktalaš.

Sammendrag

Bruk av samisk etnisitet som variabel i studier som sikter mot kvantitativ kunnskap om helse og levekår på populasjonsnivå i dagens Norge, utfordres av mangelfulle samisk-demografiske data og utydelige samisk-etniske grenser. Basert på et premiss om at samene kan begrepsfestes som en etnisk gruppe som også er et urfolk, utforsker denne avhandlingen aspekter ved operasjonalisering, registrering og (selv)rapportering av samisk etnisitet på norsk side av Sápmi. Hensikten var å bidra til mer systematisk kunnskap om og forståelse for forhold som kan ha betydning for design, resultater og fortolkninger av populasjonsbaserte studier som involverer mønstre i samers helse og levekår.

Avhandlingen anvender empiriske data fra Sametingets valgmanntall i Norge for tidsrommet 1989-2009 (Paper I), fra Norges folketelling for 1970 (Paper II), samt fra SAMINOR-studien; en befolkningsbasert helse- og levekårsstudie utført i 2003/2004 i utvalgte rurale områder med samisk og ikke-samisk bosetning i Norge (Paper II og III). Resultatene viser hvordan samisk etnisitet kan måles på ulike måter, og hvordan både selve etnisitetsmålene og (selv-)rapportert samisk etnisitet basert på slike mål, kan endres over tid. Valget av samisk etnisitetsmål kan ha merkbar effekt på studiepopulasjoners størrelse og geografiske profil, men synes å ha mindre betydning for utfall av sammenligninger av levekår hos den samiske og den øvrige befolkningen i samme område. Den overordnede diskusjonen vektlegger at epidemiologiske studier som anvender samisk etnisitet som variabel, må ta høyde for internsamisk variasjon og for kompleksiteten ved krysskulturell forskning; forstått som det å studere etnisk definerte populasjoner.

Avhandlingens hovedbudskap er at det ikke var mulig å foreslå en entydig løsning vedrørende operasjonalisering av samisk etnisitet. Det argumenteres imidlertid for at en nøkkelutfordring er å avveie mellom målene 'Samisk språkforbindelse' og 'Selvidentifikasjon som same'. Det argumenteres også for at bruk av samisk etnisitet som variabel påkaller særskilt bevissthet ikke bare om *hvordan* studier utføres, men også om hva som er hensikten med hver studie og om forskningsstædet for aktører som er involvert i de ulike fasene av slike studier. I sum tilbyr avhandlingen et systematisk overblikk som kan gjøre det enklere å kommunisere meningsfullt om resultater framkommet ved bruk av samisk etnisitet som variabel; at det blir mer gjennomskuelig hvem vi snakker om når temaet er helse og levekår i en populasjon som verken er gitt eller enhetlig.

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List of papers (I, II & III)

The thesis includes the following three papers:

Paper I

Torunn Pettersen (2015, forthcoming): The Sámediggi electoral roll in Norway – framework, growth and geographical shifts 1989-2009. I: Mikkel Berg-Nordlie, Jo Saglie & Ann Sullivan (eds.): *Indigenous politics: Institutions, Representation, Mobilisation*, Colchester, ECPR Press.

Paper II

Torunn Pettersen & Magritt Brustad: Same Sámi? A comparison of self-reported Sámi ethnicity measures in 1970 and 2003 in selected rural areas in Northern Norway.

Conditionally accepted for publication in *Ethnic and Racial Studies* (revised version to be submitted December 2014).

Paper III

Torunn Pettersen & Magritt Brustad (2013): Which Sámi? Sámi inclusion criteria in population-based studies of Sámi health and living conditions in Norway – an exploratory study exemplified with data from the SAMINOR study. *International Journal of Circumpolar Health* 2013, 72: 21813 - <http://dx.doi.org/10.3402/ijch.v72i0.21813>.

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“Nothing about ethnicity and its interplay with healthcare is simple: terminology, classification and how, when and why to collect ethnicity data all present challenges that are practical as much as they are philosophical” (Donaldson 2007:ix).

“Working with ethnicity data is complicated, but so too are the ‘real world’ processes in which ethnicity is implicated” (Kukutai 2010:163).

*“Gii lea sápmelaš? Mo galgá dovdat su? Lea go varra vai vuoigŋa mii mearrida?”
[Who is a Sámi? How can s/he be identified? By blood or by the spirit?]
(Song lyrics by Harald Gaski to a recording by Amund Johnskareng, 1980.)*

1. Introduction

For a long time the knowledge of patterns of the Sámi people's health and living conditions was rather sparse (Kvernmo 1997, Sosial- og helsedepartementet 2001, Hassler & Sjölander 2005). In recent years, a growing number of studies have sought to improve the level of knowledge. The overall impression from these studies is that as a group, the Sámi are in most cases relatively well off, both in absolute terms and relative to the rest of the population in the same geographic area (Hassler, Kvernmo and Kozlov 2008, Brustad 2009, Sjölander 2011). However, it turns out that these types of studies tend to apply a variety of Sámi inclusion criteria and categories. This is not least the case in the Norwegian part of Sápmi (illustrative examples are Nystad, Melhus & Lund 2000, Lund et al. 2007, Silviken & Kvernmo 2007, Brustad et al. 2009, Bals 2010, Hansen 2011, Norum & Nieder 2012, Eliassen 2013). This practice can, on the one hand, be explained by two factors that are partly interrelated: firstly, the absence of a formalized Sámi-demographic “framework” based on regularly updated Sámi census data (Lie 2002, Pettersen 2011b), and secondly, that until recently the number of individuals who at any time are (self-)identified as Sámi, has not been given (see e.g. Jernsletten 1969, Aubert 1978, Nielsen 1986, Stordahl 1996, Andersen, S. 2003, Gaski 2008, Olsen 2010, Blix 2013). On the other hand, one consequence of such a practice is that uncertainty may arise regarding the degree of trustworthiness in the knowledge produced about patterns of Sámi health and living conditions in time and space – with reference to each study, but especially when several studies are reviewed together.

The varied use of Sámi inclusion criteria and categories in studies involving patterns of health and living conditions among the Sámi in Norway, has made some scholars argue that a key

challenge for such studies is “[...] to define the Sámi population in an appropriate way” (Brustad 2009:68, translation by the present author). *This challenge is the topic of the present thesis*. The purpose is to contribute to more systematic knowledge and understanding of certain factors that may affect the design, results and interpretation of studies of this kind. Based on the premise that the Sámi can be conceptualized as an ethnic group which is also an indigenous people (Makkonen 2000), the thesis explores various aspects of the monitoring, recording and (self-)reporting of Sámi ethnicity in the Norwegian part of Sápmi – as such, but especially with respect to the use of Sámi ethnicity as a variable in studies aiming at quantitative knowledge on health and living conditions at the population level in contemporary Norway. The thesis thus has a social epidemiological foundation.

It is an additional ambition that the thesis will also serve as a contribution to international scholarly and ethical-political discourses, first and foremost on practices concerning the recording of information on ethnicity (see e.g. Seltzer & Anderson 2001, Peters 2011, Simon & Piché 2012, Williams & Husk 2013), but also, more specifically, on the use of ethnicity as a variable in studies of patterns of ethnically defined populations' health and living conditions (see e.g. Whaley 2003, Shim 2005, Bhopal 2009a, Kukutai 2010, Ingleby 2012).

The thesis is based on the standpoint that in Sámi and other indigenous peoples' knowledge-building about themselves (Stordahl 2008), meaningful statistical narratives also have a role to play (Prout 2012, Walter & Andersen 2013). A more specific rationale is that adequate and precise numerical data on indigenous peoples and their factual situations are a key factor for fulfilling global ambitions to level up social inequities in health (CSDH 2008), and also for the practical implementation of indigenous rights (Stavenhagen 2009). In Norway, this has relevance for, among other things, the Sámi' people's right to equivalent health services (St.meld. nr. 34 (2012-2013)), and, also for (aspects of) Sámi self-determination in health-related issues (Henriksen ed. 2010).

The thesis employs empirical data from the Sámediggi electoral roll in Norway for the period 1989–2009 (Paper I), from Norway's 1970 Census (Paper II), as well as from the so-called SAMINOR study – a population-based study of health and living conditions conducted in 2003/2004 in selected rural areas with Sámi and non-Sámi settlement in Norway (Papers II and III).

2. Concepts and contexts

The background to this thesis is the need for more systematic knowledge and understanding of various aspects of the use of ethnicity as a variable in studies of patterns in health and living conditions that involve the Sámi people in Norway. In particular, the operationalization – i.e. measurement – of Sámi ethnicity has proven to be a challenging task (Senter for samisk helseforskning 2006, Brustad 2009). Analytically and empirically, the thesis rests on three pillars. The first pillar consists of understandings of health and/as living conditions at the population level, as well as characteristics of studies that seek to obtain quantitative knowledge about such conditions. The second pillar is the concept of ethnicity and aspects of the recording of information on the ethnic affiliation of individuals, so-called ethnicity data. The third pillar is the position of the Sámi as an indigenous people and ethnic minority in the Norwegian part of Sápmi, with special emphasis on the status of Sámi ethnicity data in Norway across time and space. This chapter provides a brief presentation of each of these pillars.

2.1 Health and living conditions of populations

Originally, the term *population* referred to all individuals in a given geographical area, but it has gradually been applied (also) as a general designation for a given quantity of units that share at least one attribute (Krieger 2012b). Thus, human populations can be defined on the basis of practically any kind of permanent and temporary aspects of individuals, their environments and their relationships. Ethnicity is one such aspect. Knowledge on health and living conditions in specified populations can emphasize various aspects, but does typically need to rely on so-called population-based studies.

2.1.1 Health and/as living conditions

The term *health* is not unambiguous (Mæland 2009), and differing notions of health and how it can be achieved will have varying implications for health-related practices as well as health-related analyses. (Gjernes 2004). In the Nordic research tradition, the concept of *living conditions* is defined as the individuals' access to resources that can be deployed in various arenas; living conditions are the result of an interplay between the resources that each individual can access and characteristics of the arenas in which these resources are deployed (Fyhn & Dahl 2000). The most important resources include: 1) health and access to medical

care; 2) financial resources and opportunities for consumption; 3) employment and working conditions; 4) competence and educational opportunities; 5) family and social relations; 6) housing and access to community services; 7) recreation and culture; 8) security for life and property; and 9) political resources and democratic rights (NOU 1993: 17). The concept of living conditions may thus refer to health status as well as to factors that may have an impact on health.

The nexus between health and living conditions is also prominent in that in recent years it has become (more) common to regard health as an interplay between individual biology and factors that are *external* to the individual (Fugelli & Ingstad 2001; Fleischer et al., 2006; Mæland 2009; Schei 2010). Such “external” factors – often referred to as *social determinants of health* – include individual lifestyles, social and local networks, as well as general socioeconomic, cultural and environmental conditions (Dahlgren & Whitehead 2009). Some scholars emphasize that the health of individuals must be seen in light of their entire *life course* (Næss & Kristensen 2009, Tong et al. 2011). Others accentuate in particular that *biography*, in the sense of existential conditions and experiences primarily over the individual’s own life course, but also including those of previous generations, may manifest itself as *biology* (Getz, Kirkengen & Ulvestad 2011). Per Fugelli (2003) has suggested that health (and illness) can be regarded as a product of *biology* multiplied by *culture* and *politics*, raised to the power of *time* and *place*. Social epidemiologist Nancy Krieger (2008, 2012a) has suggested a holistically oriented *ecosocial theory* of health patterns and distribution of illness at the population level, the core of which is that people are biological organisms and social beings that characterize as well as are characterized by a variety of contexts at multiple levels in time and space. The theory emphasizes cumulative effects and includes responsibility and accountability, power and resistance.

2.1.2 Population-based studies

The study of patterns in the health and living conditions of populations is part of the domain of epidemiology, and epidemiology’s unit of analysis is specified *populations*, not specific individuals (Rose 1985, Bhopal 2008). While traditional epidemiological studies typically address illness or health in defined populations and may include social factors for elucidation, studies in *social epidemiology* place their *main focus* on social or societal aspects; on whether and how these may be related to variations in health in specified populations (Oakes &

Kaufman 2006, Mæland et al. 2009). Social epidemiology therefore typically uses theoretical perspectives and empirical knowledge obtained from health-related as well as social-science disciplines. Studies in social epidemiology come in various forms (Bråthen et al. 2007, Mæland et al. 2009, O'Campo & Dunn 2012). Some are primarily *descriptive*, presenting conditions and prevalences. Others are (additionally) *analytical*; they identify associations and may suggest explanations or causes. A third type are *action-oriented*, in having an emphasis on solutions and interventions.

In population-based studies of health and living conditions it is essential to state explicitly to whom the results shall apply (Bhopal 2008). This is especially crucial when results from a (presumed representative) sample will be generalized to others than those who are actually included in the study. To be able to understand and explain the results of studies, as well as to assess their representativeness and potential for generalization, it is essential to know the demographic characteristics of the population(s) and the general conditions under which the members are living (Bhopal 2008, Mæland et al., 2009). Since population-based studies of health and living conditions typically use statistical measures such as proportion, average, rate and ratio, there will often be a need to quantify the population(s) at the time or times at which they are studied. Thus, it will be an advantage to have access to a formalized overview of the individuals that are included – or *can* be included – in the population(s) that is (are) of interest.

All population-based studies ought to have the highest possible degree of reliability and validity (see e.g. Laake, Thoresen & Veierød 2007; Svensson, Hjartåker & Laake 2007; Ringdal 2007). *Reliability* refers to the trustworthiness of the study's results, i.e. that there is correspondence between the observed and “true” values, permitting the results to be replicated under equal conditions. *Validity* refers to whether a study has investigated what it has set out to investigate, i.e. that it has provided an answer to the research question. The value of a reliable study depends on its also having a high degree of validity. Both the data material and the analyses may have an effect on the reliability and validity of studies. Some scholars claim that the paramount form of validity is *conceptual* validity, i.e. that each (theoretical) concept is operationalized – rendered measurable – in a way that captures the “representation” of the concept in an intersubjective sense, so that meaningful communication about the measured phenomenon is facilitated (Jacobsen, D. 2006; Grenness 2012). Other aspects of validity include *internal* validity, referring to inferences drawn from statistical correlations in a data

material, and *external* validity, which denotes the extent to which the conclusions regarding those who have been studied can be generalized to the population from which the sample was drawn, and possibly also to other individuals in other contexts.

It is commonly recognized that in practice no studies are perfect. *Random error* (“noise”) pulls in different directions and has no effect on the results apart from a dilution of the estimated effect – at least in large samples. *Systematic error* (bias) causes results to differ from what they would have been in the absence of such error. Common forms of systematic error include *information bias*, which occurs when the measurements are faulty, as well as *sampling bias*, which occurs when those who are studied are not representative of the population for which the study aims to draw conclusions. So-called *confounding* occurs when the assessment of an observed correlation (association) between two variables fails to take into account that a third variable co-varies (statistically) with the two former, *without* being a necessary intermediate variable in this context (see e.g. Bhopal 2008; Jacobsen, B. 2010). Confounding factors thus disrupt the clarification and interpretation of correlations.

The handling of reliability and validity will be complicated when studies involve phenomena of a high complexity and therefore will not invariably have a shared understanding or even a clear definition. The very starting point for this thesis is that *Sámi ethnicity* is such a phenomenon.

2.2 Ethnicity and ethnicity data

In recent years, the concept of *ethnicity* – whose etymological base *ethnos* is a Greek word for “people” – has become increasingly widespread in academic as well as everyday parlance. At the same time, it has become increasingly clear that this concept is “[...] neither simple nor precise” (Senior and Bhopal 1994:327), but rather “[...] fuzzy, flexible and contingent [...]” (Ahmad 1999). On the whole, many perceive this concept as analytically “slippery” and there are continuous “[...] ontological debates over the nature of ethnicity [...]” (Brown & Langer 2010:24); “[d]efining ethnicity is a minefield, as many authors have recognized” (Green 2005:2).

2.2.1 Ethnic groups

Despite the fact that ethnicity is “[...] a big concept – so big as to be meaningless” (Chandra & Wilkinson 2008:517) and therefore tends to function as an umbrella concept (Westin 2010), two aspects stand out as central (Fenton 2003). The first includes *notions of origin*, of having descended from the same ethnos. The second includes *ideas about culture*, of having shared customs, including language. Over time, various main analytical views of ethnicity as a phenomenon have developed (see e.g. Brown & Langer 2010). The *primordialist* view focuses on (given and unique) cultural content, regarding ethnic groups as natural results of biological differences or long historic processes. The *instrumentalist* view assumes that in situations of social, political and economic competition, social elites use references to ethnicity as a (strategically instrumental) resource to define group identities and regulate group boundaries, and ethnic groups are hence defined by their mutual relationships, not by their (original) cultural practices. A third view is referred to as *constructivist*, emphasizing in particular those (identity-forming) processes that cause ethnic groups to be created and assume social importance, and regarding ethnic groups as the result of purposive efforts by cultural entrepreneurs to construct an identity.

While primordialist views of ethnicity appear to remain widespread, constructivist views have occupied a strong position in many academic communities since 1980 (ibid.). Some constructivist positions have been criticized for throwing the baby out with the bathwater, overlooking the fact that ethnic constructions do not fall from the sky; they are based on conditions that many people regard as “their” culture, history, language and community (Karner 2007). It has been claimed that more moderate constructivist positions combine the primordialists’ views of cultural tradition as an ethnic “basis” with the instrumentalists’ views on situationally dependent construction and maintenance of ethnic groups and ethnic affiliations (Karner 2007, Brown and Langer 2010).

Nation and race

A complicating factor is that the concept of ethnicity shares its domain of meaning with two other concepts that also have origin as their pivotal point: nation and race. (Fenton 2003). *Nation* is partly associated with culture and partly with politics, but is used in particular to denote groups that are – or are assumed to be – based on a cultural community. *Race* is associated with hereditary biological characteristics, in particular visible and external

differences such as skin colour, but to some extent also physical characteristics. Today, the concept of race is highly controversial. Many want to banish this term to the scrapheap of history because it is deemed (biologically) irrelevant. Others claim that this term captures the (social) consequences of the fact that the world is not “colour blind”, and it thus remains relevant as well as necessary (see e.g. Möschel 2011; Zuberi 2011; Krieger 2010).

Territorial/national minorities – immigrants – indigenous peoples

Today, the term *ethnic group* is mostly used to refer to named *intra-state groups* that constitute a minority in the state in question. Distinctions are commonly drawn between a) territorial/national minorities, b) immigrants (sometimes including descendants of foreign-born ancestors) and c) indigenous peoples (Kjeldstadli 2008; Ingierd & Fossheim 2011).

Among these, the concept of indigenous peoples has proven to be especially difficult to define with any degree of precision (Corntassel 2003; Barnard 2006; Friedman 2008). Over time, the indigenous peoples’ movement has shifted its focus from “essence” to “positioning” (Minde 2007:34). It is worth noting that not even the UN Declaration on the Rights of Indigenous Peoples contains an explicit definition of “indigenous people” (United Nations 2007), but on the whole, the most prominent characteristic of ethnic groups that are also indigenous peoples is a long-standing historic affiliation with a territory at a time when colonization or modern state formation took place. It has been argued that the positions of indigenous peoples seen as a whole imply that they constitute a *people* within the meaning of international law and thus are entitled to (forms of) self-determination (Åhren, M. 2007; Anaya 2009). Conceptualizing indigenous peoples as a type of ethnic group has been criticized by some, while others have pointed out that such a conceptualization is analytically appropriate to capture the way in which indigenous peoples are understood and treated in given contexts within a state (Andersen, C. 2009; Kukutai 2010). National censuses are one such context.

2.2.2 Registration of information on ethnicity

In modern states, national censuses are the most common source of general demographic data. By definition, such censuses are undertaken at regular intervals and include a complete registration of all those who are resident in a defined area, undertaken by the authorities and published in a systematic form (Soltvedt 2004). As a phenomenon, censuses have been described as “a tool of statecraft” (Berdayes 2008) which are “[c]oncerned with knowing population” and which over time have become “[...] institutionalised, codified and

systematised such that myriad policies and practices of governments, international organisations, corporations and researchers rely upon censuses to a great extent” (Ruppert 2007:5).

A widespread, but not self-evident census practice is to register various forms of information on the ethnic affiliation of the citizens. A global study of the census round in the year 2000 found that such practices were applied in 63 per cent of the world’s countries (Morning 2008). A study based on the latest census forms in each of 236 countries found that 23 per cent of them made provision for specific enumeration of citizens with an affiliation to indigenous peoples (Peters 2011). Historic studies show that practices regarding ethnicity data vary not only between states, but also within states – primarily over time, but also between various parts of the state’s territory and in some cases also between various groups of citizens (Anderson 1996; Kertzer & Arel 2002; Simon 2012). Such variations must be seen in light of differences in historical-political conditions, which in turn constitute frameworks for the assessment by social actors regarding whether the collection and recording of ethnicity data is important and appropriate or superfluous and reprehensible (see e.g. Ahmad 1999; Seltzer & Anderson 2001; Morning & Sabbagh 2005; Simon & Piché 2012).

Defining ethnic categories for use in censuses and assigning individuals to such categories can both be regarded as ways of exercising power – and where there is power, there will be resistance: “Ever since the censuses began, state efforts to pigeon-hole each individual into a single category of identity, and then conceive the whole population as divisible into these units, have faced resistance” (Kertzer & Arel 2002:27). In some cases the very idea of categorizing citizens ethnically will be controversial. One view on this is that a state should only care whether a person is a citizen or an “alien”, the latter referring to a person born outside the territory of the state. In general, it has been far less controversial to register information on the citizens’ *country of birth* than on their ethnicity (Blum 2002). In other cases, the controversy will concern what the relevant categories are and/or the conditions for being assigned to these (see e.g. Mateos, Singleton & Longley 2009; Aspinall 2009; Williams & Husk 2013). Key issues are: which aspects related to ethnicity will form the basis for ethnic categories? Should ethnic identification be ascribed or self-ascribed? How should affiliations to more than one group be handled?

The UN's recommendations for the 2010 census round restricted the *core topics* to demographic data on gender, age and marital status, but emphasized also that “[d]ata on ethnicity provide information on the diversity of a population and can serve to identify subgroups of a population” (United Nations 2008:139f). If such data were to be collected, it was pointed out that “[t]he subjective nature of the term (not to mention increasing intermarriage among various groups in some countries, for example) requires that information on ethnicity be acquired through self-declaration of a respondent and also that respondents have the option of indicating multiple ethnic affiliations”. It was underscored that “[d]ata on ethnicity should not be derived from information on country of citizenship or country of birth”. Furthermore, the recommendations contained separate sections on the registration of religion, language and affiliation to indigenous peoples.

It is recognized that in national censuses, neither the questions, nor the categories are static phenomena. The causes of change may vary, but essential for this thesis is that ethnic categories of this type are not given *a priori*. Not only the *implementation*, but also the *design* of censuses is “[...] inherently a political practice” (Ruppert 2007:6, see also Rowse 2009).

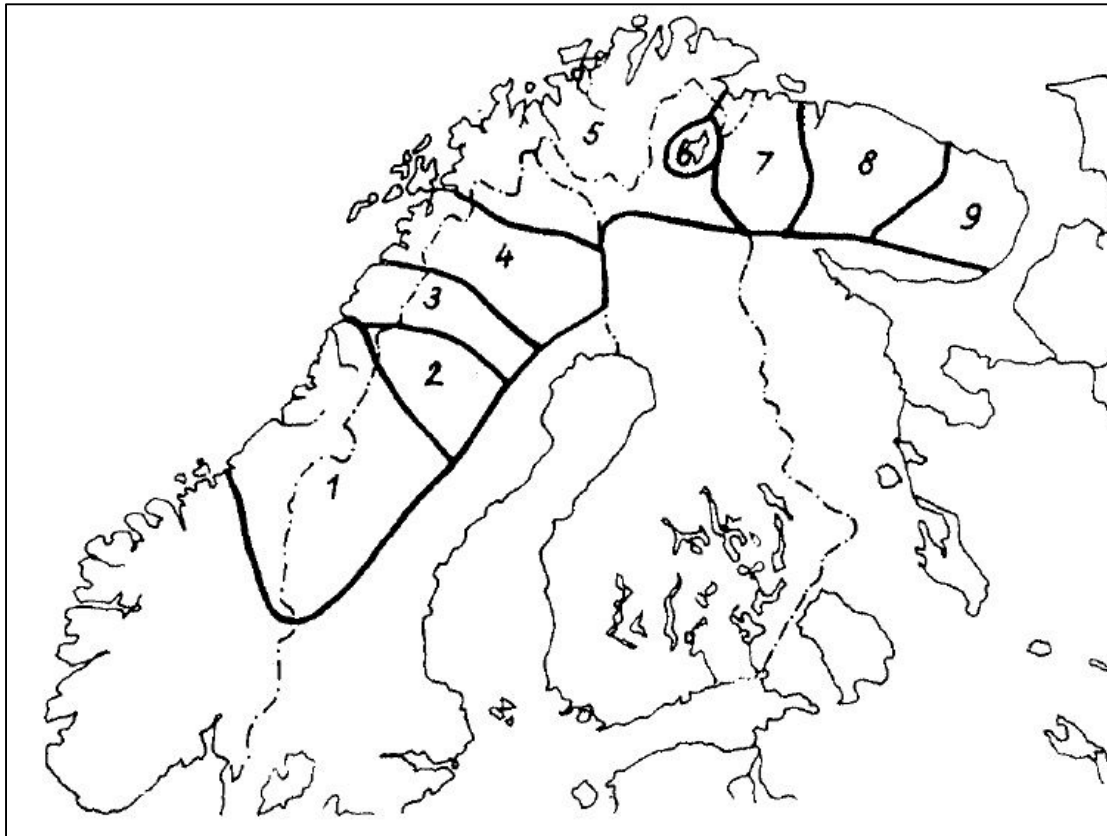
Since national censuses are a main source of demographic data, the census practices will have consequences for other practices that make use of such data. However, censuses are not the only possible source of ethnicity data, since information on ethnicity also may be (more or less routinely) recorded in administrative registries, in surveys for production of official statistics, as well as in the context of research. In such contexts as well, the recording and use of ethnicity data remain a contentious area with varying practices – including in terms of legislation and ethical codes – within and between countries.

2.3 The Sámi

The Sámi are an ethnic group that also has the status of an indigenous people. Their traditional area of residence – often referred to as Sápmi – includes parts of the four states of Norway, Sweden, Finland and Russia (cf. the map in Appendix A). Through the ages there have been varying views of when the Sámi first arose as a distinctive group, but a long-standing Sámi presence in the Sápmi area prior to the delineation of the present national borders has been established by way of a number of sources (Aarseth 1975; Hansen and Olsen 2004). However, the Sámi have never been a homogenous group; a total of nine Sámi

languages/dialects have been identified historically (cf. Figure 2.1), and ways of life that were adapted to the natural environment led to the development of a diversity of main forms of Sámi material culture (Vorren & Manker 1957).

Figure 2.1 Sámi language/dialect areas



Source: NOU 1984:18: 98.

1=South Sámi, 2= Ume Sámi, 3=Pite Sámi, 4=Lule Sámi, 5=North Sámi, 6=Enare Sámi, 7=East Sámi, 8=Kildin Sámi, 9=Ter Sámi

While Sámi unity and pan-Sámi community have been emphasized in a number of contexts (Smith ed. 2005), significant differences in the position and general situation of the Sámi developed over time within each of the states that intersect the Sápmi area (Lantto 2010). These differences include different and varying policies with regard to the identification of Sámi citizens in national censuses (Aikio 1994; Lie 2002; Evjen og Hansen 2009; Axelsson 2010; Sokolovskij 2011). Despite the fact that this has resulted in partly absent and partly deficient demographic data on the Sámi population, practically all presentations of the Sámi and Sámi-related issues include more or less rough estimates of the prevailing size and geographical distribution of the Sámi people; typically in the order of 60 – 70 000 Sámi in

total, who are typically distributed with 40 000 Sámi in Norway, 20 000 in Sweden, 7 500 in Finland and 2 000 in Russia (see e.g. Galdu 2006; Hassler, Kvernmo & Kozlov 2008). The Sámi are thus – even with a reservation about low estimates – a numerically rather small indigenous people that constitutes relatively minor ethnic minority populations in each of the four countries.¹

2.3.1 In the Norwegian part of Sápmi

In this thesis, the empirical material and the explicit analyses are restricted to the Norwegian part of Sápmi. The primary concern of the thesis is the distinction between Sámi and non-Sámi. The thesis will only touch upon the fact that parts of the Norwegian Sápmi are populated by descendants of persons from a Finnish/Kven language background who immigrated to Northern Norway before 1945. This group is officially referred to as the *Kven* and enjoys formal status as a national minority in Norway (St.meld. nr. 15 (2000-2001); see also Niemi 2002; Ryymin & Nyysönen 2012).

Main features of the position of the Sámi as an ethnic minority and indigenous people in Norway are presented briefly in Papers I–III. The position can be summarized in the keywords ethnic interaction, government assimilation policy, resistance and Sámi revitalization. Ethnic interaction included – and still includes – inter-ethnic marriages, although with some local variations (see e.g. Thuen 1989; Evjen 2008). Government assimilation policy – which has been related partly to the emergence of strong nation states and Norwegian concerns for security policy as well as Social Darwinist ideas of race and racial hierarchies – impacted notions of the Sámi and everything relating to them as culturally, socially and individually inferior (Eriksen & Niemi 1981; Stordahl 1997; Schanche 2002; Minde 2005). Various kinds of resistance to the assimilation policy and the so-called “Norwegianization” that followed in its wake contributed to, among other things, the adoption of the Sámi Act of 1987 and the Section 110a Constitutional Amendment of 1988, which in turn helped change the overall framework with respect to being a Sámi in Norway in general (Broderstad 1999) and produce an institutional and linguistic Sámi (re)vitalization in particular.

¹ In 2012, the population in the countries amounted to approximately 5 million in Norway, 9.5 million in Sweden, 5.4 million in Finland and 144 million in Russia (The World Bank 2013).

Development of Sámi policy and politics in Norway has partly overlapped with the development of a universalist welfare state and general processes of modernization, including centralization (Stordahl 1997; Kuhlne 2006; Sørli 2010). With regard to Sámi ethnicity it has been argued that developments over the last decades have had a liberating effect for some, while they have also provided fertile ground for new conflicts and personal dilemmas (see e.g. Stordahl 1996; Johansen 1998; Agenda Utredning & Utvikling 2002; Sivertsen 2009; Olsen 2010; Høgmo 2011; Suongir 2011; Kalstad 2013). It is impossible, however, to explicitly document the impact that previous assimilation policies or more recent Sámi revitalization have had on the number of people who, at given points in time, *de facto* have – and in given contexts have chosen to *articulate* – a Sámi affiliation. The main reason for this lies in the preconditions for defining and studying the Sámi population in Norway as a demographic unit (Pettersen 2011b).

2.3.1 Sámi ethnicity data in Norway

Since the Second World War, Norway has been among those countries whose policy is not to register information on their citizens' ethnicity in the national censuses. While all censuses undertaken from 1845 to 1930 had recorded information in various ways on Sámi or Kven affiliation in those census tracts where the authorities believed that these groups accounted for a significant slice of the population (Torp 1985; Lie 2002), this practice was in principle abandoned in 1946. It was no longer deemed “purposeful” to include questions on Sámi and Kven ethnicity – both because “[r]acial mixing has now proceeded so far that it will often be very difficult to determine the race to which large groups of the population belong” and because “[t]he concept of “race” had also become so strongly discredited due to wartime circumstances, that it surely would give rise to indignation if such a question were to be included on the enumeration forms” (Statistisk sentralbyrå 1956:20f). In addition, it was noted that “[m]oreover, a large proportion of the Sámi and Kven live exactly the same lives as the population in general and have completely adapted to Norwegian culture and tradition” (ibid.). The 1950 census, however – because of external input, but with strong doubts on the part of Statistics Norway – included questions on Sámi (and Kven) *domestic language* in a small number of selected villages in the three northernmost counties.

An exception: the 1970 census

Although the registration of the Sámi (and Kven) in the early census was not flawless, especially because of inconsistent criteria for ethnic categorization (Evjen and Hansen 2009), and even though the registrations of Sámi language use in the 1950 census were regarded as clearly incomplete (Statistisk sentralbyrå 1956:22; NOU 1984: 18, Ch. 3.3.3), Sámi organizations felt that a complete absence of demographic data on the Sámi population was problematic (Aubert 1978). After repeated requests from the Norwegian Sámi Council in particular (NOU 1984: 18, Ch. 10.2.2), Statistics Norway decided that the 1970 census should include four questions on Sámi affiliation. The questions – which were formulated in cooperation with the Sámi organizations and focused on various connections to the Sámi language and self-identification as Sámi – were not included in the regular census form in the way the Sámi organizations had wanted, however. It was claimed that this would be too costly (Thorsen 1972). Instead, the questions were printed on a separate form (cf. Appendix B) for distribution in 45 rural municipalities north of the Arctic Circle, whereof 24 included only census tracts with an assumed concentration of Sámi settlement (cf. Appendix C). The census tracts in which at least one Sámi form was returned had a total population equivalent to 2.9 per cent of the Norwegian total in all of the country's 451 municipalities at that time.

As of today, the Sámi questions in the 1970 census still represent an exception in recent Norwegian census practice. Moreover, since the Norwegian census in 2000 most likely was the last so-called *form-based* census ever, such an exception is unlikely to occur again. The 2011 census was a so-called *registry-based* census, meaning that it was collated from recycled existing data by Statistics Norway, partly the agency's own data and partly drawn from various administrative sources (Utne 2011). Consequently, since the production of national, individually based official Sámi statistics depends on systematic registration of (forms of) Sámi affiliation at the individual level, such statistics are likely to remain absent in Norway.

A Sámi electoral roll established in 1989

Over time, the Sámi organizations' requests for registration of the Sámi for demographic and statistical purposes became interwoven with discussions regarding the establishment of a separate Sámi register for use in direct elections to a nationwide Sámi representative body. The Sámi Act of 1987 established such a register. The preparatory works of the Act nevertheless emphasized that enrollment in the roll should be a right, not a duty; this was to be a tool for use in the context of elections to the Sámediggi, *not* a complete "Sámi census"

(NOU 18: 1984; Ot.prp. nr. 33 (1986-87)). The framework and numeric development of this electoral roll is the topic of Paper 1.

Geographically based official Sámi statistics from 2006

Since 2006, based on input from and cooperation with the Sámediggi and Sámi research institutions/representatives, Statistics Norway has produced bi-annual demographic and other statistics that are specified for those areas that are encompassed by *the Sámediggi subsidy schemes for business development*; ‘Sametingets tilskuddsordninger for næringsutvikling’ in Norwegian (Statistisk sentralbyrå 2014).² In principle, this so-called STN area includes selected municipalities and local communities that are regarded as especially crucial for the preservation and development of Sámi culture and industry. This notwithstanding, subsidies can be granted to all residents in the area, irrespective of the applicant’s ethnicity. When the precursor of the current scheme, the *Sámi Development Fund*; ‘Samisk utviklingsfond’ (SUF) in Norwegian, was established in 1975, the geographical area of applicability encompassed five municipalities in Finnmark county. After several rounds of expansion, the area currently encompasses 21 municipalities and 10 sub-municipalities north of the Arctic Circle/Saltfjellet mountain range (cf. the table in Appendix D and the map in Appendix E). As of 1 January 2013, the population of the STN area accounted for 14.2 per cent of the total population north of the Arctic Circle/Saltfjellet mountain range (Statistisk sentralbyrå 2014) and 1.1 per cent of the Norwegian population as a whole.

² This author was involved in this cooperation via a position as social scientist at the then Sámi Instituhtta / Nordic Sámi Institute (merged with Sámi University College in 2005).

3. Aims of the thesis

Taking the situation of deficient Sámi-demographic data and blurred Sámi-ethnic boundaries as the starting point, the *overall objective* of this thesis was to contribute to more systematic knowledge and understanding of some basic issues regarding the use of Sámi ethnicity as a variable – particularly in studies aiming at quantitative knowledge on health and living conditions at the population level in contemporary Norway.

The *specific aims* were:

- To explore and critically assess actual and potential approaches to the *operationalization* of Sámi presence in Norway.
- To investigate the extent of *stability and change* in (self-reported) Sámi ethnicity over time, and assess the results in light of certain factors at various levels.
- To demonstrate some numerical consequences of using *different measures* of Sámi ethnicity when comparing living conditions in the Sámi and the remaining population in a given area.

4. Materials and methods

4.1 Overview

The thesis is based on three studies with different design and the use of partly different and partly the same material. Each study is presented in a separate paper; in the present text referred to as Paper I, Paper II and Paper III, respectively. Table 4.1 gives an overview of each study's design, data set, the number of participants and their age, the geographical area covered, as well as the time of data collection. The subsequent sections summarize other essential aspects of each study, with an emphasis on the respective Sámi ethnicity measures.

Table 4.1. Overview of the studies' design, data set, the number of participants and their age, the geographical area covered, and the time of data collection

Study/ Paper. Design	Data set	Number of participants	The partici- pants' age	The area covered	Time of data collection
I. Historical- descriptive	The Sámediggi electoral roll*	5,505- 13,890***	> 18 years	Norway (the whole country)	1989—2009 (every fourth year)
II. Time series	Norway's 1970 Census **	-	> 0 years	45 municipali- ties in Norway north of the Arctic Circle	1970
	The SAMINOR study **	10,541	36-79 years	17 municipali- ties in Norway north of the Arctic Circle	2003—2004
III. Cross- sectional	The SAMINOR study	14,797	36-79 years	17 municipali- ties in Norway north of the Arctic Circle	2003—2004

* The study is partly based on already published data

** The study is based on a linkage of the two data sets

*** The increase is a topic in the study.

4.1.1 The Sámediggi electoral roll (Paper I)

The study on the Sámediggi electoral roll (see also Chapter 2.3.2) combined secondary data from various kinds of publications with primary data on the number of enrolled per municipality in 2005 and 2009; in total and by gender and age group. The Sámi ethnicity measures were implicitly determined by the Sámi Act's criteria on the right to enrolment in the Sámediggi electoral roll:

'All persons who make a declaration to the effect that they consider themselves to be Sámi, and who either a) have Sámi as their domestic language, or b) have or have had a parent, grandparent or great-grandparent with Sámi as his or her domestic language, or c) are the child of a person who is or has been registered on the Sámi electoral roll may demand to be included on a separate register of Sámi electors in their municipality of residence' (§ 2-6).

The paragraph did not originally include the great-grandparent generation; due to input from some Sámi communities, this generation was added ahead of the third Sámediggi election in 1997 (Sametinget 2007). Those who wish to join the electoral roll must use a certain application form (cf. Appendix F). Enrolled persons might later resign from the roll.

The numerical analyses included, all in all, persons who were enrolled in the Sámediggi electoral roll at the time of each election between 1989 and 2009.

4.1.2 The SAMINOR study (Papers II and III)

Studies II and III are based on data from the so-called SAMINOR study; a population-based cross-sectional study of health and living conditions in selected rural areas in Norwegian Sápmi, where Norway's 1970 census or other relevant knowledge indicated a significant presence of both Sámi and non-Sámi populations (Lund et al. 2007). Data collection took place in 2003/2004. The study was designed as a combined living conditions and cardiovascular survey, based on questionnaires and screening. It was initiated by the Centre for Sámi Health Research at UiT The Arctic University of Norway and was carried out in collaboration with the Norwegian Institute of Public Health. The study included 24 municipalities, 18 north of and 6 south of the Arctic Circle. In 7 of the municipalities, however, only some villages were covered (cf. Figure 1 in Paper II and Figure 1 in Paper III). A total of 27,987 persons who were officially registered as resident in the selected area, and who were aged either 30 years or between 36 and 79 years, were invited to participate. Of these, 16,865 persons (60.6 per cent) returned at least one of the study's questionnaires. The response rate did, however, vary geographically, which might be due to minor adjustments to the study design along the way (Lund et al. 2007, Nystad 2010). The questionnaires were distributed in Norwegian and Northern Sámi; 1.6 per cent of the participants returned the latter.

Studies II and III include women and men aged between 36–79 years who were resident in one of the 17 wholly included municipalities north of the Arctic Circle. To account for local variations, the municipalities were grouped into five regions, based partly on cultural

variations and partly on location and population size (cf. Figure 2 in Paper II and Figure 2 in Paper III). The SAMINOR study obtained data on gender, age and municipality from the Norwegian Central Population Register. Data on ethnicity and a range of aspects of health and living conditions were obtained through the questionnaires (cf. Appendix G). Studies II and III utilized data on ethnicity and length of education. In addition, Study II utilized data on household income and self-rated health. The Sámi (and other) ethnicity questions were:

- What language do/did you, your parents and grandparents use at home?
- What is your, your father's and your mother's ethnic background?
- What do you consider yourself to be?

For all questions, one or more boxes could be ticked for the options 'Norwegian', 'Sámi', 'Kven' and 'Other, please describe'. The responses about language were to be specified for each parent and grandparent (cf. Appendix G). In this thesis, the responses are categorized as 'Yes' to Sámi when the Sámi option was ticked, either alone or combined with one or more other options.

Study III included 14,797 SAMINOR participants who fulfilled the criteria on age and home municipality and who had also answered at least one of the questions about ethnicity in the SAMINOR questionnaire (for Study II, see below).

4.1.3 Norway's 1970 Census (Paper II)

In Study II the answers about Sámi ethnicity in the SAMINOR study were compared with responses from the same persons in Norway's 1970 census (cf. Chapter 2.3.2). This was made possible by linking the data from the SAMINOR study with the answers to the questions on Sámi ethnicity in the 1970 census, and also with information about the participants' home municipality in 1970. The linking of the data was accomplished by Statistics Norway on behalf of the Centre for Sámi Health Research. The Norwegian unique personal identification number was used as linkage and then removed to anonymize the data. The Sámi ethnicity questions in the 1970 census were:

- 1) Was Sámi the first language spoken by the person?
- 2) Was Sámi the first language spoken by one of the person's parents?
- 3) Was Sámi the first language spoken by one of the person's grandparents?
- 4) Does the person consider him/herself to be a Sámi?

The answers could be 'Yes' or 'No', with 'Don't know' as an alternative in Questions 2 and 3 and 'Uncertain' or 'Do not wish to answer' in Question 4. Parents or guardians were to determine whether children under 15 should be considered as Sámi (cf. Appendix B). In Study II, four possible outcomes were defined for the comparison of the responses about Sámi ethnicity in the SAMINOR study with the answers in the 1970 census: 'Stable yes', 'Stable no', 'New yes' and 'New no'.

Study II included 10,541 SAMINOR participants who fulfilled the criteria on age and home municipality, had returned the SAMINOR questionnaire including the ethnicity questions, and, also, responded to at least one of the Sámi ethnicity questions in Norway's 1970 census

4.2 Statistical analyses

In Study I the numerical analyses were performed using Excel. In Studies II and III the statistical analyses were performed in STATA, version 12. The analyses are described in each paper. In general, frequency tables were used for descriptive analysis, while for other analyses, logistic regression was used to estimate the odds ratio (OR) with corresponding 95 per cent confidence intervals.

4.3 Ethical aspects

The SAMINOR study was approved by the Regional Committee for Medical Research Ethics, Northern Norway (REK North). A Sámi consultant participated in the review of the application. Permission for retention of personal data was provided by the Norwegian Data Inspectorate. All invitees were informed of and asked to consent to subsequent linkage to various health and administrative registers, including census data (cf. Appendix G). All study participants gave their consent. The linking of SAMINOR data with the census data was approved by REK North. Beyond this, in contrast to many other indigenous peoples, the Sámi in Norway have discussed but not (yet) adopted specific guidelines or procedures for research involving Sámi participants (Porsanger 2008).

In the present thesis, some ethical aspects regarding research involving indigenous peoples is in itself a topic, especially in Chapter. 6.3.

5. Summary of results

Paper I

- The growth of the Sámediggi electoral roll in Norway of about 150 per cent from 1989 to 2009 was distributed in ways that altered the electoral roll's geographic profile somewhat – from north to south, and from rural to urban municipalities. The two municipalities with the highest number of enrolled in both 1989 and 2009 had their total share of the electoral roll reduced from 40 to 20 per cent.
- For certain selected municipalities, calculations showed large variations in the relation between the numbers of enrolled in the Sámediggi electoral roll in 2009 and the number of persons entitled to vote in the parliamentary election the same year; from less than 1 per cent to about 70 per cent. The concept of *Sámi political density* was launched as a possible term for the calculated relation.
- Local features of the Sámediggi electoral roll related to local trends in election turnout indicate that for some persons, enrolment might serve primarily as a marking of Sámi affiliation; to enrol is to recognize and publicly show/declare Sami ancestry – one lets oneself be officially “counted in” as Sámi, but active participation in the Sámediggi elections is (apparently) of lesser importance.
- Other reasons for the increased number of enrolled might be that a) more people have a positive view of the Sámediggi as an institution, that b) fewer are sceptical towards of the recording of Sámi ethnicity in a public registry, and c) that more people self-identify as Sámi – perhaps due to d) increased openness about having a Sámi linguistic connection in their family history.
- In the absence of relevant demographic data, it is not possible to calculate the proportion of those who have actually enrolled in the Sámediggi electoral roll, relative to those who potentially meet the (current) criteria for enrolment.

Paper II

- The study combined replies about Sámi ethnicity given by the same individuals in Norway's 1970 census and in the population-based SAMINOR study in 2003/2004, in order to compare self-reported Sámi ethnicity at two points in time that encompass a period when the effects of a longstanding assimilation policy gradually lost ground in favour of upcoming Sámi revitalization. The results showed that self-reported Sámi ethnicity – measured as a) Sámi as home language in each of three generations and b) the respondent's self-identification as Sámi –has remained generally stable, but some changes were observed.
- For the questions about Sami language, the share of 'Stable yes', 'New yes' and 'New no' replies represented about 32, 11 and 7 per cent for the grandparent language, about 27, 6, and 4 per cent for the parent language, and 19, 4 and 1 per cent for the respondent's own language, respectively.
- For the question about self-identification as Sámi, the share of 'Stable yes' replies represented 17 per cent, while the 'New yes' and 'New no' represented 9 and 5 per cent, respectively. The number of 'Yes' replies in the SAMINOR study in 2003/2004 represented an increase of 34 per cent gross and 24 per cent net compared with the 1970 census data.
- Changed reporting of self-identification as Sámi was significantly associated with changed reporting of Sámi language for the parents and grandparents.
- Compared to the 'Stable yes' replies there was increased odds for 'New yes' replies about self- identification as Sámi among participants with commenced college/university studies (OR 1.70, CI 1.25–2.31) and among participants with multi-ethnic self-identification (OR 5.51, CI 4.40–6.92).
- As a whole, the observed *intra*-generational ethnic mobility in this sample indicates that stability and change of self-reported Sámi ethnicity reflect interplays between societal and individual of factors.

Paper III

- The study utilized Norway's Sámi Act as a starting point to define various Sámi ethnicity measures, in order to explore numerical consequences of applying different Sámi inclusion criteria in population-based studies. Four partially overlapping measures were derived, one geographically based – 'Resident in the Language area ' (G1), and three individually based; –'Sámi linguistic connection' (I1), ' Self- identification as Sámi ' (I2), and 'Sámi as active language' (I3). By using data from the SAMINOR study in 2003/2004 – restricted to 17 wholly included municipalities north of the Arctic Circle – the four suggested measures were used to establish four Sámi example populations.
- The geographically based population constituted 38 per cent of the sample and included about 40 per cent self-reported non-Sámi.
- The three individually based populations varied significantly with respect to size. About 36 per cent of the sample reported the Sámi linguistic connection, while 18 per cent reported Sami as active language. About 21 per cent reported self-identification as Sámi; numerically this population corresponded to about 60 per cent of the number reporting Sámi linguistic connection. The three populations had considerably different geographical distribution related to five regions defined for this study.
- The testing of how the Sami example populations appeared relative to the respective non-Sámi ones, showed some but modest effect of inclusion criteria for the three measures education, household income and self-reported health, respectively.
- Taken together, in this sample the choice of Sami inclusion criteria had a clear impact on the defined populations' size and geographical distribution, but less influence when comparing certain living conditions in the Sámi population and the remaining population in the same area.

6. Discussion

Knowledge on patterns in the health and living conditions of populations is commonly regarded as a significant factor in and for modern states and should therefore have the highest possible credibility: “Much of health policy is planned and designed on the basis of epidemiological knowledge”, and it is therefore “[...] essential that such studies have high quality and that the population has confidence in this type of research activity” (NOU 2005: 1:29). While discussing what may *motivate* states to produce knowledge on the health and living conditions of specified populations (see e.g. Augestad 2005; Bore 2007; Skolbekken 2010; Biruk 2012; O’Campo & Dunn 2012) will be beyond the concerns of this thesis, it is a main concern that the ambitions of high quality and confidence on the part of the population should also apply to knowledge that involves Norway’s Sámi population. In turn, this is conditioned by knowledge on and understanding of the use of Sámi ethnicity as a variable.

According to Brown and Langer (2010), challenges pertaining to the use of ethnicity as a variable in general were until quite recently “[...] insufficiently acknowledged and addressed in most quantitative studies focusing on implications of ethnic diversity on different social and economic outcomes” (p. 414). According to Rughinis (2011), addressing such challenges has been more common in health-related quantitative studies (see e.g. Hahn & Stroup 1994; Senior & Bhopal 1994), but the attention appears to be increasing even here (see e.g. Ramirez et al. 2005 on social differences in health; Møllersen & Holte 2008 on psychology; Lee 2009 and Kanakamedala & Haga 2012 on biomedicine; Ford & Harawa 2010 on social epidemiology; Hunt & Megyesi 2008 and Ali-Kahn et al. 2011 on genetics). Some scholars are especially concerned with the accessibility and quality of ethnicity data (see e.g. Sandefur, Campell & Eggerling-Boeck 2004 on the health of elderly people in the USA; Fremantle et al. 2008 on the health of indigenous children in Australia; Minore, Katt & Hill 2009 on the health of indigenous peoples in Ontario; Varcoe et al. 2009 on clinical contexts in Canada; Cormack & McLeod 2010 on the health sector in Aotearoa New Zealand; Kaneshiro et al. 2011 on health research on Hawai’i; Mathur, Grundy & Smeeth 2013 on primary health in the UK). Questioning of the relationship between the concepts of ethnicity and race is a topic in particular. According to Afshari & Bhopal (2010), ethnicity has become more common than race in health-related academic articles in recent years – especially by way of the compounding of ethnicity and race. At the same time, it has been claimed that this shift is “[...] useless unless it is accompanied by a theoretical understanding of what race and

ethnicity are as concepts related to human diversity” (Moubarac 2013:113; see also Kaufman & Cooper 2001; Duster 2006).

A main reason for this increasing attention devoted to ethnicity as a variable is most likely that a growing number of states and local communities are becoming (increasingly) more ethnically complex; increasing (trans)national migration leads to the presence of additional ethnic groups, which in turn may give rise to a greater number of ethnically mixed families that cause more people to (self-)identify with more than one ethnic group (see e.g. Snipp 2002; Callister et al. 2007; Kjeldstadli 2008). In some states, an increased focus on ethnicity may be related to the facilitation of options to select a multi-ethnic affiliation in censuses (see e.g. United Nations 2008; Gullickson & Morning 2011; Thompson 2012). More specifically, it may be significant that genetics and bioinformatics have gained a strong position in studies of human variation at the population level, and this may have caused the (potential) relationships between biology and the socially constructed categories of ethnicity and race to become a frequent – and controversial – topic on scientific as well as public agendas (see e.g. van Baren-Nawrocka 2013); not least with regard to assessments of indigenous ancestry (see e.g. Tallbear 2009; Reardon 2011; Liu 2012). Most likely, however, the attention devoted to ethnicity as affiliation with indigenous peoples has been made relevant by the fact that the rights and living conditions of indigenous peoples have become a topic on the global agenda as well as within individual states (United Nations 2004, Bartlett et al. 2007; Stavenhagen 2009). This thesis is a Sámi example from Norway in this respect.

The discussion in this chapter stems from an argument that was launched by Peter A. Senior and Raj Bhopal as early as 1994, saying that while epidemiological studies typically involve a number of factors that are not easily measurable, the phenomenon of ethnicity is unusual because “[...] it suffers from the problem of measurement error, *together* with heterogeneity of the measured populations, and the *additional* complexity of cross-cultural research” (Senior & Bhopal 1994:29, italics added). Seen as a whole, Papers I-III focus mainly on aspects of the former of these factors: measurement of Sámi ethnicity (measurement error). This chapter will also address the two other factors explicitly. The chapter starts by comparing and elaborating key results from Papers I-III. The next two sections will discuss internal Sámi variation(heterogeneity) and the study of ethnically defined populations (cross-cultural research) respectively. The fourth section discusses the use of Sámi ethnicity as a variable more specifically related to studies that aim to generate quantitative knowledge about health

and living conditions at the population level in contemporary Norway. The chapter ends with some reflections on the strengths and limitations of the thesis.

6.1 Operationalization of the Sámi presence in Norway

In questions pertaining to Sámi rights it may be sufficient to refer to how a Sámi presence in an area is a historic fact: that the state of Norway is based on the territory of two peoples – Sámi and Norwegians (see e.g. Smith ed. 2005; Ravna 2012). In other contexts it will be necessary to *operationalize* the Sámi presence more specifically: Sámi ethnicity must be *measured*. Production of quantitative knowledge that includes the health and living conditions of the Sámi people is one such context.

As an ethnic group and indigenous people, the Sámi are historically associated with the so-called *Sápmi* area. However, *Sápmi* has never constituted a formalized unit with distinct borders (Niemi 1997; Eriksson 2002) and the area has also long been inhabited by people other than the Sámi (Hansen and Olsen 2004). The relationship to the *Sápmi* area alone can therefore not be used as a basis for operationalizing the Sámi as a distinct demographic unit. A concern in and for Papers I-III is that while the Sámi on the one hand are officially recognized as a separate ethnos whose language, culture and social life shall be protected and developed, longstanding inter-ethnic interaction combined with (the legacy of) assimilation policies have contributed to blurring Sámi ethnic boundaries at the group and individual level. This notwithstanding, the Sámi presence in Norway is *de facto* operationalized in some contexts – partly with the aid of individually based and partly via geographical approaches. At the same time, Norwegian policy with regard to ethnicity data provides the framework for how Sámi affiliation can be presented and explored numerically. Both these factors constitute key premises for the use of Sámi ethnicity as a variable in, for example, studies of health and living conditions in Norway.

6.1.1 Individually based approaches

Individually based approaches to the Sámi presence can include *objective* measures (based on ancestry) of a connection to Sámi language, as well as *subjective* measures of self-identification as Sámi. The (current) criteria for enrollment in the Sámediggi electoral roll take into account a connection to the Sámi language through up to four generations. Sámi

ethnicity measured as ‘Connection to Sámi language’ (alternatively phrased: ‘Sámi linguistic connection’) may thus encompass a connection to a minimum of one and a maximum of fifteen Sámi speakers in a family tree. The measure of ‘Self-identification as Sámi’ may include persons for whom such an identification is self-evident as well as others for whom it is less distinct. Such identifications may also be combined with other ethnic identifications (cf. Paper II). Although the wording of the criteria for enrollment in the Sámediggi electoral roll indicates – and implies – that self-identification as Sámi will be *based on* a connection to Sámi language in recent family history, it remains a fact that a connection to the Sámi language does not automatically convert into self-identification as Sámi (cf. Paper III, Table I, and Paper II, Table 1).

‘Self-identification as Sámi’ stands out as the most complex and challenging measure of Sámi ethnicity. Ethnic (self-)identification is typically interwoven with individual life stories that are part of a cultural life context (Oskal 2003). For some, this can be an unproblematic or unobtrusive aspect of life, while for others this may involve serious ethical and existential issues, regarding “[...] the life one has lived and the life one wants to live, who one is and who one wants to be” (Oskal 2003:325). In democratic states that are governed by law, each individual must answer such questions; nobody can answer on someone else’s behalf, and a lack of tolerance for the answers given will “[...] represent a moralization over the answers of others” (Oskal 2003:328). A “true” answer to the question of self-identification as Sámi will thus be the answer that a person *has* at any one time. Whether this answer will be reported will depend on how this person perceives the conditions for answering in one way or another (cf. Paper II).

Changes over time

All individually based measures of Sámi ethnicity may capture different persons at different times. This can happen “indirectly” through a change in definitions, such as when the language criteria for enrollment in the Sámediggi electoral roll were extended from three to four generations (cf. Paper I). More commonly, however, this change takes place within the individual – either substantially or in the form in which ethnic affiliation is reported and manifests itself in various contexts. Paper I suggests that one reason for the growth in the Sámediggi electoral roll is that a growing number of persons declared themselves to be Sámi during this period. Paper II shows *de facto* that the number of affirmative answers to self-identification as Sámi grew by a gross percentage of 34 and a net percentage of 24 when the

responses from the SAMINOR study were compared to responses from the same persons in the 1970 census. Similar changes were found in the responses regarding language use.

Variations in ethnic “thickness”

While countries such as the USA, Canada, Australia and Aotearoa New Zealand have practised and partly continue to practise measurement of affiliation with indigenous peoples in the form of “proportions” or “blood quantum” (see e.g. Snipp 2002; Kukutai 2011a; Gover 2010; Tallbear 2011), this is not the case in contemporary Norway, official Sámi contexts included. Not least, it is essential that the right to be included in the Sámediggi electoral roll is not linked to *total* language background; having at least one person within a certain number of generations in your family history who has or has had Sámi as his/her home language is sufficient. The fact remains, however, that the individually based measures of Sámi ethnicity used in this thesis are able to capture persons with varying degrees of what can be termed *ethnic “thickness”*. This is not an established concept, but it is intended to indicate that this type of ethnicity measure is not unambiguous, nor *can* it be. The measure ‘Connection to Sámi language’ may capture persons who have a varying number of Sámi speakers in their family history as well as a varying generational proximity to an active use of the language. At the same time, the measure ‘Sámi as an active language’ may in itself have varying “thickness”; language competence may vary from fluent written and oral command to knowing “a little”. Moreover, it varies whether a given language is the only language that a person will master at different times in life. The measure ‘Self-identification as Sámi’ may capture individuals who identify with a varying number of ethnic groups and with a varying degree of (reported) ethnic stability through time and space (cf. Paper II). On the whole, persons with an identical ethnic Sámi language connection may have differing ethnic (self-)identifications, and vice versa, people who self-identify as Sámi may have widely different connections to the Sámi language.

6.1.2 Geographically based approaches

Geographical approaches to the Sámi presence in Norway are based on various types of knowledge on how the population in some areas traditionally has (had) an especially large proportion of people with Sámi ethnic affiliation. Thus, these areas have a high *Sámi ethnic density* (see e.g. Bécares 2009 for a general introduction to the concept of ethnic density). Differences in Sámi ethnic density have over time been used as an argument in favour of

various area-specific interventions or schemes. An early example is provided by the so-called Sámi Committee of 1956, which argued that in order for the Sámi language to have an opportunity to continue to exist, it had to be “[...] linked to a Sámi *core area* in which the Sámi constitute a definitive majority” (Kirke- og undervisningsdepartementet 1959:32, italics added). According to the committee, this was the case at the time in the municipalities of Kautokeino, Karasjok, Polmak (now part of Tana municipality), Tana, Nesseby and Kistrand (now part of Porsanger municipality). The proposal for a Sámi core area was not followed up, although many Sámi-related programmes and institutions have over time been located in one or more of these municipalities (NOU 2008: 5, Ch. 6.4). In addition, the concept of core area seems to have become an established term.

A later example of a geographical approach was the distribution of the separate form containing the 1970 census Sámi ethnicity questions in only 45 selected rural municipalities north of the Arctic Circle (cf. Paper II, see Appendix C for a specified overview). The administrative area for Sámi language is an even more recent example; this area originally consisted of six municipalities and currently includes ten (cf. Paper III). Another example is provided by the area encompassed by the STN scheme, which is also used as basis for geographically based Sámi statistics (originally five municipalities, today 21 municipalities and 10 sub-municipalities; cf. Chapter 2.3.2 and Appendices D and E). Moreover, when the formalized consultations between government authorities and the Sámediggi address issues that impinge on the material basis for culture – such as land-use issues, land incursions and land rights – the area of applicability is defined as the four counties of Finnmark, Troms, Nordland and Nord-Trøndelag, as well as thirteen municipalities in Sør-Trøndelag county, five in Hedmark county and two in Møre og Romsdal county (Kommunal- og regionaldepartementet 2005). The areas that are included in geographical approaches to the Sámi presence in Norway are thus far from given *a priori*.

When the SAMINOR study was being planned, its intention was to encompass municipalities in which at least five per cent of the population had reported to have at least one Sámi-speaking grandparent in the 1970 census (Lund et al. 2007). However, other concerns were also taken into consideration. The final area of study included parts of the South Sámi settlement area and excluded some of the 26 municipalities that were eligible on the basis of the 1970 census (ibid). Table 6 provides an overview of the 26 eligible municipalities and those that were actually included. The table presents the Sámi ethnic density of each

municipality according to the primary inclusion criterion of the SAMINOR study. In addition, the table identifies the municipalities that a) were included in the language area north of the Arctic Circle as of 2012 and 1990 when the scheme was established, and b) were included in the STN area as of 2014 and 1975 when the Sámi Development Fund was established (cf. Chapter 2.3.2). By showing the difference between two points in time, the table implicitly demonstrates that both the a) and b) areas have changed over time. In addition, the table demonstrates that both the language area and the STN area include municipalities that as of 1970 had quite markedly different Sámi ethnic densities when Sámi ethnic density is measured as having at least one Sámi-speaking grandparent.

Table 6.1 Municipalities included in various geographical approaches to Sámi ethnicity

Eligible and included municipalities, the SAMINOR study <i>(number of census tracts for the 1970 census if not all were included)</i>	Proportion reporting to have at least one Sámi-speaking grandparent in the 1970 census	Region of residence in Papers II and III / County for those included in the SAMINOR study	Included in the language area north of the Arctic Circle as of 2012 (included as of 1990)	Included in the STN area as of 2014* (included in the SUF area as of 1975)
	%			
Kautokeino	82.0	1 / Finnmark	(x)	(x)
Karasjok	80.1	1 / Finnmark	(x)	(x)
Nesseby	78.2	2 / Finnmark	(x)	(x)
Tana	57.5	2 / Finnmark	(x)	(x)
Kåfjord	57.5	2 / Troms	(x)	x
Porsanger	39.9	2 / Finnmark	(x)	(x)
<hr style="border-top: 1px dashed black;"/>				
Kvalsund	37.7	3 / Finnmark	-	x
Storfjord (8/9)	26.8	3 / Troms	-	x
Lebesby	24.4	3 / Finnmark	-	x
Skånland (6/15)	19.2	4 / Troms	-	x
Kvænangen	18.5	3 / Troms	-	x
<i>Måsøy</i>	16.3	-	-	xx
<i>Hasvik</i>	12.8	-	-	-
Evenes	12.4	4 / Nordland	-	xx
<i>Sørøysund **</i>	11.1	-	-	-
<i>Hammerfest **</i>	(3.0)	-	-	-
<i>Gamvik</i>	10.8	-	-	x
Loppa	10.1	3 / Finnmark	-	x
<i>Sør-Varanger (17/18)</i>	10.0	-	-	xx
<i>Berlevåg</i>	9.3	-	-	-
<i>Vadsø</i>	9.0	-	-	-
Tysfjord (12/13)	8.7	4 / Nordland	x	x
Lavangen ***	8.5	4 / Troms	x	x
<i>Salangen (13/19)</i>	***	-	-	-
<i>Nordkapp</i>	8.2	-	-	xx
Lyngen (16 / 19)	7.6	3 / Troms	-	x
Alta	6.5	5 / Finnmark	-	xx

Sources: Aubert 1978; the Sámi Act; Statistics Norway 2014

Indentation and italics denote municipalities that were not included in the SAMINOR-study.

* STN = The Sámi Parliament's subsidy scheme for industrial development, SUF = The Sámi Development Fund (cf. Appendix D).

** Hammerfest and Sørøysund were merged in 1992.

*** Lavangen and Salangen were merged in the years 1964–1976.

- - - The municipalities above this marker constituted the Sámi language area when this was established in 1990.

() The municipality was not included when the scheme was established.

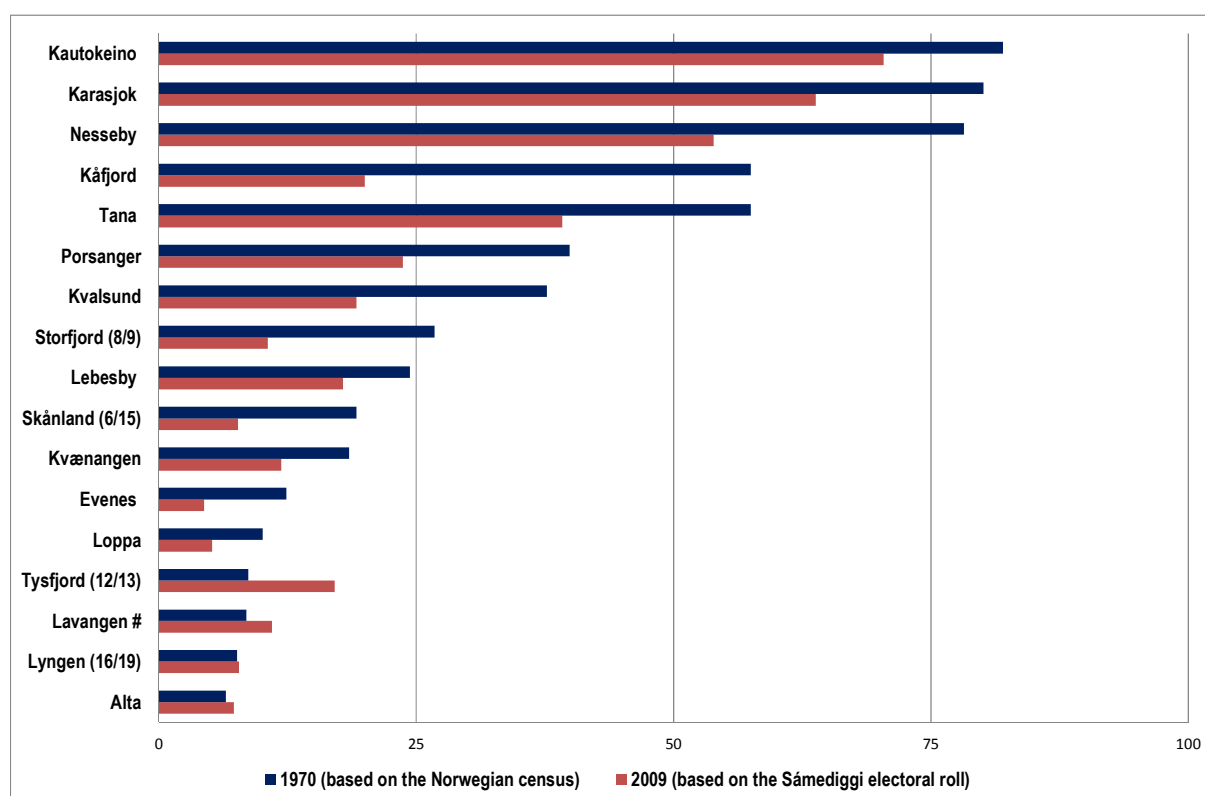
x The whole municipality is included.

xx Parts of the municipality are included.

Different measures of Sámi ethnic density at different points in time

Norwegian policy regarding ethnicity data precludes any estimation of the Sámi ethnic density of given areas after 1970. Paper I therefore suggests that estimation of *Sámi political density* could be a pragmatic alternative. Figure 6.1 compares Sámi political density in 2009 for those 17 municipalities that constitute the area of study in Papers II and III to Sámi ethnic density measured in terms of grandparental language in the 1970 census, cf. Table 6.1 above. The objective is to indicate what the situation looks like today when compared to 1970; despite the fundamental difference between the two measures, they both represent complete sets of registry data, each in their own way.

Figure 6.1 Two measures of Sámi ethnic density (percentages) at two points in time in 17 municipalities north of the Arctic Circle, based on the Norwegian census of 1970* and the 1990 Sámediggi electoral roll, respectively**



Sources: Aubert 1978; Pettersen 2010; Paper I, Table 2.

* 1970: Proportion reporting to have at least one Sámi-speaking grandparent.

** 2009: Sámi political density (cf. Paper I).

() Proportion of census tracts included, if not all districts were included in the 1970 census.

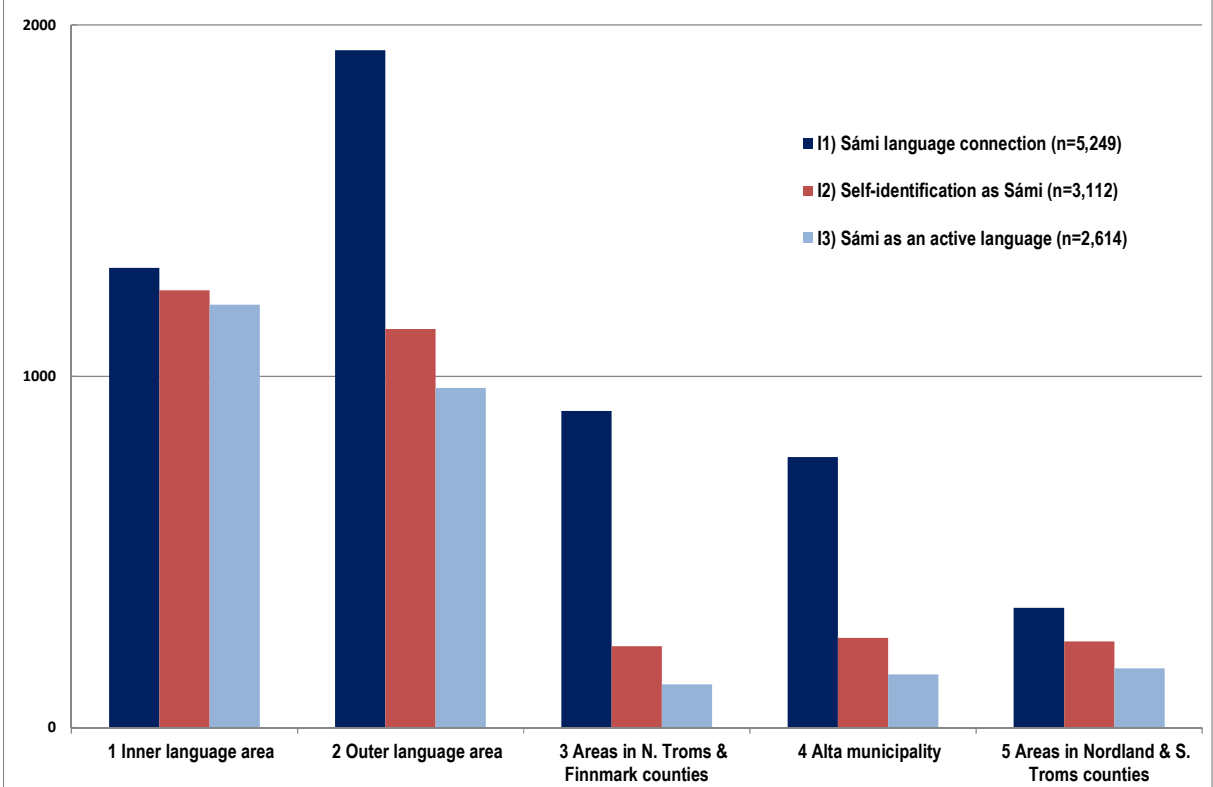
Lavangen was merged with Salangen during the period 1964–1976.

The figure illustrates primarily how both measures vary between the 17 municipalities, and secondly that the same municipalities are “at the top” at both times, i.e. those six that originally were defined as the Sámi language area (cf. Paper III). Their sequence varies somewhat, however. In sum, the figure illustrates that according to these two measures, no major changes have occurred with regard to *which* municipalities on these grounds stand out in terms of a geographical approach to the Sámi presence.

Different measures of Sámi ethnic density at the same point in time

Paper III describes how the choice of an individually based measure of Sámi ethnicity has different effects in the five regions that have been defined for this study (cf. Paper III, Table 1). Figure 6.2 illustrates how the three measures ‘Connection to Sámi language’, ‘Self-identification as Sámi’ and ‘Sami as an active language’ (labelled I1, I2 and I3 in Paper III) have *a minor* effect on the sample populations in Region 1 and a little more in Region 5. In the three remaining regions, the choice of measure has a *material* effect. The difference between Regions 1 and 2 is especially prominent, i.e. between the central and peripheral parts of the language area that was defined originally.

Figure 6.2 Numeric distribution of three partly overlapping, individually based Sámi sample populations in the age group 36–79 years as of 2003/2004, for five areas of settlement defined for 17 full municipalities included in the SAMINOR study north of the Arctic Circle



Source: Paper III, Table II.

Changes in the geographical distribution of the Sámi population

While the Sámi data in the 1970 census encompassed only selected rural areas in the North, the Sámediggi electoral roll includes the entire country. Paper I identifies a shift in the geographical distribution of this electoral roll from 1989 to 2009; from rural to urban municipalities and from the North to the South. These shifts can partly be explained by changes in how individuals assess and report their ethnicity (cf. Paper II), but may also reflect actual changes in the areas where people with a Sámi affiliation are settled. The latter assumption is supported by the recent documentation of relatively significant long-term out-migration from rural Sámi municipalities to urban regions in the North and South (Sørli & Broderstad 2011). Both these forms of change imply that a geographical approach to the Sámi presence may capture varying proportions of a specified Sámi population at different points in time. Table 6.2 shows two examples in this respect, on the basis of the development of the Sámediggi electoral roll.

Table 6.2 The Sámediggi electoral roll as of 1989, 2001 and 2009, nationwide, in 17 municipalities included in the SAMINOR area of study as well as in 6 municipalities that constituted the Sámi language area in 1990.

	1989		2001		2009	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Nationwide	5,505	100.0	9,921	100.0	13,890	100.0
Study area 2003/2004 (17 mun.)	4,031	73.2	6,330	63.8	7,517	54.1
Language area as of 1990 (6 mun.)	3,334	60.6	-	-	5,143	37.0

Sources: Hætta 1992; Hætta 2002; Pettersen 2010

In 1989, approximately 73 per cent of those included in the Sámediggi electoral roll were resident in one of the 17 municipalities that constitute the area of study in Papers II and III. By 2009 this proportion had decreased to 54 per cent. Specified to regions 1 and 2 in Papers II and III, i.e. those six municipalities that constituted the original language area, the proportion of those included in the electoral roll decreased from 61 per cent in 1989 to 37 per cent in 2009. The latter observation is of particular interest, because these six municipalities are virtually identical to the area that the so-called Sámi Committee proposed as a Sámi core area (cf. above). Although such an area was never formalized, many Sámi-related schemes and institutions have been located in exactly these municipalities over the years – thus probably contributing to reinforce their profile as (*the*) “Sámi” municipalities (NOU 2008: 5, Ch. 6.4).

6.1.3 Approaches to Sámi ethnicity data

Papers I-III describe how Norway since the Second World War has adhered to a policy of not recording the ethnicity of its citizens in censuses (cf. also Chapters 2.2.2 and 2.3.2). Internally in Statistics Norway there is “[...] considerable opposition to ethnic mapping, and with regard to Norwegian statistics there is no legislative basis for this” (Østby 2001:6f). At the same time, information on country of birth – which is routinely registered in Norway’s central population registry – is in many cases treated as a *proxy* for ethnicity, not only in official statistics (Østby 2001; Dzamarija 2014), but also in public documents (Djuve, Kavli & Tronstad 2011) and also in, for example, health-related studies (Jenum 2009; Abebe 2010).

It has been claimed that Norway, which in the European context is a long, narrow and sparsely populated country, has an especially strong tradition for emphasizing geographical

dimensions; not only regional variations in general, but also distinctions between the centre and the periphery (Sørliie 2010). Combined with the fact that geography represents the “classic” approach in studies of living conditions (Melinder & Schærström 2005; Bråthen et al. 2007; Sund & Jørgensen 2009), this may be one reason why the first contemporary numerically based descriptions of the living conditions of the Sámi in Norway was based on exactly this kind of approach; the geographical. The occasion was Report No. 50 (1998-1999) to the Storting – *The Equality Report. On distribution of income and living conditions in Norway (Utjæmningsmeldinga. Om fordeling av inntekt og levekår i Norge* in Norwegian) and the area concerned was the then SUF area (cf. Chapter 2.3.2). At the time, such data had to be ordered specifically, but once Statistics Norway initiated regular production of geographically based Sámi statistics in 2006 (cf. Chapter 2.3.2) they became more easily available in practical as well as financial terms. Statistics Norway underscores, however, that such statistics are not “real” ethnicity data; the statistics pertain to *areas*, and the agency has no knowledge of which *individuals* are or consider themselves to be Sámi. Statistics Norway is “[...] unable to draw any conclusions regarding health or living conditions in the Sámi population as such, only for those who reside in the Sámi core areas” (Ekern 2008:19, italics added).

The difference between geographically based and individually based approaches to the Sámi presence in Norway is underscored by the fact that the Personal Information Act (*personopplysningsloven* in Norwegian) defines information on “racial or ethnic background” as sensitive (Section 2-8a). Since information on ethnic affiliation – including language preferences – is not routinely registered in health-related administrative systems, this in turn entails consequences for institutional and official statistics as well as for access to data in health-related research.

In light of Norwegian policy on ethnicity data, the Sámediggi electoral roll represents an exception. It is worth noting that even though the Sámi questions in the 1970 census (Paper II) as well as the establishment of the Sámediggi and its electoral roll (Paper I) came as a result of the efforts of Sámi organizations, there has also been Sámi resistance against and ambivalence with regard to the registration of Sámi ethnic affiliation. Not all Sámi individuals and organizations were in favour of the idea of a separate electoral roll, and some Sámi have been suspicious of statistics enumerating those who are Sámi or Sámi-speaking because it is

remains burdensome to “[...] be assigned to a group that for centuries has been branded and gradually also perceived as a cultural and economic low-status group” (Magga 2003:235).

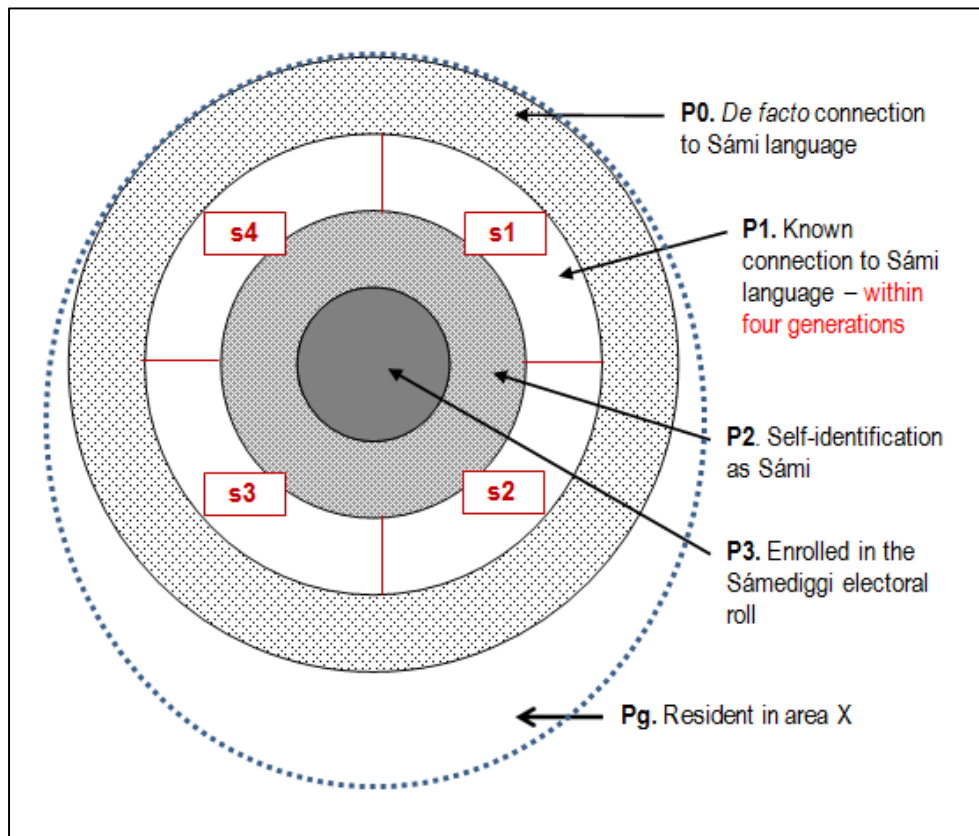
In 2001, the Sámediggi electoral roll was incorporated into Norway’s central population registry. Technically it is thus fairly simple to link the electoral roll to other national collections of data, including Norway’s numerous health registries (Folkehelseinstituttet 2009). However, this and other types of access to the electoral roll can only be granted to researchers for scientific purposes and with the consent of the Sámi Parliament. (cf. Section 81 of the Regulations for elections to the Sámi Parliament).

Since its establishment in 2001, The United Nations Permanent Forum on Indigenous Issues has emphasized that in order to document and fully understand the actual and relative situation of indigenous peoples, there must be access to adequate and quality-assured statistical data (United Nations 2004; United Nations 2009). Internationally, however, the situation remains that “[s]urprisingly, in most countries such information is lacking”; it is “[...] amazing how little information about the actual situation and condition of indigenous populations public officials in many countries possess” (Stavenhagen 2009:361f). Seen as a whole, the latter statement seems to be descriptive of Norway as well.

6.1.4 An analytical framework

An operationalization of the Sámi presence in Norway with the use of the connection to Sámi language as an ethnic “basis” can be summarized in an analytical framework for ethnically defined Sámi populations (Figure 6.3). The figure has been developed from the schematic populations in Figure 1, Paper I, and can also be related to the sample populations in Figure 3, Paper III.

Figure 6.3 Analytical framework for ethnically defined Sámi populations *



* The outer solid circle (P0) is the starting point for the figure.

s1-s4 = connection to Sámi language within four generations:

s1 = the person, s2 = two parents, s3 = four grandparents, s4 = eight great-grandparents.

By using the outermost of the solid circles as a starting point, the figure illustrates the following situation: in Norway there are a number of individuals who *de facto* have at least one connection to Sámi language in their family tree. These individuals constitute the theoretical population P0. In the population P0, there is at any time a proportion who *know* that they have a connection to Sámi language. This proportion constitutes population P1, here restricted to four generations in conformity with the prevailing language criterion for enrollment in the Sámediggi electoral roll – symbolized by the four rectangles s1–s4. Membership in population P1 can thus be based on a connection to at a minimum of one and a maximum of fifteen persons with Sámi as their home language – the person him-/herself (s1), two parents (s2), four grandparents (s3) and eight great-grandparents (s4), which indicates a potentially large variation in Sámi ethnic “thickness” when this is defined as various combinations of connections to Sámi language (cf. above). Among the persons in the figure’s population P1, there will at any time be a certain number who define themselves as Sámi; these account for population P2. The innermost circle, P3, encompasses those who are at least

18 years old and have chosen to register in the Sámediggi electoral roll.³ Each of the individually based populations P0, P1, P2 and P4 can theoretically be specified for the entire country or for a selected geographical area.

The dotted outermost oval (Pg) symbolizes different *geographically* based Sámi populations. Membership in such a population follows from being resident in a given area X that a given actor/institution at a specific time and in a specific context has defined or categorized as Sámi. The areas encompassed will vary, and the areas can be widely different in terms of so-called Sámi ethnic density – to the extent that this is measurable (cf. Chapter 6.1.2).

The situation with regard to Sámi ethnicity data in Norway implies that the Sámediggi electoral roll (P3) is the only individually based Sámi population that remains formally identifiable and quantifiable at all times. As demonstrated in Papers I-II, (reported) affiliations to individually based Sámi populations may vary over time. With regard to geographically based Sámi populations (Pg), their membership and population size can be inferred from address data in Norway's central population registry. Such populations change through demographic events such as migration, births and deaths.

6.2 Internal Sámi variation

The approaches to Sámi presence presented above share the feature that they are all concerned with *external* relationships, with the ethnic boundary between the Sámi and the non-Sámi. Senior and Bhopal (1994) are not alone in pointing out that studies that involve ethnic groups may be challenged by and have a tendency to disregard internal variation. For example, Kennedy and Hall (2006:124) have argued that “[o]ften, ethnic groupings used for research and policy formulation are very broad and fail to take into account within-group differences”. The ability of studies that use ethnicity as a variable to address intra-ethnic heterogeneity could be of particular importance for groups that often experience partly essentialization and stereotypes and partly stigmatization. These include indigenous peoples that are often exposed to external – and occasionally internal – expectations and conformist demands of “[...] being an indigenous people in a pre-determined way” (Oskal 2003:335, see also Paradies 2006;

³ It is recognized that persons may self-identify as Sámi without fulfilling the language criterion in the Sámediggi electoral roll, but this issue is not a topic here.

Andresen 2008; Waldram 2009; Gorringe, Ross & Fforde 2011; Harris, Nakata & Carlson eds. 2013; Peters & Andersen eds. 2013).

Paper I emphasizes that the establishment of the Sámediggias a representative Sámi body was (also) an institutionalization of the right to individual differentness and internal disagreement as Sámi. While Sámi unity and pan-Sámi community are emphasized (Smith 2006), drawing attention to exactly this internal Sámi variation has also become more common – in Norway often referred to as *Sámi diversity* (St.meld. nr. 28 (2007-2008); Solbakk & Solbakk 2013). This term refers in particular to the various Sámi language areas, but the distinction between coastal and inland areas also appears to be attracting more attention (Eyþórsson 2008; NOU 2008:5; Nilsen 2009). The same applies to Sámi who are resident in urban areas, who occasionally are referred to as “city Sámi” (Dankertsen 2006; Gjerpe 2013; Pedersen & Nyseth 2013). Whether the Sámi who are resident to the south of the Sápmi area should be understood as a separate group is not self-evident, but their proportion in the Sámediggi electoral roll has increased (cf. Paper I) and in several elections to the Sámediggi there have been lists entered on the basis of this geographical dimension (Pettersen 2011a). The latter observation indicates a Sámi community of interest in this respect.

Combined with the various forms and degrees of “thickness” in Sámi ethnicity as it has been described above, the Sámi diversity implies a considerable potential for variation in the experiences of individuals *qua Sámi*. At the same time, such experiences will necessarily vary because of general demographic and socioeconomic characteristics and ways of life, including individual life histories and lifestyles. Not least, considerable *generational differences* have been documented with regard to attitudes to how to “be” Sámi (see e.g. Stordahl 1997; Sivertsen 2009; Høgmo 2011; Blix, Hamran & Normann 2012). At the individual level, (potential) Sámi may have a wide range of experiences and preferences, and at the collective level, groups of (potential) Sámi may have different – and sometimes contradictory – interests. The extent to which and the contexts and ways in which the ethnic dimension has importance for the life of each individual must be investigated empirically, not assumed *a priori* (Stordahl 1998). Taking this internal Sámi variation into account means recognizing that “[...] there is no single Sámi way of being, nor is the challenge to identify a Sámi way of being which is *the Sámi way of being*” (Oskal 2003:333). According to Oskal (2003:335), approaches based on “[i]deas of a ranking list for Sámi-ness” that implicitly presume an idea of “The Genuine Sámi” may conceal rather than provide insight into empirical conditions.

6.2.1 Intersectionality

In recent years it has become increasingly common to emphasize the importance of simultaneous affiliations of individuals to social categories that may be unequally privileged; so-called categories of difference. Ethnicity/race is one such category, gender and social position are others. The main point is that to regard, for example, the category of *Sámi* and the category of *women* separately may result in a marginalization of experiences that stem from being both at the same time, i.e. from being a *Sámi woman*. Inspired by feminist research it has become more and more common in recent years to use the concept of *intersectionality* about understandings that emphasize the interwoven nature and mutual interaction between social categories (see e.g. Hancock 2007; see Gressgård 2013 and Gullikstad 2013 for informative, updated summaries in Norwegian). The increasing popularity of this concept – almost a buzzword some claim (Davis 2008) – has led some scholars to point out, firstly, a risk of an implicit essentialization of each single category, secondly that the concept may challenge traditional identity politics, and thirdly that there is nothing new in recognizing that affiliations are interwoven. What could be a point, however, is to *operationalize* this recognition in a way that helps provide new (change-oriented) insight (see e.g. McCall 2005; Veenstra 2011; Hancock 2012; Anthias 2013).

6.3 Studying ethnically defined populations

The point made by Senior and Bhopal (1994) that researchers who use ethnicity as a variable in their studies need to be aware of complexity related to “cross-cultural research” is based on the recognition that so-called *ethnocentrism* – i.e. using one’s own ethnic group (unconsciously) as a standard for assessment of *all* ethnic groups – may have an effect on all aspects of research. Paying attention to this may prevent the researchers’ own values from resulting in investigation of, for example, the (negative) deviations of a minority from a “neutral” majority, instead of focusing on issues that represent the most widespread health problems of the minority. A method for avoiding ethnocentrism is for the researcher to reflect on and give grounds for why and how a study is implemented (Senior & Bhopal 1994; Bhopal 2009a).

While *ethnocentrism* as a phenomenon can be related to how classification of the surroundings is a fundamental human practice (Bowker & Star 1999), so-called *eurocentrism* is linked to power structures and how the global position of Europe and the West emerged historically (Hjelde 2006). A particular aspect of this emergence is that practices involving

classification of people into official categories of ethnicity or race originated in the context of conquest, colonialism and the invention of the nation-state; the ethnics were “objects” about whom the power-holders needed to obtain knowledge in order to turn them into a governable population – they were “the Other” (see e.g. Anderson 1996; Kertzer & Arel 2002; Hacking 2007). Historically this has inflicted experiences of “the supremacy of the white race” on many ethnic groups, of being treated as a subordinate minority as well as of having the status of a research object.

6.3.1 Research objects and subject positions

Negative experiences of being a research object have – not least among indigenous peoples – led to widespread scepticism of research on the one hand, but also, on the other hand, to proactive resistance in the form of alternative decolonizing methodologies and separate codes of research ethics (see e.g. Castellano 2004; Smith, L. 2005; Kuokkanen 2008; Ball & Janyst 2010; Kendall et al. 2011; Ingierd & Fossheim 2011; Tuck & Yang 2012; Graeme 2013). The aspects being emphasized include the researcher’s position in relation to the (local) community being studied and the importance of the research capacity of the indigenous peoples themselves. A main message in this context is that during the entire research process, respect and willingness for accountability must be combined with critical reflection on the part of the researcher on his or her positioning (see e.g. Nicholls 2009; Jones et al. 2013; Putt 2013). This message shares many features with the focus on situated knowledge and responsible knowledge production among feminist-oriented scholars (Haraway 1995; Rustad 1998; Kramvig 2007). At the same time, these scholars emphasize that while it is an illusion to have a view from *nowhere* – to be “neutral” – such partial perspectives remain of exactly such a partial nature: they are views from *somewhere*.

In Sámi research – which in itself is not an unambiguous term (Bull 2002) – the position of the researcher as a Sámi ethnic *insider* or *outsider* has occasionally represented a contentious issue, partly as a topic, but also as a specific conflict in research projects and at the institutional and individual level (see e.g. Otnes 2006; Kuokkanen 2008; Stordahl 2008; Evjen 2009).

6.3.2 Methodological awareness

Methodology is concerned with how research can – or should – be undertaken. According to Gobo (2011), most of the contemporary methodological knowledge is characterized by having its origin in Europe and by being embedded in Anglo-American culture. According to Zuberi and Bonilla-Silva (2008), statistical methods were originally developed by “elite white men” for purposes of numerical analysis of human differences in the form of deviations or deficiencies in “the Other”, in an era when “the West” was associated with colonial power, slavery, white supremacy and the male citizen as its norm. They argue that research using race as a variable continues to be influenced by an inherent logic that views race as an unalterable characteristic of an individual, failing to recognize that “[t]he real issue is the way the society responds to an individual's racial identification” (p. 7). Their message is that even though statistical methods today are presented as neutral and objective, it remains a fact that the social contexts of the users of these methods assist determine what statistical correlations will be explored and thus provide frameworks for interpretations of empirical issues. Bhopal (2007) has summarized that through the ages, also health-related research has partly been based on and partly promoted ethnic stigmatization and racism, demonstrating that ethnicity and race are variables that show “[...] dramatically and unequivocally, the importance of historical, political and social awareness among health researchers” (p. 19).

While the main message in de-colonizing methodologies has gained more general acceptance, some indigenous scholars have pointed out that with regard to research on indigenous peoples, these methodologies may have a restricting effect in giving pre-eminence to qualitative methods as well as in placing excessive emphasis on the degree of difference from what is defined as “Western”: on dichotomies and a pre-colonial past (see e.g. Barnes 2006; Hokowhitu 2009; Nakata 2013). The philosopher Nils Oskal (2008:344) has argued this it is impossible “[...] to justify a distinctive methodology that is supposed to guarantee an *a priori* tenability [...]” and warns against establishment of new orthodoxies. In a recent book, Maggie Walter and Chris Andersen (2013) have argued that indigenous peoples that are embedded in the everyday life of modern nation-states must have a capacity for using the *entire* range of research tools to collect and analyse data that have an effect on how their social world is designed. Walter and Andersen underscore that all knowledge production – including forms based on quantitative methods – remains culturally and socially positioned. They propose a quantitative research methodology that recognizes the fact that research positions invariably

remain important and that provides an opportunity for statistical portraits of indigenous peoples, not only in order to dichotomize, aggregate and search for their deficiencies, but also to draw attention to local variations and differences within indigenous populations.

With reference to epidemiological research, Simmonds (2010) discusses and demonstrates in the context of Aotearoa New Zealand how a so-called *Kaupapa Maori* approach to the use of quantitative methods can provide knowledge that emphasizes the experiences and priorities of the Maori. Canada-based Cameron et al. (2010) present a framework for what they refer to as “culturally safe epidemiology”, that recognizes that rigorous epidemiological research based on quantitative methods may be necessary to draw attention to serious health issues in local indigenous communities, but seeks to avoid designs in which the “external” researchers are collectors of information and the indigenous people being investigated are regarded as mere sources of data.

6.3.3 Populations as analytical units

Bhopal (2009b) claims that despite the elementary epidemiological insight that human populations are varied and variable, and that results thereby cannot necessarily be generalized “[...] between populations, within subgroups of the same population, or within the same population at different times” (p. 6), it remains a common mistake to place insufficient emphasis on the definition of the populations to be studied and on understanding them in their proper context. Krieger (2012b) argues that when considering the key role played by populations as analytic units in the demographic sciences, surprisingly little critical thinking has been devoted to the idea of a population. Who is being studied and why? Who constitutes meaningful populations in health-related studies? Krieger argues that rather than understanding populations as statistical aggregates of the *inherent characteristics* of individuals, emphasis should be placed on how populations and their members are being formed by *dynamic internal and external relationships*. For studies to result in meaningful population averages and valid conclusions regarding causes respectively, the selection of study participants must take place “[...] in relation to the range of exposures experienced (or not) in the real-world societies” (p. 660), and must take into account that experiences are *located* in “[...] the real-world societies, that is, meaningful populations, of which they are a part” (p. 666). Critical thinking on populations as analytic units in epidemiological studies bears witness to a modification of the conventional distinction between internal and external validity.

Krieger's point on populations as statistical versus substantial units is akin to the sociologist Richard Jenkins' (2008) idea of a distinction between categories and social groups. *Social groups* are made up of persons who have such an amount of (direct or indirect) contact and in some cases also a (more or less explicit) shared goal as to provide them with a *collective identity* (although it remains an open question whether the group or the (self-)identification with it will be the first to arise). *Categories* are primarily instrumental constructions that do not presume that those who are being assigned to a category maintain social relations or share an identity (see also Eriksen, T.H. 2010). On the basis of discourses related to indigenous peoples and social justice in Australia, Tim Rowse (2012) presents a tension between the concepts of people and population. *People* is a political concept that refers to a social, collective entity: an actor endowed with rights consisting of citizens endowed with rights. *Population* is primarily a technical concept that refers to an administrative category of individuals and households in state statistics (cf. also Chapter 2.1). Rowse suggests that the concept of 'people' invites an emphasis on relationships and mutual responsibility between two political collectives: between indigenous peoples and states. The concept of 'population' opens for regarding the indigenous people primarily as a statistical entity that – in the Australian context – occasionally appears to be defined by its degree of difference, or by the size of the "gap". Such ideas may invite an understanding that if the gap disappears, the indigenous people will disappear: assimilation has taken place (see also Kowal 2008). According to Rowse, both people and population nevertheless remain appropriate concepts if the distinction between them is taken into account.

6.4 Sámi ethnicity and/in studies of patterns in health and living conditions

Papers I-III demonstrate that, and how, Sámi ethnicity is defined, understood and handled in different ways in Norway. The absence of unambiguous Sámi ethnic boundaries in time and space is in conformity with moderately constructivist understandings of ethnicity as a phenomenon (cf. Chapter 2.2.1). Cultural heritage in the form of a connection to Sámi language via the family tree constitutes a formal "ethnic base", although establishment/maintenance of a (reported) individual Sámi affiliation measured as self-identification as Sámi may be situationally dependent. A connection to Sámi language will not necessarily be converted into self-identification as Sámi, and the likelihood for this to happen will vary in time and space and between different Sámi individuals. Furthermore, both formal definitions and individual

reporting of individually and geographically based measures of Sámi ethnicity may vary according to the context and change over time. A variation in the (reported) connection to Sámi language implies a variation in the Sámi ethnic “thickness” at the individual level and in Sámi ethnic density at the geographical level. These variations are supplemented by internal Sámi variation along ethnic as well as general dimensions (cf. Chapter 6.2).

On the one hand, some scholars argue that constructivist understandings have the consequence that ethnic affiliation becomes a matter to be *explained*, rather than being used for purposes of *explanation* (Brubaker 2002, quoted in Lynnebakke and Fangen 2011): since it is not given what ethnicity “refers to”, ethnicity is hardly suitable as an explanatory variable in studies of specific outcomes. On the other hand, it remains a general and fundamental challenge that to be able to produce *any* form of (quantitative) knowledge about *de facto* named ethnic groups and their situation, ethnicity necessarily needs to serve as a *classificatory* variable (see e.g. Brown and Langer 2010). The pragmatic position is that whether and how ethnicity has a potential as a variable is not given *a priori*, but will depend on the context and objective of each study, as well as on how each researcher throughout the stages of study – from the design to the interpretations – describes and critically assesses the selected measures of ethnicity (Bhopal 2009a). Credible epidemiological knowledge combines high scientific quality with trust on the part of those whom this knowledge concerns and describes. With regard to studies involving the Sámi population in Norway, their trustworthiness may depend on the position from which a study is undertaken (cf. Chapter 6.3), on the objective of the study as well as on an assessment of the studied population(s) as meaningful and representative.

6.4.1 Objectives

One type of objective for the use of Sámi ethnicity as a variable in studies of health and living conditions is to obtain quantitative knowledge on the *situation* regarding health and living conditions of the Sámi – either *per se* or relatively in the form of similarities and dissimilarities when compared to other ethnically defined populations. Knowledge about the situation of the Sámi *per se* is necessary for designing policies and services for the Sámi population. Such knowledge is relevant for the authorities (St.meld. nr. 34 (2012-2013)), for the Sámi themselves with regard to (forms of) self-determination (Stavenhagen 2009; Henriksen ed. 2010) and not least for both parties in the formalized consultations between government

authorities and the Sámi Parliament, one of the purposes of which is to develop a shared understanding of the situation and development needs of Sámi communities (Kommunal- og regionaldepartementet 2005). Knowledge on the *relative* situation of the Sámi is also relevant for both parties, including with regard to any existing ethnically related social differences in health (St.meld. nr. 20 (2006-2007); CSDH 2008). At the same time, knowledge on the situation of the Sámi *per se* may be concerned with equality and equity as well as internal Sámi variation, including a possible internal Sámi health gradient (CSDH 2008; Sund & Eikemo 2011), and if so, the dimensions along which this gradient runs (see Shepherd, Li & Zubrick 2012 for a study of Australian aborigines in this respect).⁴

Another type of objective for using Sámi ethnicity as a variable could be to gain knowledge about a specific health/living conditions *phenomenon*, such as a given health issue or an (assumed) health determinant as it appears in a multi-ethnic population. In such studies, ethnicity will typically be a so-called *exposure variable*, often specified as a *risk factor* or a *protective factor*, which is tested by using multivariate analysis to reveal associations that can help provide an understanding or possibly explain the phenomenon being studied (Bhopal 2008).

Objectives for using ethnicity as a variable have – along with the research position – an effect on the choice of approach in epidemiological studies. According to Bhopal (2009a), a key principle should be that studies of ethnically defined populations give pre-eminence to the so-called *absolute risk approach*, meaning to report and compare the number of cases and ratios per population included. This is essential in order to obtain knowledge about the health and living conditions of populations *per se* – including, for example, their need for health services. This approach calls for data that are as *representative* of the population(s) as possible and thus sensitive to *selection bias*. It is consequently essential to avoid attrition among (invited) participants along dimensions that have a bearing on the results (Bhopal 2007). When more

⁴ An aspect which is recognized but not discussed in this thesis includes issues pertaining to the use of *universal/standardized* versus *population-specific* measures of health and living conditions (see e.g. Larsen, Schweitzer & Fondahl eds. 2010; Prout 2012; Cram 2014). The same applies to the relationship between social inequality and *injustice* and (ethnicity-related) *differences in preference*, respectively (Braveman & Gruskin 2003; Herbert, Sisk & Howell 2008; Bhopal 2009a; Kowal & Paradies 2010).

than one ethnically defined population is involved, the participation per group must be sufficient to lend strength to the statistical analyses.

The so-called *relative risk approach* estimates the relationship between the (likelihood of) incidence of a specific phenomenon in various populations with the aid of statistical measures such as odds ratios and standardized mortality ratios. This approach – which according to Bhopal (2009a) has long remained (too) dominant in comparisons of patterns in two or more populations – calls for *distinctive categories* and is sensitive to *information bias* (Bhopal 2007). When using categorical variables – that are conditional on mutually exclusive categories – it is essential that individuals be assigned to the correct category in accordance with the research question of the study, including that identical cases are classified identically in time and space. In studies that involve ethnically defined populations it is thus crucial that systematic *mis-classification* is kept to a minimum.

Scholars have pointed out the necessity of being aware of how the use of absolute and relative approaches respectively under certain conditions may lead to diverging conclusions (see e.g. Elstad 2005; Sund & Eikemo 2011). When ethnically defined populations are involved, it is important to note that absolute approaches are suitable for elucidating health and living conditions *within* specific populations, while relative approaches are designed to elucidate differences *between* populations. A poorly considered use of the latter approach may cause certain challenges to attract attention because they represent “deviations”, or even worse: because they are “exotic” in the eyes of (ethnocentric) researchers (Bhopal 2007).

6.4.2 Meaningful study populations

The complexity of ethnicity as a phenomenon, including the fact that there are different kinds of ethnic groups (cf. Chapter 2.2), makes it especially challenging to critically assess what and who constitute meaningful study populations when these are defined on the basis of ethnicity. A particular aspect is that while the ethnic categorization should be as optimal as possible with regard to the topic of a given study, it should also remain as consistent as possible through time and space. The latter is especially important, since studies that estimate ethnic ratios and proportions ought to be based on approximately the same denominator of a given ethnic group within a given geographic area (see e.g. Cormack & McLoud 2010).

According to Krieger (2008; 2012b), population-based epidemiological studies should in general be based on the view that people are biological *organisms* as well as social *beings*. At the same time, it is far from given what role should be assigned to socially relevant *categories* – such as gender, ethnicity/race and to some extent pre-defined age groups – in this respect, despite the widespread use of such categories in some countries in particular (see e.g. Shim 2002; Epstein 2007; Bhopal 2007; Mir et al. 2012; see also the references in the introduction to this chapter). As far as ethnicity is concerned, it appears to be more common to regard this as a relevant variable for the study of *situations* regarding health and living conditions than for the study of health and living conditions *phenomena*. This discrepancy is most likely related to a general uncertainty as to whether ethnicity fundamentally speaking is suitable for purposes of explanation – not least given the more or less explicit combination of biological and social factors in epidemiology (Galea & Link 2013). This uncertainty can be reinforced by the fact that studies calling for a relative risk approach are especially sensitive to classification error.

Ethnic mis-classification nevertheless remains a challenge for all epidemiological studies that involve ethnically defined study populations – not least indigenous peoples, given the history of marginalization and (enforced) assimilation endured by these peoples (see e.g. Simmonds 2010; Haozous et al. 2013). Moreover, although ethnicity typically is treated as a categorical variable, there is an increasing acceptance for permitting reporting of multi-ethnic affiliation in censuses and research data (cf. Chapter 2.2.2). What would be a “true” or a false classification in such cases is not given *a priori*, especially if multiple ethnic affiliations are involved, or even various combinations of these. Several scholars have pointed out that (reported) multi-ethnicity is gradually becoming a problematic aspect not only for classification and statistical analysis, but also for interpretation of results (Snipp 2002; Liebler 2010; Kaneshiro et al. 2011). The potential for mis-classification increases further since the very definitions of ethnic boundaries do not invariably remain stable, and since (reported) ethnic (self-)identification may change over time – so-called *ethnic mobility* (cf. Paper II; see e.g. Carter et al. 2009; Brown et al. 2010; Robitaille, Guimond and Boucher 2010).

6.4.3 Representativeness

In order to have high data quality in population-based studies, the data need to be representative of those from whom they have been collected. To prepare for and assess

representativeness requires access to information on how the population(s) is (are) composed with regard to criteria that are relevant for the research questions (cf. Chapter 2.1.2). A study that includes *all* information relevant for the study about *all* individuals in the relevant population(s) is of a representative nature. For example, this could be the case for studies that are based on complete *registry data*. Most population-based studies, however, are based on a *sample* drawn from the population(s) for which the study sets out to draw conclusions. Representative samples are established by following certain rules and procedures for selection of participants. Drawing conclusions that are valid for others than only those who have actually been studied (statistical generalization) requires a sample in which all units have the same likelihood of being selected, so-called probability sampling (Ringdal 2007). The larger the sample, the more representative the data may become.

Because regularly updated Sámi demographic data are mainly absent in contemporary Norway, it largely remains an illusion to prepare for and assess Sámi ethnic representativeness in individually based populations. The Sámediggi electoral roll represents a partial exception, since it may serve as a specific Sámi study population as well as a technical basis for drawing samples that are *de facto* Sámi samples. At the same time, it remains essential that Sámi representativeness in this case refers to the Sámi population that at any time is *enrolled*, and not to the population that at any time is *qualified* for such enrolment according to the objective *and* the subjective criteria. As a phenomenon, Sámi representativeness is further complicated by the fact that (reported) affiliation to various Sámi populations may vary over time (cf. Papers I and II). A given Sámi sample may of course *be* representative with regard to a selected measure of ethnicity, especially in areas that have a high Sámi ethnic density along this dimension (cf. Chapter 6.1.2).

In this thesis, the study of the Sámediggi electoral roll (Paper I) is representative in a formal sense, since it is a registry study. The SAMINOR study (Papers II and III) was based on a sample and had a total response rate of 60 per cent, which is usually deemed acceptable for studies of this type (Lund et al. 2007). Whether this study is ethnically representative or is subject to selection bias in this respect cannot be formally assessed. The SAMINOR study was partly conducted as a survey (*ibid.*). In some cases, such studies may have an acceptable response rate when seen as a whole, but nevertheless fail to be representative in all their sub-analyses. The reason is that *partial* systematic attrition may occur if certain categories of participants fail to respond to certain questions (Elstad 2010). For example, the “tangled”

history of ethnicity as a phenomenon in society and research (cf. Chapter 6.3) may have caused some to perceive questions about ethnicity as so sensitive – or even provocative – that they have chosen not to respond to them. If so, a systematic attrition of persons who might have reported a Sámi ethnicity could lead to an ethnic selection bias. At the same time, it is conceivable that questions about ethnicity could constitute an incentive for (full) participation by persons who have an especially explicit and active relationship to Sámi issues in general and their own Sámi affiliation in particular. Attrition as well as “enthusiasm” may both be influenced by the local context, meaning that the participation could be more ethnically representative in some areas than in others.

More generally, some participants may choose not to respond to certain questions because the questions are (too) numerous or perceived as not very meaningful (*ibid.*). In ethnic minorities, (full) participation may be influenced by whether the study is not focused exclusively on risk factors and deviations from an assumedly “standard” population, but also on the strengths and capabilities of the minority (Cameron et al. 2010, Walter 2010). In a Sámi context, for example, the accentuation of externally inflicted, collective traumas, the so-called *Sámi pain* (Nergård 2011), can be counterbalanced by focusing on factors that promote resilience, such as the widespread Sámi idea of *self-preservation*; “birget” in Northern Sámi (Andersen, K. 2010; Bals et al. 2011). Participation can also be influenced by whether some topics are perceived as sensitive with regard to (cultural) norms. For example, a recent study suggests that some Sámi communities have a culture of not speaking directly about matters of health and illness (Bongo 2013). Provision of a questionnaire in multiple languages may help boost participation, but this effect will depend on the level of mother-tongue reading and writing skills. The latter are often deficient among Sámi speakers (Solstad ed. 2012).

Studies of ethnically defined populations may also be subject to a selection bias that is *unrelated* (directly) to ethnicity. In the SAMINOR study, the non-participants tended to be men, unmarried and among the youngest in the age segment included (Nystad 2010). In general, non-participation in survey-based studies tends to be socially biased (Elstad 2010). Scholars have therefore recommended that “[...] all types of health and medical research employ strategies to increase the representation of socially disadvantaged groups” (Bonevski et al. 2014).

6.5 The strengths and limitations of this thesis

While a number of studies during recent decades have used qualitative methods to explore contemporary Sámi ethnicity as a *phenomenon*, this thesis is the first study to address Sámi ethnicity as a *variable* for use in quantitative studies in contemporary Norway. By relating the qualitative phenomenon of Sámi ethnicity to the use of quantitative methodologies, the thesis elucidates, in a new way and in a Sámi context, “[...] the complex dynamics between concepts, instruments and phenomena” (Frønes 2010:44), and more specifically that “[...] questionnaires are primarily also a method for collection of qualitative data (Jacobsen, D. 2006:126). It is regarded as a strength that the thesis partly has assessed and partly used all of the three major Norwegian data sets that contain individually based Sámi ethnicity data of a relatively recent origin (cf. Table 4.1).

Some limitations of the different studies are presented in each paper. With regard to the thesis as whole, it can be regarded as a limitation that it explicitly discusses multi-ethnic origins and self-identifications to a fairly minor extent (Snipp & Lott 2009; Kukutai & Callister 2009). Paper III does not take into account that a significant proportion of the participants in the SAMINOR study reported multiple ethnic affiliations. Also, the category of ‘Kven’ could have been more widely discussed in Papers I-III. It was assumed, however, that this would have entailed quite lengthy descriptions that would not have provided any material contributions to the elucidation of the main topic in each paper.

The study could have touched on the fact that although ethnic self-identification has become (ethically) preferable in many contexts (cf. Paper III), some studies have demonstrated firstly that there is not always a correspondence between *self-ascribed* and *socially ascribed* ethnicity/race, and secondly that this distinction *may* have relevance for the life experiences of individuals (Jones et al. 2008; Harris, Cormack & Stanley 2013). In a Sámi context, features such as oral language characteristics (Sollid 2009; Bull 2011), place of birth or residence (Eidheim 1971; Thuen 2003) and certain external characteristics (Schanche 2002) become associated with an ethnic affiliation that does not necessarily accord with the self-ascribed ethnicity of the individual in question. More generally, one may ask whether the thesis fails to communicate fully how commonplace discourses on Sámi ethnic affiliation may be considerably more complex than is indicated by the use of connections to Sámi language as an ethnic “basis”. Given the scope of various types of internal Sámi variation, it would have

required too much space to enter into a discussion of the relationship between ethnic boundaries and cultural meaning: “the cultural stuff”, to use Barth’s terminology (Vassenden 2011).

Some may have wished to see a systematic presentation of the different Sámi inclusion criteria and categories that can be observed in the literature. However, informative overviews can be found in Brustad 2009 and Sjölander 2011.

Finally, the independent variables ‘Years of education’ (Papers II and III), ‘Self-reported household income’ and ‘Self-reported health’ (Paper III) are presented only in passing. As socioeconomic measures these variables represent certain inherent challenges (Arntzen 2002; Schou, Krokstad & Westin 2006; Strand & Næss 2009), and there is also reason to be aware of the specific issues that may play a role when ethnicity is involved (see e.g. Chandola & Jenkinson 2000). The observation that all the Sámi populations in Paper III scored significantly lower than the non-Sámi on the measure ‘Self-reported household income’ could also have been explicitly addressed. However, a substantial assessment of outcomes related to health and living conditions was not a concern for this thesis.

7. Concluding comments

The objective of this thesis was to contribute to more systematic knowledge and understanding of certain fundamental issues pertaining to the use of Sámi ethnicity as a variable, primarily in population-based studies of health and living conditions in Norway. The thesis has presented and demonstrated issues that in various ways may have a bearing on the ability of such studies to provide optimally trustworthy quantitative knowledge on patterns in the health and living conditions of the Sámi across time and space.

7.1 Main messages

The main message of this thesis is that it was not feasible to propose an unambiguous solution to the challenge of “[...] being able to define the Sámi population in any appropriate way” (Brustad 2009:68). However, the thesis provides a contextual and systematic overview of a) fundamental aspects of this challenge and b) responsible alternatives and their opportunities and limitations. In itself, this may help facilitate meaningful communication regarding results produced using Sámi ethnicity as a variable, i.e. that it will be clearer who we are talking about when the topic includes health and living conditions in a population that is neither given, nor homogenous. Main messages in this regard are the following:

- ***Productive use*** of Sámi ethnicity as a variable in population-based studies ***is conditional on*** handling of analytical challenges pertaining to the construction of and ascription to Sámi ethnic categories, as well as of ethical and political challenges regarding whether and how the implementation of such studies should be facilitated. Special caution is required with regard to the objectives of each study and the actors that will be involved at various stages of the study, as well as how it will be conducted.
- A ***key challenge*** pertaining to the use of Sámi ethnicity as a variable consists in choosing between the two measures ‘Connection to Sámi language’ and ‘Self-identification as Sámi’ (populations P1 and P2 in the analytical framework in Chapter 6.1.4). On the one hand, ethnic self-identification appears to have become the (ethically) preferred measure of ethnicity in many (most?) contexts (United Nations 2008). On the other hand, with reference to how some scholars argue that the health of individuals must be seen in light of their entire life course (Næss & Kristensen 2009, Tong et al. 2011), there may

nevertheless be a reason to select a more inclusive measure, in this case ‘Connection to Sámi language’. The reason is that this may capture a larger number of persons whose life experiences *may* be related to their Sámi connections, even though their ethnic self-identification at the moment is non-Sámi (cf. Paper II on ethnic mobility). Another, although related argument says that those who choose not to identify themselves as Sámi because of the effects that assimilation policy has inflicted on them and their families nevertheless have a “right” to be regarded as part of the Sámi people (see Rowse for a discussion related to indigenous Australians in this regard). Given the situation of Sámi ethnicity data and that the reporting of language connections and ethnic self-identifications proves to vary over time, use of the two measures must primarily be based on updated survey data that by their nature will have unknown representativeness.

- ***The Sámediggi electoral roll*** (population P3 in the analytical framework in Chapter 6.1.4) occupies a special position in being a *de facto* identifiable and quantifiable Sámi population, although it remains impossible to determine its representativeness for Norway’s unknown (potential) Sámi population as a whole (population P0) or for all those who identify themselves as Sámi (population P2). Because the electoral roll is updated at regular intervals and covers the entire country, it is technically speaking well suited as a *sampling frame* for (primarily descriptive) population-based studies. Even though the Sámediggi may permit such use pursuant to the regulations under the Sámi Act, this is not without its problems, and practices have so far remained restrictive (Jonassen 2010). Similarly, because the Sámediggi electoral roll is integrated in Norway’s central population registry, it can easily be linked to other (public) registries and used for registry-based studies of the health and living conditions of the Sámi. One advantage of such studies is their ability to include precise data on, for example, socioeconomic variables such as education and (household) income. Another advantage is that registry-based studies may to some extent reduce the scope of research questions applied to Norway’s Sámi population, which accounts for a relatively small number by any measure. Relevant actors should occasionally assess whether facilitation of well-founded and responsible registry studies based on the Sámediggi electoral roll could constitute an alternative under specified conditions.
- Populations based on the measure ‘*Sámi as an active language*’ can be regarded as sub-populations of those specified in the analytical framework in Chapter 6.1.4. As a main

rule, use of this measure must be based on self-reported data. In population-based studies of health and living conditions, such a measure has special relevance with regard to aspects of the health and welfare services (Nystad 2006) although other aspects may also be relevant. This measure may also be used to establish study populations consisting of (self-identified) Sámi who are *not* active users of the language – a group that for this reason may have special challenges entailing consequences for their quality of life and thereby also for their living conditions (Andersen, A. 2011).

- Use of ***geographically based measures of ethnicity*** (cf. ‘Pg’ in the analytical framework in Chapter 6.1.4) may represent a practical as well as pragmatic solution. At the same time, such measures are somewhat ambiguous with regard to the area included and to Sámi ethnic density. In Paper III, the measure ‘Resident in the language area’ resulted in a population of which 40 per cent returned a response other than Sámi to all the explicit questions on ethnicity. Figure 6.1 illustrates the large variations in Sámi ethnic density, both inside the municipalities in the language area as well as outside. Scholars have suggested that the ethnic density of an ethnically defined population in a given area *may* have an effect on aspects of the health and living conditions of this population (see Bécares, Cormack & Harris 2013 for a study of ethnic density related to the health of the Maori). Studies of such aspects in a Sámi context should therefore use measures of ethnicity that are sufficiently fine-tuned to capture the fairly substantial variations in Sámi ethnic density in different areas.
- Giving priority to “***small-scale approaches***” in population-based studies of health and living conditions may permit taking into account that geographical areas differ from each other in a great many respects other than just Sámi ethnic density. According to Krieger (2012b:666), all population-based health-related studies should emphasize that experiences are located in “[...] the real-world societies, that is, meaningful populations, of which they are a part” (cf. Chapter. 6.3.3). Using more fine-tuned geographic measures may help provide more nuanced statistical images of the internal situation in “the Sámi community” and thereby also implicitly provide more nuances to the dichotomy Sámi/non-Sámi (see Walter 2008 for an example from indigenous Australia in this respect). A further point is that localized experiences do not necessarily need be related to ethnicity; other aspects of local affiliations and communities may also be (equally) relevant and material.

- Quantitative knowledge on patterns in the health and living conditions of the Sámi may be concerned with *external relations* in the form of similarities and dissimilarities between Sámi and non-Sámi populations as well as with *internal Sámi issues*. Given that there are only few and small “gaps” between the living conditions of the Sámi and those of other groups in given geographic areas, it nevertheless remains relevant to search for (more) knowledge on the situation *within* all or parts of the Sámi population in Norway. This includes potential (social) inequalities in health, as well as the dimensions and shape of a possible intra-Sámi health gradient. A focus on internal Sámi variation may help ensure that studies are based on real needs in actual communities (Kuokkanen 2008), rather than on the interests of (ethnocentric) researchers with regard to (exotic) ethnic “deviations” (Senior & Bhopal 1994; Bhopal 2007). Care should be taken not to base differentiations on dimensions that can be perceived as “ranking lists” of Sámi-ness (cf. Chapter 6.3). According to Lofters and O’Campo (2012), all action-oriented studies of health and living conditions should emphasize experiences and conditions that can be assumed to have relevance for the issues being studied and that also constitute “[...] *actionable* sources of heterogeneity [...]” (p.106, italics added).
- Emphasizing *differentiated approaches* to Sámi experiences and needs related to health and living conditions corresponds with the main message in a recent study of policy documents that are relevant for the provision of health and welfare services to the Sámi (Blix, Hamran & Normann 2013). This study’s proposal for a new and knowledge-based, updated public study of this field deserves support.
- Despite the fact that the use of Sámi ethnicity as a variable remains a challenge, well-founded and well-justified use ought to continue – not least since it is generally recognized that “[...] from a policy context, statistical results will almost always count for more than qualitatively obtained evidence” (Walter & Andersen 2013). At the same time, it is worth noting how several scholars have pointed out that demographic statistics and population-based studies not only *reveal* the actual situation of populations; they may also contribute to *construct* and *produce* populations, categories and identities (see e.g. Ruppert 2007; Rowse 2009; Walter 2010; Biruk 2012; Kukutai & Taylor 2012). Such aspects of the use of Sámi ethnicity as a variable should also be included in future research.

7.2 Closing statement

The Norwegian state is based on the territory of two peoples – Norwegians and Sámi – and is also home to other ethnic groups of different kinds. Longstanding inter-ethnic interaction combined with (the legacy of) assimilation policies have contributed to blurring Sámi ethnic boundaries at the group and individual levels, in time and space. When Statistics Norway after the Second World War abandoned the practice of recording Sámi (and Kven) ethnicity in Norwegian censuses, this implicitly contributed to render the Sámi invisible in statistical narratives about the Norwegian state, as well as explicitly complicate certain types of numerically based, Sámi-related knowledge building. In sum, this creates a situation in which issues pertaining to operationalization of Sámi ethnicity in general and (self-)identification as Sámi in particular are complex, demanding and often controversial.

Against a global historic backdrop where (even) health-related research has partly been based on, and partly contributed to promote ethnic stigmatization and racism (Bhopal 2007, 2009a), it has been argued that the only ethically acceptable justification for using ethnicity as a variable in studies of health and living conditions is to do so with a view to benefiting and not harming the ethnic group(s) involved. In this perspective it is essential for relevant actors to reflect on and justify whether, why and how studies that use ethnicity as a variable can and should be implemented.

At the same time, as an ethnic group that is also an indigenous people, the Sámi in Norway have – like other peoples in modern states – a general need for “[...] meaningful statistical narratives about themselves” (Prout 2012:333) and “[...] a robust and relevant statistical evidence base with which to make informed decisions” (Kukutai 2011b:60). One precondition for meeting this need is to have systematic knowledge and understanding of various aspects pertaining to the use of Sámi ethnicity as a variable. This thesis may serve as a contribution to this effect.

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⁵ Capitalization (headline-style or sentence-style) follows, in principle, the style of the publication. References to Internet websites (URLs) were accurate at the time of writing.

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Paper I

Torunn Pettersen (2015, forthcoming):
The Sámediggi electoral roll in Norway – framework, growth and geographical
shifts 1989-2009. In: Mikkel Berg-Nordlie, Jo Saglie & Ann Sullivan (eds.):
Indigenous politics: Institutions, Representation, Mobilisation,
Colchester, ECPR Press

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Paper II

Torunn Pettersen & Magritt Brustad:

Same Sámi? A comparison of self-reported Sámi ethnicity measures in 1970 and
2003 in selected rural areas in Northern Norway.

Conditionally accepted for publication in *Ethnic and Racial Studies*
(revised version to be submitted December 2014).

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Paper III

Torunn Pettersen & Magritt Brustad (2013):

Which Sámi? Sámi inclusion criteria in population-based studies of Sámi health and living conditions in Norway – an exploratory study exemplified with data from the SAMINOR study. *International Journal of Circumpolar Health*

2013, 72: 21813 - <http://dx.doi.org/10.3402/ijch.v72i0.21813>

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Appendices A-G

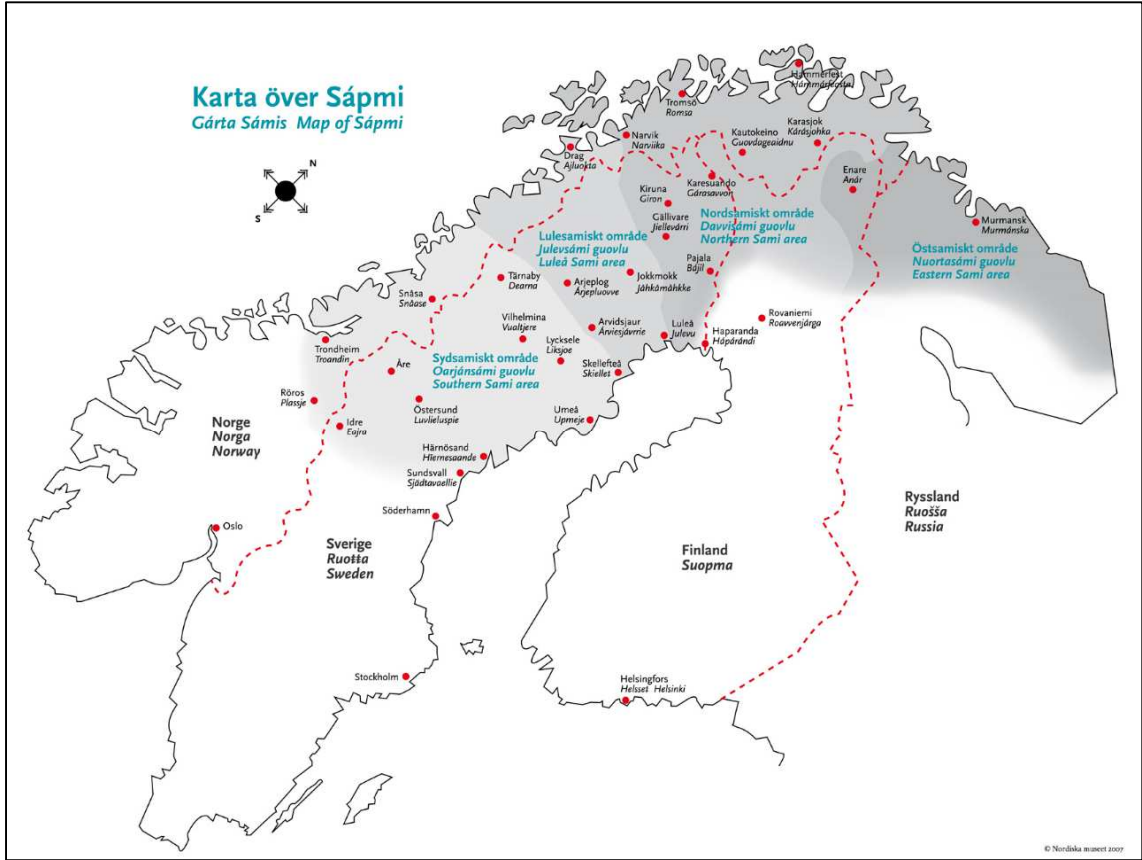
- A) Examples of maps of Sápmi
- B) The additional form containing the questions about Sámi ethnicity in Norway's 1970 census (in Norwegian and in Northern Sámi)
- C) The municipalities where the additional form in Norway's 1970 census was distributed
- D) The municipalities included in the geographical scope of the Sámediggi subsidy schemes for business development (STN) / the Sámi Development Fund (SUF) between 1975 and 2014.
- E) Map of the municipalities included in the geographical scope of the Sámediggi subsidy schemes for business development (STN) per 2014
- F) Application form for enrolment in the Sámediggi electoral roll per 2014 (in Northern Sámi and Norwegian)
- G) The SAMINOR study: Information pamphlet, letter of invitation, informed consent statement, questionnaires (in Norwegian and in Northern Sámi)

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A) Examples of maps of Sápmi



Source: www.galdu.org/govat/doc/eng_sami.pdf



Source: www.nordiskamuseet.se/sites/default/files/public/amnen/sapmi/sapmi-karta-03-05-2013_1920px.jpg

B) The additional form containing the questions about Sámi ethnicity in Norway's 1970 census (in Norwegian and in Northern Sámi)

Šemá sámegiell-távstáin nubbe bál'de (Skjema med samisk tekst på neste side)		Vedlegg 3 Appendix 3
Statistisk Sentralbyrå Oslo-Dep.		Tilleggsskjema Konfidensielt
Folke- og boligteiling 1. november 1970		
Finansdepartementets bestemmelse av 12. februar 1970 gitt med hjemmel i: 1) lov nr. 2 av 25. april 1907 § 5, jfr. Stortingets vedtak av 14. november 1969 og 2) lov nr. 1 av 18. januar 1970 § 5, jfr. kgl. res. av samme dato.		
Hovedpersonen i leiligheten (eller hovedpersonens stedfortreder) må sørge for at dette skjemaet blir fylt ut for hver person i tillegg til personskjemaet. Skjemaet må være klart for avlevering sammen med de andre skjemaene mandag 2. november.		Oppgavene vil bli behandlet strengt konfidensielt. Telleren har taushetsplikt. De som ønsker det, kan levere utfylt skjema i lukket konvolutt.
Etternavn, fornavn, mellomnavn		Fødselsdato og -år
Gate/vei, nr. eller bostedets navn		Skriv ikke her Personnr.
Poststed	Kommune	Kretsnr.
		Leilighetsnr.
1. Var samisk det første språk som personen selv snakket? (Sett kryss i ruten foran riktig svar)		1 <input type="checkbox"/> Ja 2 <input type="checkbox"/> Nei
For barn som ennå ikke har lært å snakke, skal det settes kryss for Ja dersom samisk antas å bli det første talespråket. I motsatt fall settes kryss for Nei.		
2. Var samisk det første språk som minst én av personens foreldre snakket? (Sett kryss)		1 <input type="checkbox"/> Ja 2 <input type="checkbox"/> Nei 3 <input type="checkbox"/> Vet ikke
3. Var samisk det første språk som minst én av personens beste-foreldre snakket? (Sett kryss)		1 <input type="checkbox"/> Ja 2 <input type="checkbox"/> Nei 3 <input type="checkbox"/> Vet ikke
4. Regner personen seg selv som same? (Sett kryss) Foreldre eller andre foresatte avgjør om barn under 15 år skal regnes som same.		1 <input type="checkbox"/> Ja 2 <input type="checkbox"/> Nei 3 <input type="checkbox"/> Usikker 4 <input type="checkbox"/> Ønsker ikke å svare

Source: Aubert 1978:129

Skjema med bokmáltekst på neste side
(Šemá dárogjel-tøvstain nubbe bæl'de)

Statistisk Sentralbyrå
Oslo-Dep.

Lassivšemá
Konfidensalaš

Al'bmüt- ja árronviesso-lákkán 1. november 1970

Finansdepártemente mærrádus 12. februar 1970 ad'dujuvvun dáid miel'de: 1) lákka nr. 2 ad'dun 25. ápril 1907 § 5, gæčča velá Stuorsadiggi šiet'tama 14. november 1969 ja 2) lákka nr. 1 ad'dun 16. jánuar 1970 § 5, gæčča velá gánagaslaš resolušuvna sammá dáttunis.

Árronviesso oai'vipersuvna (dahje su soddjásaš) gal'gá fuolahit dán šemá dev'dujuvvut juokke persuvna birra lassin persuvnašemái.

Dát šemá gal'gá let válmasin dev'dujuvvun leveren váras ák'tanaga dáid ará šemáiguin vuosárga (mánnudaga) 2. november 1970.

Dán šemái dev'dujuvvun bajásčuv'gehusat šad'det gævahuvvut sagga konfidensalažžat.

Lák'kia la jávuhaga-árron gædnegasvuotta.

Sii gudet háliidež'žet nu, sá't'tet leveret dev'dujuvvun šemá gidda konvolut sis'te.

Marjit namma, áv'danamma, gas'kanamma		Riegádanbæ'vi ja -jakkii	Ale čále dággu
			Personnr.
Gát'ta/gæi'dno ja nr. dahje árronbáiki namma			Kretsnr.
Poas'taeaji namma	Kommuna namma		Leilighetsnr.
1. Læi gá sámegiella vuostas giella maid persuvna ioč sárdnoi? (Sár'ge x dan ruvtui mii læ vuo'iga vás'tádusa ávdabæ'ld'e)		1 <input type="checkbox"/> Læi	
Mánáid hárrái gudet sei velá let oap'pan sár'dnot, ber're x sár'gejuvvut «Læi» ávdabæle ruvtui gá nav'dá sámegiella šad'dat máná vuostas sár'dnongiellan. Jás ii navde, de sár'gejuvvu x «Ii» ávdabæle ruvtui		2 <input type="checkbox"/> Ii	
2. Læi gá sámegiella vuostas giella maid uccimusat ák'ta persuvna vánhemiin sárdnoi? (Sár'ge x)		1 <input type="checkbox"/> Læi	
		2 <input type="checkbox"/> Ii	
		3 <input type="checkbox"/> In'diede	
3. Læi gá sámegiella vuostas giella maid uccimusat ák'ta persuvna áddjain ja ákkoin sárdnoi? (Sár'ge x).		1 <input type="checkbox"/> Læi	
		2 <input type="checkbox"/> Ii	
		3 <input type="checkbox"/> In'diede	
4. Adná gá persuvna iočas sábmelaž'žan? (Sár'ge x)		1 <input type="checkbox"/> Læi	
Vánhemat dahje arát gudet læt mánás fuola-ad'nm, mærridit gal'gá gá 15 jagi vuollil máná lák'kujuvvut sábmelaž'žan		2 <input type="checkbox"/> Ii	
		3 <input type="checkbox"/> Ii læt vissis	
		4 <input type="checkbox"/> In'dátta vás'tidit	

Fuobmáš: Dušše fal nubbebælle dán šemás gal'gá dev'dujuvvut.

Grendahl & Sen. Oslo.

C) The municipalities where the additional form in Norway's 1970 census was distributed

OVERSIKT OVER KRETSE		A LIST OF THE CENSUS TRACTS			
1841	Fauske	1921	Salangen	1940	Kåfjord
13	Nedre Vatnan	1	Løksa/Løksebotn/Rørbakken		Alle kretser
1842	Skjerstad	2	Medby	1941	Skjervøy
6	Misvær	4	Seljeskog		Alle kretser
1845	Sørfold	5	Sjøvegan	1942	Nordreisa
12	Mørsvikbotn	6	Stokkenes/Elvelund	1	Storvik
1849	Hamarøy	7	Bekkebotn	11	Bakkeby
4	Straumsnes	8	Elvebakken	1943	Kvanangen
5	Sagvatnan	9	Masterbakken		Alle kretser
12	Uteidet	10	Laberg	2001	Hammerfest
1850	Tysfjord	17	Spannsdalen		Alle kretser
	Alle kretser unntatt:	1924	Målselv	2003	Vadsø
4	Hundholmen	5	Rossvold		Alle kretser
5	Indre Tysfjord	7	Storjord	2011	Kautokeino
13	Tysnes	10	Takeivdal		Alle kretser
1853	Evenes	1925	Sørreisa	2012	Alta
	Alle kretser	6	Sørstraumen		Alle kretser
1854	Ballangen	7	Storlia/Rabbås	2014	Loppa
1	Råna/Arnes	9	Nordstraumen		Alle kretser
2	Ballangen	13	Reinelv		unntatt:
3	Bjørkåsen	14	Sørstraumen	8	Loppa
4	Stor-Ballangen	1926	Dyrøy	2015	Hasvik
5	Ballangsmark	2	Bjørkbakk		Alle kretser unntatt:
6	Bøstrand	4	Kastnes	1	Stjernvåg
7	Kjeldebotn	1927	Tranøy	2016	Sørøysund
1855	Ankenes	4	Bryggerhaug		Alle kretser
	Alle kretser unntatt:	5	Tranøybotn	2017	Kvalsund
6	Seines	1929	Berg		Alle kretser
7	Trældal	8	Straumsbotn/Hamn	2018	Måsøy
9	Kvitsandøra	1931	Lenvik		Alle kretser
12	Nordre Håkvik	7	Andersdal	2019	Nordkapp
15	Kongsbakk	8	Fagernes		Alle kretser unntatt:
16	Elvegård	9	Finnfjord	6	Kjelvik
18	Sørskjomen	10	Finnsnes	2020	Porsanger
19	Vidrek	14	Kårvik		Alle kretser
1902	Tromsø	1933	Balsfjord	2021	Karasjok
18	Breivikeidet	3	Ørnes		Alle kretser
19	Ramsfjordbotn	4	Slettmo/Tomasjord	2022	Lebesby
21	Andersdal	5	Seljelvnes		Alle kretser unntatt:
53	Lakselvbukt	15	Sagelvvatn	14	Godviknes
54	Lakselvdalen	20	Sandøyra	2023	Gamvik
55	Sørstrøm	21	Malangseidet		Alle kretser unntatt:
56	Sjursnes	1936	Karlsøy	4	Gamvik
57	Reiervik	15	Skogsfjordvatn	5	Tyfjord
58	Breivikeidet	1938	Lyngen	2024	Berlevåg
1911	Kvæfjord		Alle kretser unntatt:		Alle kretser
8	Vik	14	Svensby	2025	Tana
1913	Skånland	18	Lenangøyra		Alle kretser
1	Tovik	19	Jægervatn	2027	Nesseby
7	Kjømma	1939	Storfjord		Alle kretser
8	Trossemark		Alle kretser unntatt:	2030	Sør-Varanger
9	Boltås	9	Søndre Oteren		Alle kretser unntatt:
12	Saltvatn			1	Bugøynes
13	Laberg			7	Jarfjord
1919	Gratangen			8	Grense Jakobselv
6	Fjellidal				
7	Elvenes				
8	Laberg				

Source: Aubert 1978:25

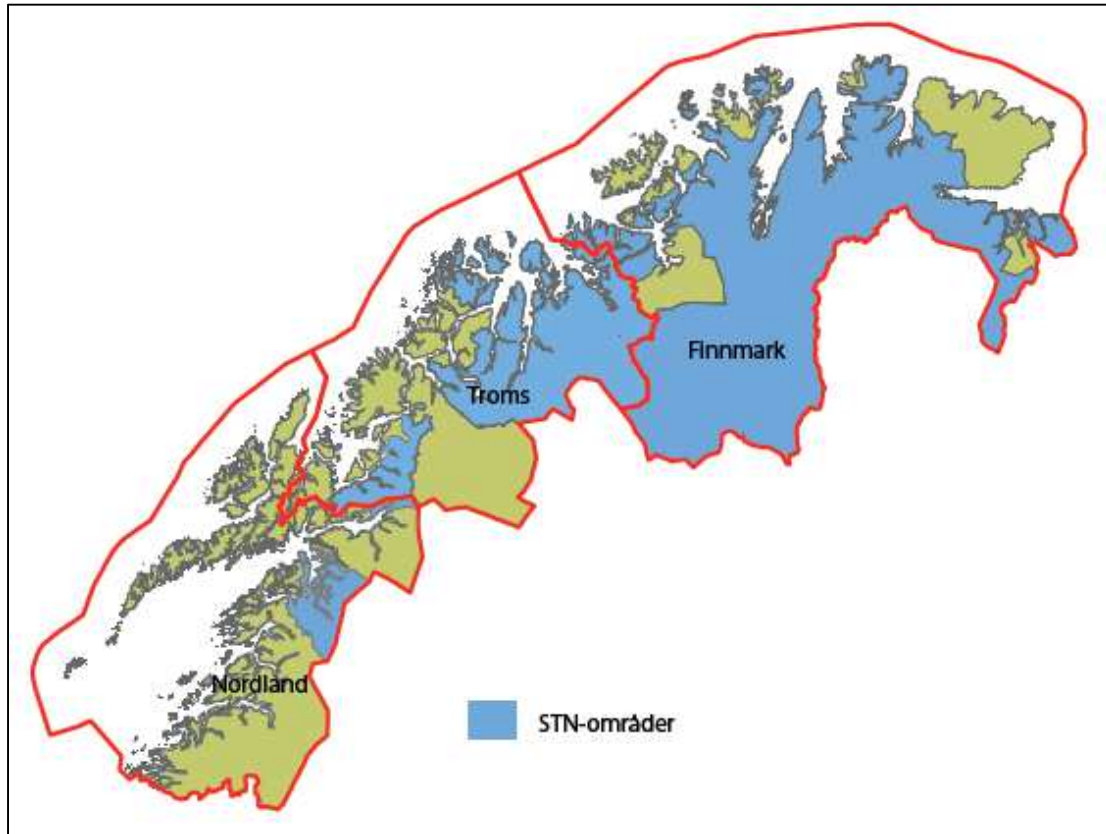
D) The municipalities included in the geographical scope of the Sámediggi subsidy schemes for business development (STN) / the Sámi Development Fund (SUF) between 1975 and 2014.

1976 5 kommuner	1984 13 kommuner	1992 15 kommuner
2011 Kautokeino 2020 Porsanger 2021 Karasjok 2025 Tana 2027 Nesseby	2017 Kvalsund 2022 Lebesby* 2023 Gamvik* 1913 Skånland* 1920 Lavangen* 1940 Kåfjord* 1850 Tysfjord* 1853 Evenes*	2018 Måsøy* 1943 Kvænangen
(5 nye) 5 hele kommuner Folketall 1.1.1976: 14 300	(8 nye) 6 hele kommuner + 7 delområder	(2 nye) 7 hele kommuner + 8 delområder
1997 20 kommuner	2005 26 kommuner	2009 26 kommuner
2012 Alta* 2018 Måsøy (u) 2022 Lebesby (u) 1902 Tromsø* 1919 Gratangen* 1939 Storfjord 1940 Kåfjord (H) 1805 Narvik*	2012 Alta (u) 2014 Loppa 2018 Måsøy (u) 2019 Nordkapp* 2023 Gamvik (u) 2030 Sør-Varanger* 1913 Skånland (H) 1919 Gratangen (u) 1920 Lavangen (H) 1925 Sørreisa* 1938 Lyngen 1805 Narvik (u) 1849 Hamarøy* 1850 Tysfjord (H)	2023 Gamvik (H) 1919 Gratangen (H)
(5 nye, 3 endra) 9 hele kommuner + 11 delområder Folketall 1.1.2004: 25 800	(6 nye, 8 endra) 14 hele kommuner + 12 delområder Folketall 1.1.2005: 37 500	(2 endra) 16 hele kommuner + 10 delområder Folketall 1.1.2009: 38 500
2012 31 kommuner		
1923 Salangen 1933 Balsfjord 1936 Karlsøy 1941 Skjervøy 1942 Nordreisa		
(5 nye) 21 hele kommuner + 10 delområder Folketall 1.1.2013: 55 652		

* Deler av kommunen ble inkludert
(u) Utvidet område av kommunen ble inkludert
(H) Kommunen gikk fra å være delvis til helt inkludert

Source: Statistisk sentralbyrå 2012:14

E) Map of the municipalities included in the geographical scope of the Sámediggi subsidy schemes for business development (STN) per 2014



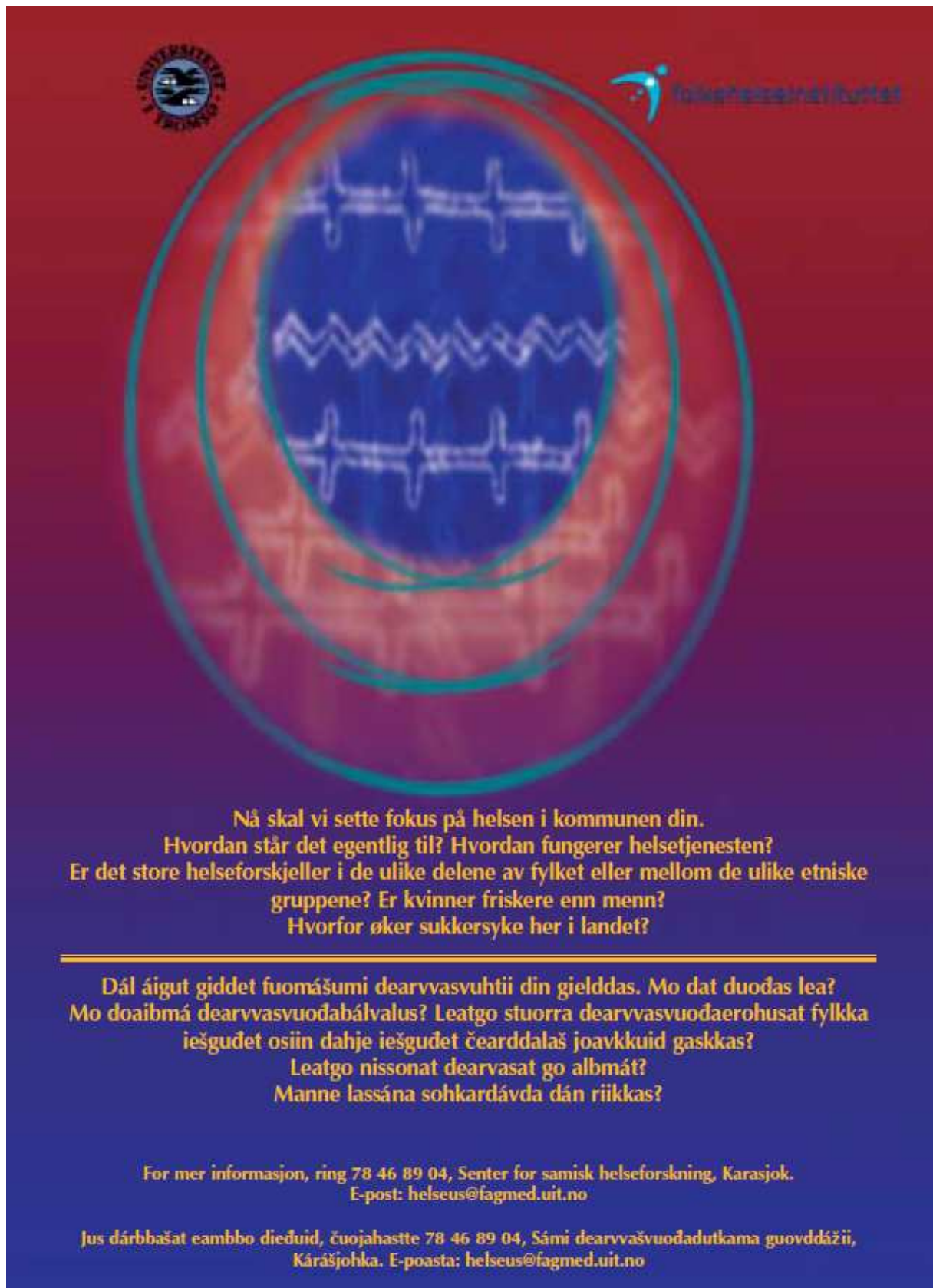
Kilder: Statistisk sentralbyrå 2014:18

F) Application form for enrolment in the Sámediggi electoral roll per 2014 (in Northern Sámi and Norwegian)

Čáliheapmi Sámedikki jienastuslohkui Registrering i Sametingets valgmanntall	
NAMMA / NAVN	
ČUJUHUŠ / ADRESSE	
POASTANUMMIR / POASTABÁIKI / POSTNUMMER / POSTSTED	
ÁSSANGIELDA / BOSTEDSKOMMUNE	
RIEGÁDANNUMMIR (11 LOGU) / FØDSELSNUMMER (11 SIFFER)	
<p>Mun anán iežan sápmelažžan, ja (merke jogo A-, B- dahje C-bustáva bokte): Jeg oppfatter meg selv som same, og (kryss av for enten A, B eller C):</p> <p><input type="checkbox"/> A) Mu ruovttugiella lea sámeigiella* / Jeg har samisk som hjemmespråk*</p> <p><input type="checkbox"/> B) Mus lea, dahje lea leamaš váhnen, áhkku/áddjá dahje máttarváhnen, gean ruovttugiella lea dahje lea leamaš sámeigiella / Jeg har, eller har hatt forelder, besteforelder eller oldeforelder med samisk som hjemmespråk</p>	
NAMMA / NAVN	
ÁSSANGIELDA / BOSTEDSKOMMUNE	
RIEGÁDANBEAIVI / FØDSELSDATO	
<p><input type="checkbox"/> C) Mun lean dan olbmo mánná, guhte lea dahje lea leamaš Sámedikki jienastuslogus / Jeg er barn av person som er eller har vært i Sametingets valgmanntall</p>	
NAMMA (VÁHNEN) / NAVN (FORELDER)	
ÁSSANGIELDA / BOSTEDSKOMMUNE	
RIEGÁDANBEAIVI / FØDSELSDATO	
BEAIVI / DATO	
VUOLLÁČÁLUS / UNDERSKRIFT	
<p>Válgajagis galgá ohcamuš leat joavdan Sámediggái: geassemánu 30.beaivi / I hende frist i valgår: 30. juni</p> <p>* Ruovttugiellan oaiivilduvvo dat giella, maid don hállet ruovttus bajásšattadettiin. Dávjá geavahuvvo sátni eatnigiella. Jos bajásšattadettiin leat geavahuvvon márgga giela, de galgá sámeigiella leat okta dain gielain.</p> <p>* Med hjemmespråk menes det språket som du brukte i hjemmet under oppveksten. Ofte brukes ordet morsmål. Dersom det er brukt flere språk i hjemmet under oppveksten, skal samisk ha vært et av disse.</p>	

Source: <http://www.samediggi.no/Samediggevalga/Caliheapmi-jienastuslohkui>

G) The SAMINOR study: Information pamphlet, letter of invitation, informed consent statement, questionnaires (in Norwegian and in Northern Sámi)



The image shows the cover of an information pamphlet for the SAMINOR study. The background is a gradient from dark red at the top to dark blue at the bottom. In the top left corner, there is a circular logo for the University of Tromsø. In the top right corner, there is a logo for 'Helseundersøkelser i Finnmark' (Health Surveys in Finnmark). The central graphic is a large, glowing blue oval containing a white ECG (heart rate) line. Below the oval, there is text in Norwegian and Northern Sámi. The Norwegian text asks about health in the community, how services function, and differences between ethnic groups. The Sámi text asks about the prevalence of diseases like diabetes and heart disease, and whether there are differences between genders and age groups. At the bottom, contact information is provided in both languages.

Nå skal vi sette fokus på helsen i kommunen din.
Hvordan står det egentlig til? Hvordan fungerer helsetjenesten?
Er det store helseforskjeller i de ulike delene av fylket eller mellom de ulike etniske
gruppene? Er kvinner friskere enn menn?
Hvorfor øker sukkersyke her i landet?

Dál áigut giddet fuomášumi dearvasvuhtii din gielddas. Mo dat duođas lea?
Mo doaibmá dearvasvuođabálvalus? Leatgo stuorra dearvasvuođaerohusat fylkka
iešgudet osiin dahje iešgudet čearddalaš joavkkuid gaskkas?
Leatgo nissonat dearvasat go albmát?
Manne lassána sohkarđávda dán riikkas?

For mer informasjon, ring 78 46 89 04, Senter for samisk helseforskning, Karasjok.
E-post: helseus@fagmed.uit.no

Jus dárbbášat eambo dieđuid, čuojahastte 78 46 89 04, Sámi dearvasvuođadutkama guovddázii,
Kárášjohka. E-poasta: helseus@fagmed.uit.no

Helseundersøkelsen har tre formål:

- Du som deltar i helseundersøkelsen får sjekket om du har bestemte sykdommer, eller om det er fare for at du kan få dem.
- Å få ny kunnskap om helse, sykdom og levekår i områder med samisk og norsk bosetting.
- Å lage en oversikt over folks helse – en «helseprofil» for fylket. Dette er viktig for å gi fylket og de enkelte kommunene et bedre grunnlag for å planlegge helsetjenesten i framtida.

Hvem kan delta?

Alle født 1925–1967 og i 1973 fra områder med samisk og norsk bosetting. Det er 9 kommuner i Finnmark, 6 i Troms, 4 i Nordland og 2 i Nord-Trøndelag med i undersøkelsen.

Hvordan får du time til helseundersøkelsen?

Dersom du ønsker å være med i helseundersøkelsen, krysser du av for det i vedlagte spørreskjema, besvarer det og sender det inn. Deretter får du time til helseundersøkelsen som vil foregå enten i buss eller i et fast lokale i kommunen. Hvis den oppsatte timen ikke passer, kan du møte når du vil innenfor åpningstiden vår som du finner i invitasjonsbrevet. Undersøkelsen er gratis. Du får tilsendt et spørreskjema sammen med innkallingen. Vi ber om at du fyller ut skjemaet hjemme og tar det med når du møter fram til helseundersøkelsen.

Dearvvasvuodaiskkadeami dieduin leat golbma ulbmila:

- Dus gii searvvat iskkadeapmái iskat leatgo dus dihto dávddat, dahje leago dus várra daid oažžut.
- Oažžut odda máhtu dearvvasvuoda, dávddaid ja eallindili birra sámi ja dáža ássanguovlluin.
- Ráhkadit várdosa olbmuid dearvvasvuodas – fylkka «dearvvasvuodaprofiilla». Dát lea dehálaš vai fylkkas ja juohke gielddas lea buoret vuoddu plánet boahitevaš dearvvasvuodabálvalusa.

Gii sáhtta searvat?

Juohkehaš riegádan 1925–1967 ja 1973 guovlluin gos ássat sápmelaččat ja dážat. 9 gieldda Finnmarkkus, 6 Tromssas, 4 Nordlánddas ja 2 Davvi-Trøndelagas leat iskkadeamis mielde.

Mo oaččut diimmu dearvvasvuodaiskkadeapmái?

Jus dáhtut leat mielde dearvvasvuodaiskkadeamis, de russet dan čuovvu gažadanskovis, vástidat dan ja sáddet dan midjiide. Dasto oaččut diimmu iskkadeapmái mii lea juogo busses dahje dihto lanjas gielddas. Jus biddjon áigi ii heive, de sáhtát boahitit vaikke goas min rahpanáiggis maid oainnat rávkaneivves. Iskkadeapmi lea nuvttá. Oaččut gažadanskovi oktan rávkamiin. Bivdit du deavdit skovi ruovttus ja váldit dan mielde go boadát iskkadeapmái.

Hvordan foregår helseundersøkelsen?

Det gjøres målinger av blodtrykk, høyde, vekt og livvidde, og det tas en blodprøve. Blodprøven kan senere bli analysert på fettstoffer i blodet, blodsukker, markører for betennelsesreaksjoner, kosthold, hormoner, lever- og nyrefunksjon samt beinmarkører. Genetiske analyser av blodet kan også bli aktuelt.

Omtrent fire uker etter helseundersøkelsen får du et brev i posten med opplysninger om ditt kolesterol, blodtrykk og blodsukker, og hvordan du ligger an i forhold til anbefalte verdier. De som har særlig høy risiko for å få hjerte- og kar sykdommer og sukkersyke, vil bli bedt om å ta kontakt med sin egen lege for videre oppfølging.

Alle som møter fram til helseundersøkelsen, får et tilleggsskjema, med spørsmål om blant annet kosthold og levekår.

Vi trenger din tillatelse

Når du møter fram til helseundersøkelsen, ber vi deg om å undertegne et samtykke der du sier deg enig i et eller flere av de fire punktene nedenfor. (Du vil få kopi av samtykke erklæringen).

- 1) At du kan bli kontaktet med anbefaling om oppfølging, behandling eller for å forebygge sykdom.
- 2) At opplysningene dine kan brukes til medisinsk forskning etter vurdering og tilråding fra *Regional komité for medisinsk forskningsetikk i Nord-Norge* og *Datatilsynet*.
- 3) At resultatene dine (etter godkjenning fra *Datatilsynet*) kan settes sammen

Mo isikkojuvvot?

Varradeaddu, allodat, lossodat ja seakkáš mihtiduvvojit, ja váldo varraiskkus. Varraiskosis sáhtta maŋŋil iskat vara buoideávdnasiid, varrasohkkara, infekšunreakšuvnnaid mearkkaid, biepmu, hormo- naid, vuoivvas- ja monimušdoaimma ja dáktemearkkaid. Vara genetalaš analysat maid soitet šaddat áigeovuodilat.

Sullii njeallje vahku maŋŋil dearvvas- vuodáiskkadeami oaččut poasttas reivve iežat kolestrola, varradeattu ja varra- sohkkara birra, ja mo dat leat rávvejuv- von meriid ektui. Bivdit sin geain lea hui alla váibmo- ja suotnadávddavárra ja sohkkardávda, váldit oktavuoda iežaset doaktáriin joatkka čuovvoleapmái.

Juohkehaš gii boahká iskkadeapmái, oaž- žu lassiskovi, gažaldagaiguin ee. biepmu ja eallindili birra.

Mii dárbbášat du lobi

Go boadát iskkadeapmái, de bivdit du čállit vuollái miehtama, mas logat iežat leat ovttamielas ovtta dahje moatti dán njeallje čuoggás vulobealde (Miehtamis oaččut mángosa).

- 1) Ahte duinna sáhtta váldit oktavuoda go áigu rávvet čuovvoleami, dálkko- dit dahje eastadit dávddaid.
- 2) Ahte visot du diedut sáhttet adnot medisiinnalaš dutkamii *Regional ko- mite for medisinsk forskningsetikk i Nord-Norge* ja *Datatilsynet* árvvoštala- lama ja rávvaga mielde.
- 3) Ahte du bohtosiid (*Datatilsynet* dohk- keheami mielde) sáhtta čohkket die- duiguin du birra eará registariin dut- kandoaimmaide nugo *Kreftregistret*,

med opplysninger om deg i andre registre for forskningsformål slik som *Kreftregisteret*, *Dødsårsaksregisteret* og folketellingene. I alle disse tilfellene vil navn og personnummer bli fjernet. Forsikringselskaper får ikke tilgang til dataene.

- 4) At blodprøven din kan lagres og brukes til medisinsk forskning og genetiske analyser for å finne årsak til sykdom. All bruk av denne prøven vil bare skje i samsvar med godkjenning fra *Datatilsynet* og etter at *Regional komité for medisinsk forskningsetikk i Nord-Norge* har vurdert og tilrådd prosjektet.

Selv om du sier ja til dette nå, kan du senere ombestemme deg og be om å bli slettet fra undersøkelsen uten at du må oppgi noen grunn for det. Dette gjøres ved skriftlig beskjed til **Institutt for samfunnsmedisin, UiTø, 9037 Tromsø**. Blodprøven din vil da bli tilintetgjort.

Vi ønsker å følge alle som møter til helseundersøkelsen i lang tid framover med hensyn til hjerteinfarkt, hjerneslag og andre aktuelle sykdommer. Derfor ønsker vi å lagre opplysningene du har gitt, frem til fylte 100 år, for å sammenholde disse med opplysninger fra sentrale registre slik som *Kreftregisteret* og *Dødsårsaksregisteret*.

Velkommen til helseundersøkelsen

Selv om du nettopp har vært hos lege eller selv om du føler deg frisk, kan du likevel delta i undersøkelsen. Da hjelper du oss til bedre kunnskap og riktigere oversikt over helsen i kommunen og fylket ditt.

Dødsårsaksregistret ja olmmošlohkamat. Visot dáid oktavuodain sihkkonamma ja personnummar. Dáhkádušfitnodagat eai beasa dáid dieduid oaidnit.

- 4) Ahte du varraiskkus sáhtta ráddjot ja adnot medisiinnalaš dutkamii ja genetalaš analysaide gávnnahtit dávdmaid árttaid. Dán iskosa juohke geavaheapmi geavvá dušše *Datatilsynet* dohkkeheami mielde ja maŋŋil go *Regional komite for medisinsk forskningsetikk i Nord-Norge* lea árvvoštalan ja rávven prošeavtta.

Vaikke dása dál miedat, de sáhtát maŋŋil molsut oaivila ja bivdit sihkkot iskkadeamis dieditkeahtta makkárge ákka dasa. Dán dagat čálalaččat Institutt for samfunnsmedisinii; **Institutt for samfunnsmedisin, UiTø, 9037 Tromsø**. Du varraiskkus dalle bálkestuvvo.

Mii dáhtošeimmet guhkit áiggi čuovvut juohkehačča gii boahta dearvasvuoda-iskkadeapmái váibmodohppehaga, vuoiŋŋašgáldnavigi ja eará vejolaš dávdmaid hárrái. Danne dáhtošeimmet rádjat du addán dieduid, gitta devdon 100 jahkái, vai daid beassá sulastahttit guovddáš registariid dieduiguin, nugo *Kreftregistret* ja *Dødsårsaksregistret*.

Bures boahdin dearvasvuoda-iskkadeapmái

Vaikke leatge aiddo leamaš doaktára luhtte dahje dovddat iežat dearvasin, de sáhtát liikká searvat iskkadeapmái. Dalle veahkehat min oažžut eanet máhtu ja riektasat dieduid du gieldda ja fylka dearvasvuodas.

Helse- og levekårsundersøkelse

– et forskningsprosjekt

Helsedepartementet har bedt oss undersøke helse- og levekårsforhold hos alle født i 1925–1967 og i 1973 i utvalgte kommuner med samisk og norsk bosetting i Nord-Norge og Nord-Trøndelag. Formålet er å innhente opplysninger om hjerte- og karsykdommer, kreft, allergier, smerter og andre lidelser samt ulykker for å kunne forebygge dem. Videre er målet å få et bilde av folks oppfatning av helsetjenestetilbudet, deres levesett slik som kosthold og røyking, levekår og tilhørighet. De som ønsker å delta, blir med i et forskningsprosjekt som består av spørreskjemaer og helseundersøkelse. Alle opplysninger fra undersøkelsen vil bli behandlet konfidensielt.

Helse- og levekårsundersøkelsen er nærmere beskrevet i brosjyren, som ligger vedlagt. Dersom du er i tvil om noe, kan du kontakte oss på tlf. 78 46 89 04 eller på e-post: helseus@fagmed.uit.no

Du kan delta på følgende måter: (kryss av øverst på spørreskjema under «samtykke til deltakelse»)

- A Dersom du ønsker å delta i helseundersøkelsen og forskningsprosjektet, krysser du av punkt **A**, fyller ut spørreskjemaet og returnerer det til oss i vedlagte konvolutt. Du vil senere få et brev med tid og sted for fremmøte sammen med et nytt spørreskjema.
- B Dersom du bare ønsker å delta i en innledende del av forskningsprosjektet uten helseundersøkelse, krysser du av punkt **B**, fyller ut spørreskjemaet og returnerer det til oss i vedlagte konvolutt.
- C Du kan unngå purring fra oss ved å krysse av punkt **C** og returnere spørreskjemaet til oss. Purring vil skje skriftlig.

Datatilsynet har gitt konsesjon for lagring av opplysninger fra undersøkelsen og forskningsprosjektet er tilrådd av *Regional komite for medisinsk forskningsetikk i Nord-Norge*.

For forskningen sin del vil det være av stor interesse at vi får inn så mange opplysninger som mulig. Du deltar frivillig og kan, etter å ha sagt ja til deltakelse, senere trekke deg uten å begrunne hvorfor og uten at det vil ha noen konsekvenser for deg. Det samme gjelder dersom man i utgangspunktet ikke ønsker å delta. Opplysninger du har gitt kan du be om å slettet.

Resultatene vil bli publisert i massemedia, og det utformes en rapport fra helse- og levekårsundersøkelsen når den er avsluttet.

De som fullfører hele helse- og levekårsundersøkelsen vil være med i trekningen av 3 reisegavekort til en verdi av å kr. 10 000,-. Vi regner med en deltakelse på ca. 15000 personer.

Med hilsen

Anne Kirsten Anti
Senter for samisk helseforskning
Karasjok

Eiliv Lund
Institutt for samfunnsmedisin
Tromsø

Per G. Lund-Larsen
Nasjonalt folkehelseinstitutt
Oslo

INFORMERT SAMTYKKE

Jeg har lest informasjonen om undersøkelsen og samtykker i at (stryk det / de avsnitt du reserverer deg mot):

1. Jeg kan bli kontaktet med anbefaling om oppfølging, behandling eller for å forebygge sykdom.
2. Opplysningene mine kan brukes i medisinsk forskning til å kartlegge og finne årsaker til helse, sykdom og levekår. All bruk av opplysningene i eventuell framtidig medisinsk forskning vil bare bli brukt dersom Regional komité for medisinsk forskningsetikk og Datatilsynet ikke har noen innvendinger mot dette.
3. Etter godkjenning fra Datatilsynet kan opplysningene mine settes sammen med opplysninger om meg i andre registre for forskningsformål. I alle disse tilfellene blir navnet og personnummeret mitt fjernet. Det kan være registre om trygd, sykdom, inntekt, utdanning, yrke, og opplysninger fra de tidligere hjerte- og kar undersøkelsene. Eksempler på slike registre er Kreftregistret, Dødsårsaksregistret og folketellingene. Forsikringsselskaper vil ikke få tilgang til dataene.
4. Blodprøven min kan lagres og brukes til medisinsk forskning og genetiske analyser for å finne årsak til sykdom. All bruk av denne prøven vil bare skje i samsvar med godkjenning fra Datatilsynet og etter at Regional komite for medisinsk forskningsetikk i Nord- Norge har vurdert de etiske sidene ved gjennomføring av prosjektet.

.....
sted og dato

.....
underskrift

Dearvasvuoda ja eallindilleiskadeapmi

– dutkanprošeakta

Dearvasvuodadepartementa lea min bivdán iskat dearvasvuoda- ja eallindili juohkehaččas riegiádan 1925–1967 ja 1973 dihto giellddain sámi ja dáža ássamiin Davvi-Norggas ja Davvi-Trøndelágas. Ulbmilin lea viežžat dieđuid váibmo- ja suotnadávddaid, borasdávdda, allergiaid, bákčasiid ja eará gillámušaid ja lihkohisvuodaid birra vai daid sáhtášii eastadit. Dasto lea ulbmilin diehtit olbmuid oaivila dearvasvuodabálvalusa birra, sin eallinvuogi nugo biepmu ja borgguheami, eallindili ja gullevašvuoda birra. Geat háliidit searvat, leat mielde dutkanprošeavttas mas leat gažadanskovit ja dearvasvuodaiskkadeapmi. Iskkadeami visot dieđut meannuduvvojit čiegesvuodas.

Dearvasvuoda- ja eallindilleiskadeapmi lea dárkilat válddahallon gihppagis mii čuovvu mielde. Jus eahpidat maidege, sáhtát gulahallat minguin tlf. 78 46 89 04 dahje e-poasta: helseus@fagmed.uit.no

Dán láhkai sáhtát searvat: (russe bajimuččas gažadanskovis «miedan searvamii» buohta)

- Jus háliidat searvat dearvasvuodaiskkadeapmái ja dutkanprošeaktii, de russet **A** čuoggá, deavddát gažadanskovi ja máhcahat dan midjiide čuovvu konfaluhtas. Maŋŋil oaččut reivve mas čuožžu goas ja gosa boadát oktan odđa gažadanskoiviin.
- Jus háliidat searvat dušše dutkanprošeavtta álgoasis almmá dearvasvuodaiskkadeami haga, de russet **B** čuoggá, deavddát gažadanskovi ja máhcahat dan midjiide čuovvu konfaluhtas.
- Eat rása jus russet **C** čuoggá ja máhcahat gažadanskovi midjiide. Rássan lea čálalaččat.

Datilsynet lea addán sierralobi rádjat iskkadeami dieđuid ja dutkanprošeavtta lea rávven *Regional komite for medisinsk forskningsetikk i Nord-Norge*.

Dutkama dáfus lea hui miellagiddevaš ahte oažžut nu olu dieđuid go vejolaš. Don searvat eaktodáhtolaččat ja sáhtát, maŋŋil go leat miehtan searvamii, geassádit vuoduškeahtá ja dutnje čuozaheahtá. Seamma guoská jus álggus juo ii hálit searvat. Dieđuid maid leat almmuhan sáhtát bivdit sihkkut.

Bohtosiid almmuhat mediain, ja čállo raporta dearvasvuoda- ja eallindilleiskadeamis go dat lea loahpahuovvon.

Sii geat čadahit olles dearvasvuoda- ja eallindilleiskadeami leat mielde vuorbádeamen 3 mátkeskeanjkakoartta man árvu lea 10 000,- ru. gudesge. Doaivut ahte su. 15000 olbmo servet.

Dearvuodaiguin

Anne Kirsten Anti
Sámi dearvasvuodadutkama
guovddáš, Karášjohka

Eiliv Lund
Institutt for samfunnsmedisin
Romsa

Per G. Lund-Larsen
Nasjonalt folkehelseinstitutt
Oslo

DIEÐIHUVVON MIEHTAN

Lean lohkan dieđuid iskkadeami birra ja mieđan ahte (sihko dan / daid osiid maida várašat):

1. Sáhtta muinna váldit oktavuoda go áigu rávvet čuovvoleami, dálkkodit dahje eastadit dávddaid.
2. Mu dieđuid sáhtta atnit medisiinnalaš dutkamii kártet ja gávdnat dearvasvuoda, dávddaid ja eallindili árttaid. Visot dieđuid geavaheapmi soaiti boahttevaš medisiinnalaš dutkamii, adno dušše jus Regional komite for medisinsk forskningsetikk ja Datatilsynet eai vuosttal dan.
3. Datatilsynet dohkkeheami vuodul, sáhtta mu dieđuid čohkket mu dieđuiguin eará registariin dutkandoaimmaide. Visot dáid oktavuodain sihko mu namma ja personnummar. Sáhttet leat oaju, dávddaid, sisaboađu, oahpu ja fidnu birra registrarat ja dieđut ovddeš váibmo- ja suotnaiskkademiin. Dákkár registariid ovdamearkkat leat Kreftregistret, Dødsårsaksregistret ja olmmošlohkamat. Dáhkádušfitnodagat eai beasa dáid dieđuid oaidnit.
4. Mu varraisikkus sáhtta ráddjot ja adnot medisiinnalaš dutkamii ja genetalaš analisaide gávnnahit dávddaid árttaid. Dán iskosa juohke geavaheapmi geavvá dušše Datatilsynet dohkkeheami mielde ja maŋŋil go Regional komite for medisinsk forskningsetikk i Nord- Norge lea árvoštallan proševtta čađaheami ehtalaš beliid.

.....
báiki ja beaivi

.....
vuolláičála

Helse- og levekårs- undersøkelsen

Personlig innbydelse

1. EGEN HELSE

Hvordan er helsen din nå? (Sett bare ett kryss)

Dårlig Ikke helt god God Svært god

Har du, eller har du hatt?

	JA	NEI	Alder første gang
Astma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kronisk bronkitt/emfysem/KOLS	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diabetes (sukkersyke)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fibromyalgi/kronisk smertesyndrom	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Psykiske plager som du har søkt hjelp for	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hjerteinfarkt (sår på hjertet)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Angina pectoris (hjerterkrampe)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hjerneslag/hjerneblødning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Multipel sklerose (MS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ulcerøs kolitt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Får du smerter eller ubehag i brystet når du: Går i bakker, trapper eller fort på flatmark?

JA NEI

Kan slike smerter opptre selv om du er i ro?

JA NEI

2. MUSKEL OG SKJELETTPLAGER

Har du i løpet av det siste året vært plaget med smerter og/eller stivhet i muskler og ledd som har vart i minst 3 måneder sammenhengende?

JA NEI

Har du noen gang hatt:

	JA	NEI	Alder siste gang
Brudd i håndledd/underarm?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lårhalsbrudd?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. MAGE OG TARM SYMPTOMER

Har du hatt sure oppstøt, halsbrann eller brystbrann nesten daglig i minst en uke?

JA NEI

Har du noen gang hatt smerter eller verk i magen som har vart i minst 2 uker?

JA NEI

Hvis JA, hvor i magen sitter smertene? (Sett ett kryss)

Øvre del Nedre del Hele magen

Er smertene eller «verken» jevnt over tilstede? (Sett ett kryss)

I perioder av ukers varighet
I perioder av måneders varighet
Bestendig

Er du ofte plaget av oppblåsthet, rumling i magen eller rikelig luftavgang?

JA NEI

3. MAGE OG TARM SYMPTOMER (fortsettelse)

Er avføringen din vanligvis: (Sett ett eller flere kryss)

Normal Løs Hard og perlete
 Vekslende hard og løs Illeluktende

Har du i perioder tre eller flere avføringer daglig? JA NEI

Har du hatt plager i mage/tarm etter inntak av melk? JA NEI

Er det andre i familien som har de samme magesymptomene?

Mor Far Søsknen Barn Ingen

4. ANDRE PLAGER

Under finner du en liste over ulike problemer. Har du opplevd noe av dette den siste uken (til og med i dag)?

(Sett ett kryss for hver plage)

	Ikke plaget	Litt plaget	Ganske mye	Veldig mye
Plutselig frykt uten grunn	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Føler deg redd eller engstelig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Matthet eller svimmelhet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Føler deg anspent eller oppjaget	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lett for å klandre deg selv	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Søvnproblemer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Nedtrykt, tungsindig	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Følelse av å være unyttig, lite verd	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Følelse av at alt er et slit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Følelse av håpløshet mht. framtida	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tenkt på å gjøre slutt på livet ditt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. SYKDOM I FAMILIEN

Har en eller flere av dine foreldre eller søsknen hatt hjerteinfarkt eller angina pectoris?

VET
JA NEI IKKE

Kryss av for de slektningene som har eller har hatt noen av sykdommene og angi deres alder for når de fikk sykdommene. (Ivis flere søsknen, for opp den som fikk det tidligst i livet)

	Mor	Far	Søster	Bror	Barn	Ingen	Alder første gang
Hjerteinfarkt før 60-års alder	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hjerteinfarkt etter 60 års-alder	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diabetes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hjerneslag	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Astma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tyktarmskreft	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brystkreft	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eggstokkreft	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor mange søsknen har du? Brødre Søstre

6. BRUK AV MEDISINER

Med medisiner mener vi her medisiner kjøpt på apotek. Kosttilskudd og vitaminer regnes ikke med her.

Bruker du?

	Nå	Før, men ikke nå	Aldri brukt
Medisin mot høyt blodtrykk ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kolesterolsenkende medisin ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Insulin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tabletter mot sukkersyke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor ofte har du i løpet av de siste 4 ukene brukt følgende medisiner? (Sett ett kryss pr. linje)

	Ikke brukt siste 4 uker	Sjeldnere enn hver uke	Hver uke, men ikke daglig	Daglig
Smertestillende uten resept	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Smertestillende på resept	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sovemedisin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Beroligende medikamenter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Medisiner mot depresjon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annen medisin på resept	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

For de medisinerne du har krysset av for i de to punktene ovenfor og som du har brukt i løpet av de siste 4 ukene:

Angi navnet og hvilken grunn det er til at du tar/har tatt disse (sykdom eller symptom): (Kryss av for hvor lenge du har brukt medisinen)

Navn på medisinen: (sett ett navn pr. linje)	Grunn til bruk av medisinen:	Hvor lenge?	
		Inntil 1 år	1 år eller mer
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>

Dersom det ikke er nok plass her, kan du fortsette på eget ark som du legger ved.

7. MAT OG DRIKKE

Hvor ofte spiser du vanligvis disse matvarene?

(Sett ett kryss pr. linje)

	Sjelden/aldri	1-3 g. pr. mnd	1-3 g. pr. uke	4-6 g. pr. uke	1-2 g. pr. dag	3 g. el. mer pr. dag
Frukt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bær	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ost (alle typer)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Poteter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kokte grønnsaker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Rå grønnsaker/salat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. MAT OG DRIKKE (fortsettelse)

Hva slags fett bruker du oftest? (Sett ett kryss pr. linje)

	Bruker ikke	Meieri-smør	Hard margarin	Myk/lett margarin	Oljer	Annet
På brødet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I matlagingen ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bruker du følgende kosttilskudd:

	Ja, daglig	Iblant	Nei
Tran, trankapsler?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fiskeoljekapsler (omega 3)?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vitamin- og/eller mineraltilskudd?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor mye drikker du vanligvis av følgende? (Sett ett kryss pr. linje)

	Sjelden/aldri	1-6 glass pr. uke	1 glass pr. dag	2-3 glass pr. dag	4 glass el. mer pr. dag
Helmelk, kefir, yoghurt ..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Lettmelk, cultura, lett yoghurt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skummet melk (sur, søt)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ekstra lettmelk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fruktjuice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vann	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brus/Cola med sukker ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brus/Cola uten sukker ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor mange kopper kaffe og te drikker du daglig?

(Sett 0 for de typene du ikke drikker daglig)

	Antall kopper
Filterkaffe	<input type="checkbox"/>
Kokekaffe/trykkanne	<input type="checkbox"/>
Annen kaffe	<input type="checkbox"/>
Te	<input type="checkbox"/>

Omtrent hvor ofte har du i løpet av det siste året drukket alkohol? (Lettøl og alkoholfritt øl regnes ikke med)

Har aldri drukket alkohol	Har ikke drukket siste år	Noen få ganger siste år	Omtrent 1 gang i måneden
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2-3 ganger pr. måned	Ca. 1 gang i uka	2-3 ganger i uka	4-7 ganger i uka
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Til dem som har drukket siste år:

Når du har drukket, hvor mange glass eller drinker har du vanligvis drukket? Antall

Omtrent hvor mange ganger det siste året har du drukket så mye som minst 5 glass eller drinker i løpet av ett døgn? Antall ganger

Når du drikker, drikker du da vanligvis: (Sett ett eller flere kryss)

Øl Vin Brennevin

BRUK AV HELSETJENESTER

Hvor mange ganger de siste 12 måneder har du selv brukt:
(sett ett kryss for hver linje)

	Ingen	1-3 ganger	4 eller flere
Kommunelege/fastlege	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spesialist	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legevakt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sykehus innleggelse	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hjemmesykepleie	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kommunal hjemmehjelp	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fysioterapeut	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kiropraktor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tannlege	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Alternativ behandler	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor mange leger har du selv vært hos de siste 12 måneder?

(angi antall)

Har du fått tildelt navngitt fastlege? Ja Nei

Når du er til undersøkelse, hvilket språk kommuniserer du og legen på? (sett ett eller flere kryss)

Norsk Samisk Bruker tolk Annet språk

Tror du det skjer noen gang at du og legen misforstår hverandre p.g.a. språklige problemer?

Aldri Sjelden Av og til Ofte Usikker

Dersom det er behov for tolk, synes du at legen er flink nok til å be om det?

Ja, alltid Ja, som regel Nei, ikke alltid
 Nei, aldri Jeg liker ikke å bruke tolk

Hvor fornøyd eller misfornøyd er du med følgende sider ved den kommunale legetjenesten i din bostedskommune?
(sett ett kryss per linje)

	Meget fornøyd	Fornøyd	Misfornøyd	Meget misfornøyd	Vet ikke
Avstand til legen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legens tilgjengelighet på telefon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ventetid på legetime	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tid inne hos legen	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mulighetene for å få fortalt om dine plager	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legens forståelse av din kulturelle bakgrunn	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Legens informasjon om dine helseplager, undersøkelse og behandlingsopplegg	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

BRUK AV HELSETJENESTER (fortsettelse)

	Meget fornøyd	Fornøyd	Misfornøyd	Meget misfornøyd	Vet ikke
Legens språkbeherskelse (samisk eller norsk)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Totalt sett, hvor fornøyd eller misfornøyd er du med den kommunale legetjenesten?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor lenge er det siden du var hos lege sist? (angi i hele tall)

(år) (måneder)

Dersom du noen gang har benyttet alternative behandlere, hvilke har du brukt? (sett ett eller flere kryss)

Helbreder (gulllår, leser, blåser, håndspålegger)
 Healer
 Akupunktør
 Soneterapeut, homeopat, kinesiolog osv.

Dersom du har benyttet en alternativ behandler, hvor lenge er det siden sist? (angi i hele tall)

(år) (måneder)

Tenk deg at du i dag skulle få behov for hjelp/bistand fra den kommunale helse- og sosialtjenesten (hjemmesykepleie, hjemmehjelp, sosiale tjenester, fysioterapi o.s.v.)

Vet du hvor du skal henvende deg?

Ja Nei Usikker

Er du trygg på at du får hjelp hvis du trenger det?

Ja Nei Usikker

Dersom du i dag får hjelp fra den kommunale helse- og sosialtjenesten, er du fornøyd med tilbudet?

Ja Nei Usikker

SKADER/ULYKKER

Har du vært utsatt for noen ulykker som medførte behandling hos lege og/eller sykehusinnleggelse?

Lege Ja Nei antall ganger

Sykehus innleggelse Ja Nei antall ganger

SKADER/ULYKKER (fortsettelse)

Hvis ja, hva slags ulykke(r) er du blitt behandlet for?
(sett ett eller flere kryss pr. linje)

	Arbeid	Hjem	Fritid	Ingen
Bil.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Motorsykel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Snøscooter.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Firehjulssykel....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Traktor.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fallulykke.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kuttskade.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Annet.....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Har ulykken(e) ført til nedsatt arbeidsevne?

- Helt Delvis Ikke i det hele tatt

FAMILIE OG SPRÅKBAKGRUNN

I Nord-Norge bor det folk med ulik etnisk bakgrunn. Det vil si at de snakker ulike språk og har forskjellige kulturer. Eksempler på etnisk bakgrunn, eller etnisk gruppe er norsk, samisk og kvensk.

Hvilket hjemmespråk har/hadde du, dine foreldre og beste-foreldre? (sett ett eller flere kryss)

	Norsk	Samisk	Kvensk	Annet, beskriv
Morfar:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mormor:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Farfar:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Farmor:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Far:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mor:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jeg selv:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hva er din, din fars og din mors etniske bakgrunn?

(sett ett eller flere kryss)

	Norsk	Samisk	Kvensk	Annet, beskriv
Min etniske bakgrunn er:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fars etniske bakgrunn er:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mors etniske bakgrunn er:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hva regner du deg selv som? (sett ett eller flere kryss)

	Norsk	Samisk	Kvensk	Annet, beskriv
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

ARBEIDSLIV/ØKONOMI

Hvilken type arbeid/livsopphold har du? (sett ett eller flere kryss)

- Fastlønn, heltid Fastlønn, deltid
 Sesongarbeid Selvstendig næringsdrivende
 Arbeidsledig Hjemmeværende
 Alderstrygd Uføretrygd
 Annet (beskriv)

ARBEIDSLIV/ØKONOMI (fortsettelse)

Kunne du tenke deg å flytte fra din bostedskommune dersom du fikk tilbud om arbeid et annet sted?

- Ja Nei Deler av året Usikker

Dersom du er arbeidsledig, angi hvor lenge du har vært arbeidssøker: (angi i hele tall)

(år) (måned)

Dersom du er selvstendig næringsdrivende, hvilken type næring jobber du i? (sett ett eller flere kryss)

- Reindrift Fiske Jordbruk Skogbruk
 Forretningsvirksomhet Annet (spesifiser)

Hvor mange personer bor det i din husstand?

(antall personer)

Hvor stor er familiens/husstandens bruttoinntekt per år?

- Under kr. 150 000 Kr. 150 000–300 000
 Kr. 301 000–450 000 Kr. 451 000–600 000
 Kr. 601 000–750 000 Over kr. 750 000

Hvor ofte spiller du på ulike pengespill slik som lotto, tipping, spilleautomater og lignende?

- Aldri/sjelden 1-3 ganger i mnd.
 1 gang i uka 2-6 ganger i uka Hver dag

Hvor mye spiller du for ukentlig i gjennomsnitt?

- Under kr. 100 i uka Kr. 100-500 i uka
 Kr. 501-1000 i uka Over kr. 1000 i uka

MOBBING

Med mobbing mener vi når en eller flere personer gjentatte ganger sier eller gjør vonde ting mot deg, og du har vanskeligheter med å forsvare deg.

Har du vært utsatt for mobbing?

- Ja, de siste 12 mnd. Ja, før Nei

Dersom du har vært utsatt for mobbing, hvilken type mobbing er du blitt utsatt for? (sett ett eller flere kryss)

- Baksnakking Ignorering
 Diskriminerende bemerkninger Annet

Kan du angi hvor dette foregår/foregikk?

(sett ett eller flere kryss)

- På skolen På skoleinternat I yrkeslivet
 I lokalsamfunnet Annet

8. RØYKING OG BRUK AV SNUS

Hvor lenge er du vanligvis daglig i et røykfyllt rom? Antall hele timer

Røykte noen av de voksne hjemme da du vokste opp? JA NEI

Bor du, eller har du bodd, sammen med noen dagligrøykere etter at du fylte 20 år? JA NEI

Har du røykt/røyker du daglig? Ja, nå Ja, før Aldri

Hvis du røyker daglig nå, røyker du: JA NEI

Sigaretter?

Sigarer/sigarillos/pipe?

Rulletobakk/rullings?

Hvis du har røykt daglig tidligere, hvor lenge er det siden du sluttet? Antall år

Hvis du røyker daglig nå, eller har røykt tidligere: Hvor mange sigaretter røyker/røykte du vanligvis daglig? Antall sigaretter

Hvor gammel var du da du begynte å røyke daglig? Alder i år

Hvor mange år til sammen har du røykt daglig? Antall år

Har du brukt/bruker du snus daglig? Ja, nå Ja, før Aldri

Hvis du bruker/har brukt snus, hvor mange år til sammen har du brukt snus? Antall år

9. MOSJON OG FYSISK AKTIVITET

Hvordan har din fysiske aktivitet i fritiden vært det siste året? (Tenk deg et ukentlig gjennomsnitt for året. Arbeidsvei regnes som fritid. Besvar begge spørsmålene)

Lett aktivitet (Ikke svett/andpusten)	Timer pr. uke:			
	Ingen	Under 1	1-2	3 og mer
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hard fysisk aktivitet (Svett/andpusten)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4

Angi bevegelse og kroppslig anstrengelse i din fritid. Hvis aktiviteten varierer meget f. eks. mellom sommer og vinter, så ta et gjennomsnitt. Spørsmålet gjelder bare det siste året. (Sett kryss i den ruta som passer best)

Leser, ser på fjernsyn eller annen stillesittende beskjeftigelse? 1

Spaserer, sykler eller beveger deg på annen måte minst 4 timer i uka? 2
(Regn også med gang eller sykling til arbeidsstedet, søndagsturer m.m.)

Driver mosjonsidrett, tyngre hagearbeid e.l.? 3
(Merk at aktiviteten skal vare minst 4 timer i uka)

Trener hardt eller driver konkurranseidrett regelmessig og flere ganger i uka? 4

10. UTDANNING OG ARBEID

Hvor mange års skolegang har du gjennomført? (Ta med alle år du har gått på skole eller studert) Antall år

Hvordan trives du i din jobb? 1 Svært godt 2 Godt 3 Dårlig 4 Veldig dårlig

Mener du at du står i fare for å miste ditt næværende arbeid eller inntekt de nærmeste 2 årene? JA NEI

Mottar du noen av følgende ytelser? JA NEI

Sykepengene

Attføring

Sosialhjelp/-stønad

Overgangsstønad for enslige forsørgere

11. RESTEN AV SKJEMAET SKAL BARE BESVARES AV KVINNER

Hvor gammel var du da du fikk menstruasjon aller første gang? Alder i år

Hvis du ikke lenger får menstruasjon, hvor gammel var du da den sluttet? Alder i år

Er du gravid nå? Ja Nei Usikker Over fruktbar alder

Hvor mange barn har du født? Antall barn

Hvis du har født barn, fyll ut hvert barns fødselsår, og hvor mange måneder du ammet etter fødselen. (Hvis du ikke ammet, skriv 0)

Barn:	Fødselsår:	Ammet antall mnd.:
1. barn	<input type="text"/>	<input type="text"/>
2. barn	<input type="text"/>	<input type="text"/>
3. barn	<input type="text"/>	<input type="text"/>
4. barn	<input type="text"/>	<input type="text"/>
5. barn	<input type="text"/>	<input type="text"/>

(Hvis flere barn, bruk ekstra ark)

Bruker du, eller har du brukt? (Sett ett kryss for hver linje)

	Nå	Før, men ikke nå	Aldri
P-pille/minipille/p-sprøyte	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hormonspiral (ikke vanlig spiral)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Østrogen (tabletter eller plaster)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Østrogen (krem eller stikkpiller)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvis du bruker/har brukt reseptpliktig østrogen: Hvor lenge har du brukt dette? Antall år

Hvis du bruker p-pille, minipille, p-sprøyte, hormonspiral eller østrogen; hvilket merke bruker du?

Spesifiser:

Ikke skriv her

3. KOSTHOLD I OPPVEKSTEN

Tenk på maten du fikk hjemme før du flyttet for deg selv. Hvis du bodde mesteparten av året på skoleinternat, tenk på maten du fikk der.

Bodde du på internat (statsinternat eller privat) da du gikk på barne- og ungdomsskolen?

- Ja, ungdomsskolen
 Ja, barneskolen
 Ja, både barne- og ungdomsskolen
 Nei, ingen av delene

Hvis ja, hvor mange klassetrinn?

Hvor lenge var du på internat i snitt for hvert klassetrinn?

- 1-3 mnd. 4-6 mnd. 7-9 mnd.

Hvor ofte spiste du fisk og reinkjøtt i oppveksten?

	Aldri	1-11	1 pr.	2-3 pr.	1-2 pr.	3-4 pr.	5+ pr.
	pr. år	pr. år	mnd.	mnd.	uke	uke	uke
Kokt/stekt fisk	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reinkjøtt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Hvor ofte spiste du andre matvarer i oppveksten?

	Aldri	1-11	1 pr.	2-3 pr.	1 pr.	2 pr.	3+ pr.
	pr. år	pr. år	mnd.	mnd.	uke	uke	uke
Blodmat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Saukjøtt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kjøttkaker, pølser ..	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fiskemat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fiskelever og rogn	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Grøt, pannekaker	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Fikk du medisinsk tran i oppveksten? JA NEI

Fikk du servert tran til for eksempel fisk (i stedet for annet fett)?

Hvor ofte spiste du ville bær og planter i oppveksten?

	Aldri	1-5	6-11	1 pr.	2-3 pr.	1-2 pr.	3+ pr.
	pr. år	pr. år	pr. år	mnd.	mnd.	uke	uke
Ville bær	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Syregress	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kvann	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Er maten du spiser nå, forskjellig fra det du fikk i oppveksten?

- Nei
 Litt forskjellig
 Ganske forskjellig
 Veldig forskjellig

4. NATTSPISING

Våkner du ofte opp for å spise etter at du har lagt deg om kvelden? JA NEI

Hvis «ja», besvar de neste 4 spørsmålene:

Når har du oftest plagene? (Sett ett eller flere kryss)
 Hele året Vår Sommer Høst Vinter

Hva spiser du om natten? (Sett ett eller flere kryss)
 Kjøtt Brødmat Godteri Annet

Spiser du mer enn halvparten av døgnets matmengde etter kl. 20 om kvelden? JA NEI

Er andre i familien plaget med nattspising?
 JA NEI VET IKKE

Har du skiftarbeid, nattarbeid eller går vakter? JA NEI

5. OPPVEKST, FAMILIE OG VENNER

I hvilken kommune har du bodd lengre enn ett år? Kommune:

- Fødested: fra 0 år til år
- fra år til år
- fra år til år
- fra år til år
- fra år til år

(Hvis du har bodd i flere kommuner, bruk eget ark.)

Bor du sammen med ektefelle/samboer? JA NEI

Har du delt eller daglig omsorg for JA NEI

Barn?

Foreldre/andre?

Hvor mange gode venner har du? (De som du kan snakke fortrolig med og som kan gi deg hjelp dersom du trenger det. Tell ikke med de du bor sammen med.) Antall venner

Er du tilknyttet noen av de følgende menigheter/trossamfunn: (Sett ett eller flere kryss)

- Medlem i statskirka
 Den Læstadianske menighet
 Annen menighet
 Ikke medlem av noen menighet

Føler du at du kan påvirke det som skjer i lokalsamfunnet der du bor? (Sett bare ett kryss)

- Ja, i stor grad
 Ja, en del
 Ja, i liten grad
 Nei
 Har ikke forsøkt

6. VERDITILKNYTNING

TIL ALLE:

⊥

Er det viktig for deg å ha kontakt med naturen?

Meget viktig Viktig Lite viktig Helt uviktig

Er utnytting av naturen gjennom fiske, jakt og bærplukking viktig for deg?

Meget viktig Viktig Lite viktig Helt uviktig

Er bevaring av slekts- og familietradisjoner viktig for deg?

Meget viktig Viktig Lite viktig Helt uviktig

Har du opplevd at du er blitt mobbet eller diskriminert på grunn av din etniske (samisk, kvensk, russisk, tamilsk, norsk, etc.) bakgrunn?

Svært mange ganger Noen ganger En sjelden gang Aldri

Tror du at diskriminering av etniske minoriteter kan ha negative helsemessige konsekvenser?

I stor grad I noen grad I liten grad Absolutt ikke

Føler du deg presset ut av næringen din?

I stor grad I noen grad I liten grad Absolutt ikke

⊥

7. TIL DEM MED SAMISK BAKGRUNN:

Er samiske klestradisjoner viktige for deg?

Meget viktig Viktig Lite viktig Helt uviktig

Hvilken betydning har duodji for deg?

Meget stor betydning Stor betydning Liten betydning Ingen betydning

Hva betyr bevaring og utvikling av det samiske språket for deg?

Meget stor betydning Stor betydning Liten betydning Ingen betydning

Er det viktig for deg å bo i et lokalsamfunn der du daglig kan møte andre samer?

Meget viktig Viktig Lite viktig Helt uviktig

Synes du at bevaring av typiske samiske næringer er viktig?

Meget viktig Viktig Lite viktig Helt uviktig

Er utviklingen av det moderne samiske skoleverket viktig for deg?

Meget viktig Viktig Lite viktig Helt uviktig

Er det viktig for deg at samiske lokalsamfunn bør få et større innslag av moderne arbeidsplasser?

Meget viktig Viktig Lite viktig Helt uviktig

Hva betyr samiske media (radio, TV, aviser, bøker) for deg?

Meget stor betydning Stor betydning Liten betydning Ingen betydning

Hva betyr moderne samisk kunst (billedkunst, musikk, film og teater) for deg?

Meget stor betydning Stor betydning Liten betydning Ingen betydning

Hvordan ser du på at samisk samfunn og kultur med årene har fått en sterkere internasjonal kontakt?

Meget viktig Viktig Lite viktig Helt uviktig

Hva betyr Sametinget for deg?

Meget stor betydning Stor betydning Liten betydning Ingen betydning

Opplever du forurensning av eller inngrep i naturen som en trussel mot din samiske tilværelse?

I stor grad I noen grad I liten grad Absolutt ikke

Føler du at den moderne utviklingen fortrenger den samiske kulturen?

I stor grad I noen grad I liten grad Absolutt ikke

TAKK FOR HJELPEN!
HUSK Å POSTLEGGE SKJEMAET I DAG!

⊥

T

**DEARVVASVUOĐA-
JA EALLINDILLE-
ISKKADEAPMI**

Bovdehus

T

1. DU DEARVVASVUOHTA

Mo lea du dearvvastvuohhta dál? (Russe dušše oktii)

Heittot li nu buorre Buorre Hirbmat buorre

Leago dus, dahje leago dus leamaš?

	JUO	II	Ahki vuosttas geardde
Astma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bistevaš bronkihitta/emfysema/KOLS	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diabetes (sohkardávda)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fibromyalgia/bistevaš bávččassyndroma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Psykalaš váttut maidda leat jearran veahki	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Váibmodohppehat (váibmohávvi)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Angina pectoris (váibmogeasáhat)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuoigŋašgáldnanvihki/vuoigŋašvardin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Multipel sklerose (MS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ulceros koliit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Bávččagastágo dahje unohastágo rattis go:
Goarkŋut milliid, ráhpáid dahje váccát
jođánit dulbohagas?

JUO II

Sáhhtágo ná bávččastit vaikke it lihkat?

2. DEAHKKE- JA DÁKTERIGGEGIVSSIT

Leatgo manimus jagi váivašuvvan bákčasiiguin
ja/dahje sturdun dehkiiguin ja laddasiiguin mii
lea bistán uhcimusat 3 mánu oktlaččat?

JUO IN

Leago dus goassige leamaš:

	JUO	II	Ahki manimus háve
Doddjon giehtaladas/giehtadieiggus?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Doddjon noras?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. ČOAVJE- JA ČOALLEDÁVDAMEARKKAT

Leago dus leamaš čahcečolohagat,
čottaboalddáhat dahje raddeboalddáhat
masá beaivválaččat uhcimusat vahku?

JUO II

Leatgo dus goassige leamaš čovjjiis bákčasat
dahje várka mii lea bistán uhcimusat 2 vahku?

Jus JUO, gokko čovjjiis dovdojit bákčasat? (Russe oktii)

Bajit oasis Vuolit oasis Miehtá čovjji

Dovdojitgo bákčasat dahje «várka» jámmat? (Russe oktii)

Bistá ain vahkuid Bistá ain mánuid Čadat

Giksašvatgo dávjá baggamiin, čovješnjoarra-
miin dahje hirbmat buoskkuhemiin? JUO IN

Leago du baika dábálaččat: (Russe oktii dahje moddii)

Dábálaš Njárbat Garas ja gágirlágan
 Vuohagaid garas ja njárbat Guohca

Baikkátgo soames áiggiid golmma dahje eanet
geardde beaivái? JUO IN

Leatgo giksašuvvan čovjjiin/čolliiguin go
mielkki jugat? JUO IN

Leago earáin bearrašis seamma dávdamearkkat?

Eatnis Áhčis Oappás/vieljas Mánáin li ovttagse

4. EARÁ GIVSSIT

Vulobealde lea listu iešgudet váttisvuodain. Leatgo manimus
vahku dáin ovttagse dovdan (otnás rádjai)?

(Russe juohke givssi buohta)

	li giksa- šuvvan	Veahs giksa- šuvvan	Olu	Hirbmat olu
Fáhka ballu ákka haga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dovdan balu dahje árgodaga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skurvas dahje oaivejorran	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dovdan iežat čavgen dahje huššas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Álki iežat sivahallat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oaddiváttisvuodat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hurvas, lossamiella	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dovdan leat ávkemeahttun, unnán árvvus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dovdan ahte visot lea lossat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dovdan eahpedoaivvu boahhteáiggi ektui	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jurddašan loahpahit eallima	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5. BEARRAŠIS DÁVDDAT

Leago ovttagse dahje mángasis du váhnemiin
dahje oappáin/vieljain leamaš váibmo-
dohppehat dahje angina pectoris? JUO II IN

Russe daid fulkkiid buohta geain lea dahje lea leamaš muh-
tun daid dávdain ja almmut sin agi goas ožžo dávdaid.
(Jus eanet oappát/vieljat, čále su gii áramusat eallimis dan
oaččui)

	Eadni	Áhčči	Oabbá	Vielja	Máná	li oktage	Ahki vuosttas geardde
Váibmo- dohppehat ovdal 60-jagi agi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Váibmo- dohppehat maŋŋil 60-jagi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Diabetes	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuoigŋas- gáldnanvihki	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Astma	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gassačoaalle- borasávda	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čižžeborasávda	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Manneráksa- borasávda	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Galle oappá/vielja leat dus? Vielja Oappá

6. DÁLKASIID GEAVAHEAPMI

Dáلكasiiguin oaivvildat dás apotehkas oston dáلكasiid.
Biebمولasáhusat ja vitamiiinnat eai lohкko dás mieldе.

Geavahatgo?	Dál	Ovdal, muhto in dál	In goassige
Dáلكasa alla varradeddui	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kolesterolgeahpedeaddji dáلكasa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Insuliinna	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tablehtaид sohkardávdii	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá leat maјimus 4 vahkus geavahan dáid dáلكasiid?
(Russe oktii juohke linnjás)

	In atnán maјimus 4 vahku	Hárvebut go juohke vahku	Juohke vahku, muhto in beaivvá-laččat	Beaivvá-laččat
T				
Bávččasvuogiheaddji reseptta haga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bávččasvuogiheaddji resepttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Oaddendáلكasiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ráfohandáلكasiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dáلكasiid hurvvi vuostá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará dáلكasiid resepttain	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4

Daid dáلكasiidda maid leat russen bajábeal guovtti čuoggás ja maid leat atnán maјimus 4 vahku:

Bija nama ja manne daid geavahat/leat geavahan (dávda dahje dávdamearka): (Russe dasa man guhká leat dáلكasa geavahan)

Dáلكasa namma: (Ovttá nama juohke linnjás)	Manne geavahan dáلكasa:	Man guhká?	
		Gitta 1 jagi	Jagi dahje guhkit
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>
		<input type="checkbox"/>	<input type="checkbox"/>

Jus dás ii leat doarvá sadji, de sáhtát joatkit eará báhpárii, maid de bijat mieldе.

7. BORRAMUŠ JA JUHKAMUŠ

Man dávjá borat dáбalaččat dáid borramušaid?

(Russe oktii juohke linnjás)

	Hárve/ in goassige	1-3 g. mánnui	1-3 g. vahkkui	4-6 g. vahkkui	1-2 g. beaivái	3 g. dahje eanet beaivái
T						
Šattuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Murjjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuosttá (buot sláјaid)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Budehiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuššon ruotnasiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Varas ruotnasiid/ saláhta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4	5	6

Makkár vuoја anát dávjimusat? (Russe oktii juohke linnjás)

	In geavat	Mejeri-vuoја	Garra margariinna	Dipma/geahppa margariinna	Oljjuid	Eará
Láibbi alde	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Borramuš-ráhkadeamis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4	5	6

Geavahatgo dáid biebمولasáhusaid:

	Juo, beaivválaččat	Soames háve	In
Trána, tránatablehtaид	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guollevuodjatablehtaид (omega 3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vitamiidna/minerálasáhusaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man olu jugat dáбalaččat dáin: (Russe oktii juohke linnjás)

	Hárve/ in goassige	1-6 glása vahkkui	1 glása beaivái	2-3 glása beaivái	4 gl. dahje eanet beaivái
T					
Ollesmielkki, kefira, yoghurta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Geahppamielkki, cultura geahppa yoghurta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Skummamielkki (suvrra, čielga)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Liigegeahppamielkki	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Šaddomáihlli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čázi	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bruvssa/Cola sohkkariin	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sohkkarhis bruvssa/Cola	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4	5

Galle gohpa gáfe dahje deaja jugat beaivái?

(Bija 0 daid sláјaide maid it juga beaivválaččat)

Galle gohpa

Filtargáfe	<input type="checkbox"/>	<input type="checkbox"/>
Vuoššangáfe/deattagievnni	<input type="checkbox"/>	<input type="checkbox"/>
Eará gáfe	<input type="checkbox"/>	<input type="checkbox"/>
Deaja	<input type="checkbox"/>	<input type="checkbox"/>

Sullii man dávjá leat maјimus jagi juhkan alkohola?

(Geahppavuolla ja alkoholahis vuolla ii lohкko)

In goassige juhkan alkohola	In juhkan maјimus jagi	Hui moatti háve maјimus jagi	Sullii oktii mánnui
<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
2-3 geardde mánnui	Su. oktii vahkkui	2-3 geardde vahkkui	4-7 geardde vahkkui
<input type="checkbox"/> 5	<input type="checkbox"/> 6	<input type="checkbox"/> 7	<input type="checkbox"/> 8

Sidjiide geat leat juhkan maјimus jagi:

Go leat juhkan, galle glása dahje driņkka leat dáбalaččat juhkan? Galle

Sullii gallii maјimus jagi leat juhkan nu olu go uhcimusat 5 glása dahje driņkka jándoris? Gallii

Go jugat, jugatgo dalle dáбalaččat? (Russe oktii dahje moddii)

<input type="checkbox"/> Vuola	<input type="checkbox"/> Viinni	<input type="checkbox"/> Buolliviinni
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DEARVVASVUODABÁLVALUSAID GEAVAHEAPMI

Gallii leat *manimus 12 mánu* ieš geavahan:
(russe oktii juohke linnjás)

	In oktiige	1-3 geardde	4 dahje eanet
Gielddadoaktára/fástadoaktára	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spesialistta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Doavttervávttá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Buohccevissui sisačállima	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ruovttubohccedivššu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gieldda ruovttuveahki	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fysioterapevttá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kiropraktora	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bátnedoaktára	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Molssaevttolaš dálkkodeaddji	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Galle doaktára luhte leat ieš leamaš manimus 12 mánu?

(almmut galle)

Leatgo ožžon namahuvvot fástadoaktára? Juo In

Go leat iskkadeamis, makkár gillii gulahallabeahtti doaktáriin?
(russe oktii dahje mángii)

Dárogillii Sámegillii Gevahan dulkka
 Eará gillii

**Jáhkátgo ahte doai doaktáriin eahppi áddehala giella-
válttisvuodaid geažil?**

Ean goassige Háreve Duollet dálle Dávjá
 Eahpesihkar

**Jus dárbbášuvvo dulka, leago doavttir du mielas doarvái
čeahppi dan bivdit?**

Juo, álohii Juo, dábálaččat Ii álohii
 Ii goassige In liiko dulkka geavahit T

**Man duhtavaš dahje duhtameahtun leat don gieldda
doavtterbálvalusa čuovvovaš beliin du ássangielddas?
(russe oktii juohke linnjás)**

	Hirbmat duhtavaš	Duhtavaš	Duhta- meahtun	Hirbmat duhtameahtun	In
Doaktára lusa gaska	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Doaktára fidnet telefovnnas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuordináigi doaktára lusa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Áigi doaktára luhte	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Beasat muitalit du vátuid birra	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Doaktára áddejpmi du kulturduogáži	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Doaktára diediheapmi du dearvasvuoda- vátuid, iskkadeami ja dálkkodeami birra	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

DEARVVASVUODABÁLVALUSAID GEAVAHEAPMI (joatka)

T Hirbmat Duhtavaš Duhta- Hirbmat In
duhtavaš duhtavaš meahhtun duhtameahtun diede

Doaktára giellamáhttu
(sámegiella dahje
dárogiella)

Oppalohká, man
duhtavaš dahje
duhtameahtun leat
don gieldda doavt-
bálvalusain?

**Man guhká lea dassá go manimus fitnet doaktára luhte?
(almmut olles loguin)**

(jági) (mánu)

**Jus goassige leat geavahan molssaevttolaš dálkkodeaddji,
geaid leat geavahan? (russe oktii dahje moddii)**

Guvllára (lohkki, bossu, giehtadálkkodeaddji)
 Healera
 Akupunktora
 Soneterapevttá, homeopata, kinesiologa jna.

**Jus leat geavahan molssaevttolaš dálkkodeaddji, de goas lei
manimus? (almmut olles loguin)**

(jági) (mánu)

**Jurddaš mat ahte dál dárbbášat veahki gieldda dearvas-
vuoda- ja sosiálbálvalusas (ruovttubohccedivššus, ruovt-
tuveahkis, sosiála bálvalusain, fysioterapias jna.)**

Diedátgo geainna galggat váldit oktavuoda? T
 Juo In Eahpesihkar

Leatgo oadjebas ahte oaččut veahki jus dan dárbbášat?
 Juo In Eahpesihkar

**Jus dál oaččut veahki gieldda dearvasvuoda- ja sosiálbál-
valusas, leatgo duhtavaš dainna?**

Juo In Eahpesihkar

VAHÁGAT/LIHKOHISVUODAT

**Leat go leamaš lihkohisvuodas man geažil fertejit doaktára
lusa ja/dahje buohccevissui čálihuovot?**

Doaktára lusa Juo In Gallii

Buohccevissui čálihuovot Juo In Gallii

VAHÁGAT/LIHKOHISVUODAT (joatka)

Jus juo, de makkár lihkohisvuodas(ide) leat dálkkoduvvon?
(russe oktii dahje moddii juohke linnjái)

	Bargu	Ruoktu	Asttoáigi	In makkárge
Biilla	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mohtorsikkel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Muhtaskohter	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Njealjejuvllatsihkkel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Traktor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gahččanlihkohisvuodas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čuohpadanvahágat	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Lea(t)go lihkohisvuoha(dat) geahpedan bargonávccaid?

- Áibbas Belohahkii li/eai oppanassiige

BEARAŠ JA GIELLADUOGÁŠ

Davvi-Norggas ášset mángga čearddaduogáš olbmot. Dát mearkkaša ahte hállet mánggalágan giela ja leat iešgudet kultuvrrat. Ovdamearkkat čearddalas duogázii, dahje čerdii leat dáža, sámi ja kveana.

Makkár ruovttugiella lea/lei dus, du váhnemiin ja áhkuin/
ádjáin? (russe oktii dahje mángii)

	Dárogiella	Sámegiella	Kveanagiella	Eará, čilge
Eatniáhčis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eatnieatnis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Áhčiahčis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Áhčieatnis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Áhčis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eatnis:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mus:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Mii lea du, áhččat ja eadnat čearddaduogáš?

(russe oktii dahje moddii)

	Dáru	Sámi	Kveana	Eará, čilge
Mu čearddaduogáš lea:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Áhči čearddaduogáš lea:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eatni čearddaduogáš lea:	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Maid logat iežat leat? (russe oktii dahje moddii)

	Dáža	Sámi	Kveana	Eará, čilge
⊥	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

BARGOEALLIN/RUHTADILLI

Makkár bargu/eallinbirgejupmi lea dus? (russe oktii dahje moddii)

- Fástabáiká, ollesáigi Fástabáiká, oasseáigi
 Áigodatbargu Iešbirgejeddji ealáhusdoalli
 Bargguheapme Ruovttus
 Boarrásiidoajus Bargonávccahisvuodaruhta
 Eará (čilge)

BARGOEALLIN/RUHTADILLI (joatka)

Sáhtásitgo jurddašit fárret ássangielddastat jus fallo dutnje bargu eará báikkis?

- Juo In Muhtun ráje jagis Eahpesihkar

Jus leat *bargguheapme*, mital man guhká leat barggu ohcan: (almmut olles loguin)

(jagi) (mánu)

Jus leat *iešbirgejeddji ealáhusdoalli*, makkár ealáhusas barggat? (russe oktii dahje moddii)

- Boazodilis Guolásteamis Eanadoalus
 Vuovdedoalus Gávpedoaimmas
 Eará (čilge)

Gallis ášset du bearšgottis?

(galle albma)

Man stuoris lea bearraša/bearšgotti bruttosisabohtu jahkái?

- Vuollel 150 000 ru. Ru. 150 000–300 000
 Ru. 301 000–450 000 Ru. 451 000–600 000
 Ru. 601 000–750 000 Badjel 750 000 ru.

Man dávjá spealat makkárnu ruhtaspealuin nugo lotto, tihp-
pen, speallanautomáhtat ja sullasaččain?

- In goassige/hárve 1–3 geardde mánnui
 Oktii vahkkui 2–6 geardde vahkkui
 Juohke beaivvi

Man olu spealat gaskamearálaččat vahkkui?

- Vuollel 100 ru. vahkkui 100–500 ru. vahkkui
 501–1000 ru. vahkkui Badjel 1000 ru. vahkkui

GIVSSIDEAPMI

Givssidemiin oaivvildat go okta dahje moattis dutnje baháid mángii dadjet dahje dahket, ja dus lea váttis iežat bealuštit.

Leatgo goassige givssiduvvon?

- Juo, maŋimus 12 mánu Juo, ovdal In

Jus leat givssiduvvon, de mo leat givssiduvvon?

(russe oktii dahje moddii)

- Bostalemiin Badjelgeahččamiin
 Vealaheaddji mearkkašumiiguin Eará

Sáhtásitgo mitalit gos dat geavvá/geavvai?

(russe oktii dahje moddii)

- Skuvllas Skuvlaintemáhtas Fidnoeallimis
 Báikegottis Eará

8. BORGGUHEAPMI JA SNUVSSEN

Man guhká leat beaivái dábálaččat suovvalanjas? Galle olles diimmu

Borgguhiigo oktage rávisolmmoš ruovttus go bajásšaddet? JUO II

Ásatgo, dahje leatgo ássan, ovttas beaiválaš borgguheaddjiiguin manñil go devdet 20 jagi? JUO IN

Leatgo borgguhan/borgguhatgo beaiválaččat? Juo, dál Juo, ovdal In

Jus borgguhat beaiválaččat dál, borgguhatgo: JUO IN

Sigarehtaiddat?

Sigáraid/sigarillos/biippu?

Geassanduhpáha/rullings?

Jus beaiválaččat leat borgguhan ovdal, man guhká lea dassá go heitet? Galle jagi

Jus borgguhat beaiválaččat dál, dahje leat borgguhan ovdal: Galle sigarehta borgguhat/borgguhit dábálaččat beaivái? Galle sigarehta

Man boaris ledjet go borgguhšgohtet beaiválaččat? Ahki

Galle jagi leat oktiibuot borgguhan beaiválaččat? Galle jagi

Leatgo snuvssen/snuvssetgo beaiválaččat? Juo, dál Juo, ovdal In

Jus snuvsset/leat snuvssen, galle jagi leat oktiibuot snuvssen? Galle jagi

9. LÁŠMMOHALLAN JA RUMAŠLAŠ LIHKADEAPMI

Mo lea du rumašlaš lihkadeapmi astoáiggis leamaš manimus jagi? (Jurddaš gaskameari vahkus jahkái. Mátki bargui lohko astoáigin. Vástit goappašiid gažaldagaid)

Diiimuidd vahkkui:	li ovttage			
	Vuollee 1	1-2	3	dahje eanet
Gehppes lihkadeapmi (li bivastuvva/siedđaluvvo)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Garra rumašlaš bargu (Bivastuvva/siedđaluvvo)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	1	2	3	4

Almmut lihkadeami ja rumašlaš rahčamušaid du astoáiggis. Jus lea hui mánggalágan lihkadeamit omd. gaskal geasi ja dálvvi, de bija gaskameari. Gažaldat guoská dušše manimus jahkái. (Russe ruvttui mi buoremusat heive)

Logat, geahčat tv dahje eará jaskačohkká budaldus? 1

Váccát, sihkelasttát dahje lihkadat earáláhkai ainjuo 4 diimmu vahkkui? (Loga maid vázzima dahje sihkelastima bargui, sotnabeaimátkkiid jna.) 2

Lášmmohalat, barggat losit bealdobarggu js.? (Merke ahte lihkadeapmi galgá leat ainjuo 4 diimmu vahkkui) 3

Hárjehalat garrasit dahje gilvohalat jeavddalaččat ja mángii vahkkui? 4

10. OAHPPU JA BARGU

Galle jagi leat skuvllaid vázzán? (Bija buot jagiid go leat skuvllaid vázzán dahje studeren) Galle jagi

Mo loavttát barggus? 1 Hirbmat bures 2 Bures 3 Heittogit 4 Hirbmat heittogit

Oaivvildatgo ahte orut massimin dálá barggut dahje sisaboadut lagamus 2 jagi? JUO IN

Oaččutgo ovttage dáid doarjagiin? JUO IN

Buohcceruda

Barguimáhcahandoarjaga

Sosiálveahki/-doarjaga

Gaskaboddosađoarjaga ovttaskas fuolaheaddjiide

11. DUŠŠE NISSONOLBMOT GALGET VÁSTIDIT DÁS RÁJES SKOVIS

Man boaris ledjet go vuosstas geardde ožžot mánnodávddaid? Ahki

Jus eai šat leat mánnodávddat, man boaris ledjet go dat nohke? Ahki

Leatgo dál áhpeheapme? JUO IN

1 2 3 4

Eahpesihkkar Badjel sahkoagi

Galle máná leat riegádahtán? Galle máná

Jus leat máná riegádahtán, deavdde juohke máná riegádan-jagi, ja galle mánu njamahit manñil riegádahttima?

(Jus it njamahan, čále 0) Galle mánu njamahan:

Mánná:	Riegádanjahki:	Galle mánu njamahan:
1. mánná	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
2. mánná	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
3. mánná	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
4. mánná	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>
5. mánná	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="checkbox"/> <input type="checkbox"/>

(Jus eanet mánát, čále sierra árkii)

Geavahatgo, dahje leatgo geavahan? (Russe oktii juohke linnjás)

	Dál	Ovdal, muhto in dál	In goassige
P-pilla/minipilla/p-cirgganasa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hormonspirála (ii dábálaš spirála)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Østrogena (tablehtaiddat dahje plastera)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Østrogena (vuodasa dahje čuggestatpillaid)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Jus geavahat/leat geavahan reseptageatnegas østrogena: Man guhká leat dan geavahan? Galle jagi

Jus geavahat p-pilla, minipilla, p-cirgganasa, hormonspirála dahje østrogena: makkár mearkka geavahat?

Almmut:

Álu čálu dáikko

2. BORRAMUŠ DÁL (joatka)

Man dávjá borat guolleborramuša mállásiidda?

In goassige	1-3 g. jahkái	6-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1 g. vahkkui	2+ g. vahkkui
Guollegáhkuid/ bulláid/deartna	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guollegra- tiinna/ guollerutta	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guollesákkiiid/ skávuhuvvon guoli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat guollesuvlli?

In goassige	1-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1-2 g. vahkkui	3-4 g. vahkkui	3+ g. vahkkui
Spihke-/ sálteguoli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Suovasguoli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Makrealla tomáhtas	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sallitsuvlli (omd. suvrrasallit, tomáhtasallit)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meaddennjuvddus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Eará guollesuvlli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Galle gearde jagis borat guollesiskkoziid?

	0	1-3	4-6	7-9	10+
Guolleuvoivasa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meaddemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat čuovvovaš borramušaid?

In goassige	1-5 g. jahkái	6-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1 g. vahkkui	2+ g. vahkkui
Pizza	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spagetti, pastaborramušaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hamburgera láibbis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Biergogáhkuid/ karbonádaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Márffiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ruitoborramuša	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat obba bierrgu mállásiidda (omd. čielgečaskásiid, čoarbeali, ruitobierggu, biffa, deahki)?

In goassige	1-5 g. jahkái	6-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1 g. vahkkui	2+ g. vahkkui
Vuoncáčivgga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Spiinni	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuoksá/šibiha	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sávzza/lábbá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ealggá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Fállá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat bohccobierggu?

In goassige	1-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1 g. vahkkui	2 g. vahkkui	3+ g. vahkkui
Vuššon bohcco- bierggu/liema	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Báiston bohcco- bierggu (Olles, cáhppon, iierdnejuvvon)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Suovasbierggu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Goikebierggu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat eará borramuša bohccos?

In goassige	1-5 g. jahkái	6-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1 g. vahkkui	2+ g. vahkkui
Bohccovarra- borramuša	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Addamiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bohcconjuokčama	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bohccovuovasa	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Galle mearraloddemani borat jahkái?

	0	1-3	4-6	7-9	10+
Galle mani	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borat murjjid?

Oktii vástida 1 láibevejahas muorjemeastuin, joñaid 1 máleslihtái, 1 bajálušlihtái, 1 glása máihlli, dahje ovttá mátkkis goas borret varas murjjid.

In goassige	1-5 g. jahkái	6-11 g. jahkái	1 g. mánnu	2-3 g. mánnu	1-2 g. vahkkui	3+ g. vahkkui
Luopmániid:						
Varas, galmmiuvvon, firrojuvvon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuššon/oston meastu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Joñaid:						
Varas, galmmiuvvon, firrojuvvon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuššon/oston meastu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sarridiid:						
Varas, galmmiuvvon, firrojuvvon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Vuššon/oston meastu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Máihlli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Čáhppesmurjjid:						
Varas, galmmiuvvon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Máihlli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Mo lávet don/láve du dálodoallu háhkat čuovvovaš vuoddoávdnasiid iežat/iežas atnui? (Russe oktii dahje moddii)

In bora goassige/ hárvve	Visot háhkat ieža	Beloháhkii háhkat ieža	Oastit buvddas	Oastit priváhta	Lonuhat dahje oažžut
Bierggu:					
Bohcco	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sávzza	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ealggá	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	In bora goassige/ hárvve	Visot háhkát ieža	Beloháhkii háhkát ieža	Oastit buvddas	Oastit priváhta	Lonuhát dahje oažžu
Guoli:						
Sáivaguoli ...	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mearraguoli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Murjiid:						
Luopmániid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jonaid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá lávet bivdit, guolástit ja murjet?

	In goassige	Hárve	Muhtumin	Olu ástoáiggis
Bivdit rievssahiid/ fudožiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bivdit fuodduid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guolástit	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Murjet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá leat borran váldomállása iežat dálldoalu sállasis manjimis jagi?

	In goassige	1-3 g. jahkái	6-11 g. jahkái	1 g. mánui	2-3 g. mánui	1 g. vahkkui	2+ g. vahkkui
Váldomállása bivddus	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Váldomállása guolásteamis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. BORRAMUŠ BAJÁSSÁDDAMIS

Jurddaš ruovttu borramuša birra ovdal go fárrejit sierra. Jus ássat eanaš oasi jagis internáhtas, de jurddaš borramuša birra doppe.

Ássetgo internáhtas (stáhtinternáhtas dahje priváhta) go vázzet mánáid- ja nuoraidskuvlla?

Juo, nuoraidskuvllas

Juo, mánáidskuvllas

Juo, sihke mánáid- ja nuoraidskuvllas

In goappáge

Jus juo, galle luohká?

Man guhká ledjet internáhtas gaskamearálaččat juohke luohkás? 1-3 mánu 4-6 mánu 7-9 mánu

Man dávjá borret guoli ja bohccobierggu bajássáddamis?

	In goassige	1-11 g. jahkái	1 g. mánui	2-3 g. mánui	1-2 g. vahkkui	3-4 g. vahkkui	5+ g.
Vuššon/báiston guoli	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bohccobierggu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Man dávjá borret eará borramušaid bajássáddamis?

	In goassige	1-11 g. jahkái	1 g. mánui	2-3 g. mánui	1 g. vahkkui	2 g. vahkkui	3+ g.
Varraborramuša	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sávzzabierggu	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Biergogáhkuid, márffiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guolleborramuša	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Guollevoivasa ja meaddemiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Suohkada, bánnogáhkuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Ožžotgo medisiinnalaš trána bajássáddamis?

JUO IN

Ožžotgo trána omd. guollái (eará vuoja sadjái)?

Man dávjá borret meahccemurjiid ja šattuid bajássáddamis?

	In goassige	1-5 g. jahkái	6-11 g. mánui	1 g. mánui	2-3 g. vahkkui	1-2 g. vahkkui	3+ g. vahkkui
Meahccemurjiid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Jupmuid	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Borranrási	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Leago borramuš maid dál borat earalágan go maid borret bajássáddamis?

li Veaháš earalágan

Hui earalágan Hirbmat earalágan

4. IDJABORRAN

Morihatgo dávjá boradit manjil go eahkedis

JUO IN

leat velledan?

Jus "juo", vástit boahte 4 gažaldaga:

Goas leat dus dávjjimusat givssit? (Bija ovttá dahje moadde ruossa)

Miehtá jagi Giddat Geassit

Čakčat Dálvit

Maid borat ihkku? (Russe oktii dahje moddi)

Bierggu Láibeborramuša Njálgáid Eará

Boratgo eanet go beali jándora borramuša

JUO IN

manjil di. 20 eahkedis?

Givssiduvvojitgo earát bearrašis idjaborramiin?

JUO EAI IN DIEDE

Leago dus bargovuorru, idjabargu dahje

vuoruid váccát?

5. BAJÁSSÁDDAN, BEARAŠ JA USTIBAT

Man gielddas leat ássan guhkitgo ovttá jagi?

Gielda:

1. Riegádanbáiki: 0 jagi rájes jahkái

2. jagi rájes jahkái

3. jagi rájes jahkái

4. jagi rájes jahkái

5. jagi rájes jahkái

Ásatgo ovttas náittosguimmiin/elošteaddjiin?

JUO IN

Leago dus beaivválaš dahje juhkkon fuolahus:

JUO II

Mánnái/mánáide?

Váhnemiida/earáide?

Galle buori ustiba leat dus?

T

(Geaiguin sáhtát oadjebasat hállat ja geat sáhttet du veahkehit jus dan dárbbášat.

Ále loga sin geaiguin ovttas ásat, muhto eará fulkkiid gal)

Galle ustiba

Gulatgo ovttaga dáid searvegottiide/oskkuide?

(Russe oktii dahje moddii)

- Stáhtagirku miellahttu
 Lestadiánalaš searvegoddái
 Eará searvegoddái
 In miellahttu ovttaga searvegottis

Dovddatgo ahte sáhtát váikkuhit dan mii dáhpáhuvvá báikegottis gos ásat? (Russe dušše oktii)

- Juo, hui olu Juo, muhtun muddui
 Juo, unnán In In leat geahččalan

6. ÁRVOČATNAŠUPMI

BUOHKAIDE:

Leago dutnje dehálaš leat luonddus?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leago luonddu ávkástallan nugo guolásteapmi, bivdu ja murjen dutnje dehálaš?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leatgo sohka- ja bearašarbevierut dutnje dehálaččat bisuhit?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leatgo vásihan ahte leat givssiduvvon dahje vealahuvvon du čearddalaš duogáza (sámi, kveana, ruošša, tamila, dáža jna.) geažil?

- Hui mángii Muhtumin Hárve In oppanassiige

Jáhkátgo ahte čearddalaš unnitloguid vealaheapmi sáhttá dearvasvuhtii čuočcat heajos guvlui?

- Hui olu Muhtun láhkai Unnán Ii oppanassiige

Dovddatgo ahte ealahusastis leat duvdojuvvomin eret?

- Hui olu Muhtun láhkai Unnán Ii oppanassiige

7. SIDJIIDE GEAIN LEA SÁMI DUOGÁŠ:

Leatgo sámi bivttasvierut dutnje dehálaččat?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Maid mearkkaša dutnje duodji?

- Hirbmat stuorra mearkkašupmi Stuorra mearkkašupmi Unnán mearkkašupmi Ii makkárge mearkkašupmi

Maid mearkkaša dutnje sámegeiela seailluheapmi ja ovddideapmi?

- Hirbmat stuorra mearkkašupmi Stuorra mearkkašupmi Unnán mearkkašupmi Ii makkárge mearkkašupmi

Leago dutnje dehálaš ássat báikegottis gos beaivválaččat sáhtát deaivvadit eará sámiguin?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leago du mielas dehálaš ahte mihtilmas sámi ealahusat bisuhuvvojit?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leago dehálaš dutnje ahte ovddiduvvo odđaaigásaš sámi skuvla?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Leago dutnje dehálaš ahte sámi báikegottit berrešit oázžut eanet odđaaigásaš bargosajiid?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Maid mearkkašit dutnje sámi mediat (TV, aviisat, girjjit)?

- Hirbmat stuorra mearkkašupmi Stuorra mearkkašupmi Unnán mearkkašupmi Ii makkárge mearkkašupmi

Maid mearkkaša dutnje odđaaigásaš sámi dáidda (govvadáidda, musihkka, filbma ja teáhter)?

- Hirbmat stuorra mearkkašupmi Stuorra mearkkašupmi Unnán mearkkašupmi Ii makkárge mearkkašupmi

Mo du mielas lea go sámi servodat ja kultuvra jagiid mielde lea ožžon lagat riikkaidgaskasaš oktavuodaid?

- Hirbmat dehálaš Dehálaš Unnán dehálaš Áibbas deattoheapme

Maid mearkkaša dutnje Sámediggi?

- Hirbmat stuorra mearkkašupmi Stuorra mearkkašupmi Unnán mearkkašupmi Ii makkárge mearkkašupmi

Dovddatgo ahte nuoskkideapmi luonddus dahje sisabakken lundui áitá du sámi eallima?

- Hui olu Muhtun láhkai Unnán Ii oppanassiige

Dovddatgo ahte odđaaigásaš ovdáneapmi duvdá eret sámi kultuvrra?

- Hui olu Muhtun láhkai Unnán Ii oppanassiige

GIITU VEAHKI OVDDAS!
MUITTE SKOVI OTNE POSTET!