

Intangibilization, Materializations and Mobilities of Kven Heritage: Contemporary Articulations in Fields of Family, Museums, and Culture Industry (IMMKven)

1. Relevance relative to the call for proposals

In this project, we will analyze the development of Kven heritage, representation and revitalizations as intersecting processes of commodification, political and institutional boundary making, and, as the Comaroffs put it, as “the stuff of existential passion, of the self-conscious fashioning of meaningful, morally anchored selfhood” (Comaroff & Comaroff 2009:1). A backdrop for the research is a history of suppression, discrimination, and marginalization of Kvens (Eriksen & Niemi 1981). Despite positive changes regarding Kven culture since the 1970s, there is a need for more research-based knowledge, and increased awareness about Kven heritage processes.¹

As a meeting place for different ethnic groups and different cultures, Northern Norwegian societies have always been multi-cultural. Meetings have not been tension free, and as Niemi (2002) points out, no other Norwegian region has experienced such systematic and lasting policies targeting minorities. In light of this, minority groups’ developments and experiences in the Northern Norwegian context are especially valuable for debating contemporary minority policies and addressing categorization problems. In the last two to three decades, minority populations’ heritage processes have changed. There has been a shift from a moving between subjective identity processes, heritage preservation, and collective political processes aiming for recognition and political rights, to an intersection of jurisdiction, the market, place development, and heterogeneous identity processes.

This project targets two areas of symbolic raw material for heritage building (language and nature/place) and three institutional fields of investigation (family, museums, cultural industries). Three places (Nordreisa, Skallelv, Vadsø) will be nodal points for our investigations, by the concept of returns and mobilities framed by ideas of the cosmopolitan and the vernacular (Bissel 2013; Briggs 2005b; Clifford 2013). In line with this, we aim to capture how heritage is shaped by returns to imaginaries of places, and representations of present and past, as well as how mobilities of ideas, people, and representations infuse, as well as create, deficits of meaning.

By analyzing contemporary Kven heritage articulation processes and representations, we aim to capture how artefacts and signs of Kven heritage materialize and become located in different delimited fields, their movement between them, as well as how certain locations becomes established as representing Kven heritage – what we will label *returns* in relation to both temporal and spatial dimensions. This also implies analyzing *intangibilization* of heritage, where infusion and deficit of meaning connected to different representations in different fields (regardless of what have been seen as their original meaning), become crucial for understanding contemporary heritage use.

We are interested in how expressions of Kven heritage alter, change meaning, vanish, or are created, as representations and people move between different institutional settings and places and as different mediations are at play. That is, attention is directed at practices and representations of Kven heritage in contemporary culture, rather than definitions or operationalizing of a Kven culture. The research will address questions of contemporary Kven culture language and nature practices. That is, in addition to language issues, the project will emphasize issues connected to nature and material and symbolic surroundings. By contributing with knowledge of contemporary Kven heritage processes, specifically language and nature relations as they are performed and take form in the fields of museums, culture industry, and family, this project will seek to strengthen our ability to deal with other existing, or coming, societal challenges related to minority culture issues.

¹ In this project description, we use the term “Kven” however we acknowledge it is a term not all use; some prefer “Norwegian of Finnish ancestry,” or “Norwegian/Finnish.” In conducting the research, we will be sensitive to the complexities associated with terminology use and potential negative connotations.

2. Aspects relating to the research project

A characteristic of Northern Norway is the development of identity politics, where national policies have developed along ethnic divisional lines. Such boundary making processes culminated by the founding of the Sámi parliament in 1989, the recognition of the Kvens as a national minority in 1998, and the Finnmark act in 2005. Thereby the Norwegian state recognized the Kvens as a National Minority and the Sámi as an Indigenous people, acknowledging rights founded in national, as well as international, legislation. Nevertheless, the Finnmark Act, by handing the rights of Crown Land in Finnmark back to the county population (irrespective of ethnic ascription), acknowledges the historic heterogeneity of the population in this area. A neat and tidy image of ethnic division, often expressed by the slogan 'The meeting place of the three tribes,' has recently been challenged. Political and social movements inside both Norwegian and Sámi political systems now emphasize hybridity and simultaneous belonging to different ethnic groups (Olsen 2010a, 2011, 2016).

The Norwegianization that caused both the loss of language in a generation (Eriksen & Niemi 1981; Lane 2010), and loss of knowledge of local and families' ethnic history, probably reinforced heterogeneity among minority populations by situating individuals and groups differently in colonial processes. Just as important, the post-World War II integration into the Norwegian welfare state reinforced tendencies to "change" to a Norwegian identity, due to possibilities of social mobility as well as increased centralization of the population to regional centres. In such centres, local culture was seen as Norwegian, and for a new generation, the meaningful context for previous ethnic dichotomization disappeared, and new categories emerged (Olsen 2010b).

To understand the creativity and passion in such contemporary intersections of heterogeneous individual and collective heritage processes, and large-scale boundary making processes, we will analyze how representations of belonging flow between different places and different context. As points of departure for our analyses, we will investigate two central areas for heritage building, emphasized as characteristic in existing research, these areas are *language* and the relationship to *nature/place*.

Language: Anttonen (1998) demonstrates how a Sámi ethno-political movement that held language as the strongest measure of Sámi identity (Kuokkanen 2006: 2), influenced the revitalization of Kven identity in the late 90s. The recognition of Kvens as a national minority in 1998 also points to the influence of an international juridical system and the EU political system (Pietikäinen et al. 2010). The latter tends to merge language and culture, thus pursuing a language policy as the primary policy for national minorities (Wilken 2001). Such a development, where language receives the attention in revitalizing processes, encourages a standardization and institutionalization of languages. This is not an undisputed process; it is contested by those who emphasize a Finnish, and a Finnish-speaking, heritage (Lane 2011; Megard 1999; Petryk 2014).

Language is often not seen as heritage in itself, but as a tool through which immaterial heritage can be communicated (Maliniemi 2015). For us, language is not a means through which to communicate, but rather a sign system, where words and phrases have symbolic value of great significance in themselves, as well as indexical meaning. People may make use of language in quite creative ways as part of individual and social identity and heritage processes. As Sollied (2013a, 2013b) demonstrates, by applying the concept of ethnolects on language use in Nordreisa, linguistic features from a former multi and bi-linguistic tradition, might be understood as a part of, or rather have a symbolic value, in language emancipation. This representational language use might also be the case in fields like cultural industries and museums, as spaces for creative discourses on language use, where minority languages enter new fields and gain symbolic meaning while other languages might lose theirs (i.e. Kelly-Holmes & Pietikäinen 2014, 2016; Pietikäinen 2015; Pietikäinen & Kelly-Holmes 2011).

Socio-linguists have by the concept of 'linguistic landscapes' emphasised the relationship between language and landscape (Barni et al. 2012; Johansen & Bull 2012; Karlander 2016; Pietikäinen et al. 2011). As demonstrated by Pietikäinen et al. (2011), historical, political, and economic processes that

relate to national minority languages, and global orders, are visible in organization of linguistic resources. Following such approaches to language, we extend our object of study to representations in general. By doing so, we seek to better grasp the connecting cultural expression to landscapes, as well as more private processes of identification with Kven heritage that sometimes travel into new contexts, getting shaped by new historical, political, economic, and mediating processes.

Nature/place: Nature is a complex cultural concept. There is a long tradition for drawing attention to nature as an ideological metaphor (i.e. Williams 1976), and a historically specific social and cultural construction (Urry 1995). This means that perceptions of nature are culturally specific and historically situated (Senda-Cook 2013), and in this sense, nature and places are anything but natural, but rather “relationally produced and reproduced locally, through embedded practices resulting from the entanglement of these places in economic and social processes, some of which are global in their reach” (Benediktsson, 2008: 206).

Nature and place have also been important as identification of Kven heritage, as peoples’ relationship to, and interpretation of, nature is learned, and such processes vary among different societies or groups within society. Our interest in the symbolic as well as the material is thus central in our attention to nature, as “cultural conventions shape material landscapes and change the potential for human experiences with those landscapes” (Senda-Cook 2013: 356). In line with cultural critical scholars, we consider analyses of material landscapes as symbolic artifacts, something that allow us to see how material discourses participate in conversations about nature” (Senda-Cook 2013: 356).

In terms of Kven heritage, practices in, and use of, nature are central. Some businesses have developed and sell (tourism) products/experiences based on traditional nature use, linked to Kven culture. By examining such initiatives, we will develop research-based knowledge regarding the intersection of peoples’ personal experiences, interests and reflections, with social, cultural, historical and geographical context of which Kven heritage is an important part. In line with Pedersen and Viken (2003), then, we interpret and theorize both nature and heritage as “situational, relational, dynamic and ambiguous concepts” (14).

Media, technology, and power: The concepts of identity and heritage usually relate to ideas of sedentary, rootedness, and being fixed (Malkki 1992). By bringing in the concept of mobilities, of both people and signs, we aim for a perspective that includes movement between places, and people that cause mobility, as well as encounters and events caused by mobilities themselves (Bissel 2013). Along with this, there is a need for increased attention to how mobilities are mediated. New media, public institutions, and trends and policies framing cultural industries, can be regarded as fields of communication that in themselves shape, select and obstruct representations of culture. Individuals are able to by-pass old media institutions and network communication technologies are extending the possibilities of vernacular discourse,” and this can “open up new venues for transformative public discourse” (Howard 2008: 491).

We will investigate such mobilities, which connect to Kven culture in Finnmark and Northern Troms, inside the frame of Clifford’s general perspective on indigenous revitalization as returns. As Clifford (2013: 7) states: “They reach back selectively to deeply rooted, adaptive traditions: creating new pathways in a complex postmodernity. Cultural endurance is a process of becoming.” Such new pathways are framed by large-scale processes, or active narratives of decolonization, globalization, and indigenous becoming, that “construct, reinforce and trouble each other,” as Clifford (2013: 8) puts it. Guided by such perspectives we will aim to analyze the creativity, as well as the existential passion, in contemporary intersections between heterogeneous individual and collective identity processes and institutional requirements for boundary making processes. We will analyze how representations of belonging flows between different places and different context, continuously creating subject positions, and thereby getting continuously altered and seldom fixed. This necessitates an attention to power, since such fields do not only provide systems for the circulation and dissemination of signs, but also creates different subject positions for different categories of people and even deciding who is not

a part of such communicative loops (Briggs 2005a). As the idea of transmittance between generations in the private sphere creates roles for those who know (and what to know), those who should learn, and those who are excluded, other fields develop other positions and exclusion mechanisms. In this setting, expert and amateur borders become blurred, and traditional hierarchies are challenged (Løkka 2014).

Three geographical nodal points: We view places “as politically, economically and culturally contested spaces” (Jamal & Everett 2004: 12). That is, while peoples’ ideas and thoughts about place may be very personal, such ideas and thoughts are always shaped within specific contexts, in which social, cultural, and economic dimensions play a role. This means, as Kielland nicely puts it in relation to such a post-structural notion of place, that “our knowledge and our social practices are structured through discourse, while also being productive and thus structuring of discourse” (Kielland 2012: 42). In the project we relate to three places previously looked upon as characterized by Kven immigrants: Nordreisa, Skallelv, and Vadsø. Regionally, these places are regarded as Kven strongholds and have a history of scholarly research (see Henriksen 2001; Megard 1999; Niemi 1998; 2002; 2010; Paulaharjo 1973; Rudie 1962; Schwencke 1982; Sundelin 2007). As a general perspective on minorities, and indigenous peoples in particular, such places are often upheld as ‘ethnically marked’ contrasts to the rest of society, regarded as belonging to the majority culture (for a Sámi example see Nyseth & Pedersen 2014). With a population characterized by mobility, such places tend to become sites to which many “attach” their ethnic heritage, regardless of their contemporary relation to the place. In particular Skallelv, but also Nordreisa, can be characterized by depopulation by younger people. It will therefore be of interest to analyze how such places and certain locations in Vadsø (Megard 1999) are created as places of belonging for individual and collective identities, or what Clifford (2013) labels returns.

Natural resources, represented by gathering, hunting, angling, and recreation are important in Northern Norway, even if most people today are only indirectly dependent on these resources. Such activities encompassed by local normative regulations (as demonstrated by Svensson (2016) regarding the issue of secrecy in hunting and angling in northern Troms) are usually described as local or sometimes Sámi and contrasted to Southern Norwegian practices. Due to the national minorities legislation, juridical claims concerning rights to landscapes in multicultural areas are better fronted as Sámi, as in the case of Svartskogen in Manndalen (Bjerkli 1997). For us, it will be important to investigate not only places as symbols of a Kven heritage, but also practices in nature that individuals or collectives inscribe with values of a Kven tradition - either historically, as a negative contrast to other groups (Niemi 1998: 125; Nielsen 1990: 216-217; 1995: 256-257), or as a positive evaluation of Kvens (Megard 1999: 26; Nielsen 1990: 207). Nevertheless, there is little research on individuals’, families’, and communities’ (who self-identify with Kven or Finnish heritage) contemporary nature traditions.

Three fields of revitalization: In order to limit the scope of our project on language and nature/place, we concentrate on three important fields for revitalization processes: families, museums and cultural industries. *Families* become important, firstly, because older relatives usually are those given the position as master of the signs of Kven ethnicity and who might be able to transfer this knowledge to younger generations. Secondly, the older generations usually create the link to natures/ places imbued with signs of the past. Also, there is a growing interest in (re)connecting with personal ethnic background(s), also in families where the Norwegianization caused loss of both language and ethnic history. Therefore, it is important to analyse how families use different strategies in different places and by different media, to develop such connections to their heritage, and in what ways Kven culture thus becomes conceptualized.

Museums and other heritage institutions are tightly linked to the cultures in which they exist, and are key to cultural identity processes, although there might be several different views regarding which role such institutions are supposed to have in society (Ydse 2007). From a critical perspective, museums take part in the construction of social remembering (Aarekol 2007, Urry 1996) or as Kirshenblatt-Gimblatt (1998) says, “heritage produces something new in the present that has recourse to the past”

(149). Similarly, public monuments represent a cultural authority in terms of what is to be remembered (Jacob 1998). The material elements of both museums and monuments can be referred to as rhetorical resource for a public memory, and a lasting attention (Gallagher & LaWare 2010). Some scholars claim this happens in Vadsø, where a centrally placed monument – often referred to as the Kven monument - helps inhabitants “remember” that Vadsø is the “Kven city” (Kvidal-Røvik 2015). To identify which developments Kven heritage has undertaken, it is important to take a closer look at how museums have represented the minority. Vadsø museum was established in 1971 with first a local, later a regional, responsibility for the Kven heritage, and in 1998, the museum’s name implemented the addition “*Ruija kvenmuseum*.” Parallel to the museum’s establishment, scientific research on Kven topics resulted in a political awakening and organization among Kvens (Niemi, 2010) that led to the recognition of the group as a national minority. Later it became evident that Kvens did not make up a homogeneous movement but were divided into subnational identities with oppositional markers for language (Ryymän 2007). Which heritage the museum is representing can play out differently depending on ethnic belonging. As a partaker in constructions of Kven memory, the museum’s representations will be mapped to analyse developments of Kven culture.

In the interface between public heritage preservation and identity building, *cultural industries* are important. Governmental policies regard cultural industries as particular important to settlement in rural areas. Simultaneously, commodification of culture as revitalization has become a global trend (Comaroff & Comaroff 2009). Finnmark and Northern Troms have experienced a growth in tourism as well as in businesses and institutions, with an increasing share of their income coming from non-local visitors. Cultural industries, and tourism in particular, have been described as arenas for inauthenticity and standardization of culture. On the contrary, however, tourism has also been analysed as an important arena for revitalization and boosting self-esteem in local cultures (Olsen 2003).

Approaches, hypotheses and choice of method

The overarching research question for this project has to do with what kind of contemporary Kven heritage and revitalization processes take place in the intersection between commodification, political and institutional boundary making of different scale in Northern Norway today. We target two areas of symbolic material for heritage building: language and nature/place; and investigate three fields of particular interest in terms of Kven heritage revitalization: museum, families and culture industries.

Our research will be based in investigations conducted specifically around three nodal points: Skallelv, Nordreisa and Vadsø. In each of these places we will be address all three revitalization fields, but particularly emphasize one. In Skallelv, the main emphasis will be on *the family field*. Skallelv only has about ten permanent residents, but is a place where many have a second home, or to which many trace their heritage. Skallelv even has a private Kven museum collection, making it a rich site for investigating aspects of returns as well as people’s and signs’ mobilities. In Nordreisa, we will especially emphasize the *cultural industries field*. Cultural industries with an emphasis on tourism, is an increasingly important trade and has a prominent position in branding of Nordreisa. *The museum field* will be the main emphasis in Vadsø, where Varanger Museum/Ruija Kvenmuseum is located. The city is marked by a large monument (commemorating the large Finnish immigration to Northern Norway in the 19th century) and is often referred to as the “Kven Capitol.” Importantly, the same monument is also referred to as the “Immigration monument,” indicating an oppositional perspective on the question of national minority. The name of the monument creates a link to which culture heritage one identifies oneself to, and the public memory also resembles conflicts.

The overarching research question will be dealt with in different work packages (WPs), as elaborated below. The WPs contribute with different approaches to the overarching research questions. Each WP will be lead by one researcher, all researchers will contribute on more than one WP, in order to ensure learning among the different WPs. The research will be planned and conducted in ways that allow for on-going dialogue with stakeholders and the public throughout the project's duration. We will make use of, and actively relate to, a resource group consisting of participants from key stakeholder organizations throughout the project period. In addition we will make use of social media and a research blog, in which visual aspects of our research process will play a key role, in order to seek to

engage the public – in particular younger generations.

Film will play an important role in the project, also in terms of our theoretical and methodological approach. We use the visual actively through the research process. Specifically, we use videography. Videography allows us to explore less traditional ways of producing research-based knowledge. Especially, we are interested in the intersection of different areas of interpretation. Also, film allows for a moving between topics, making visible aspects of identity processes and language and nature relations in unique ways.

WP1 Family(Professor K.Olsen): The emphasis in this WP will be the transmittance of minority culture between generations in families' origin from Skallelv. Language will be key in this work package, but there will also be an attention to how places and nature (and its use) might be conceptualized as individual and collective heritage. Simultaneously, there will also be gathered data on the two other fields – cultural industries and museums. Methodologically, we will mainly rely on methods of visual anthropology, supported by interviews and analysis of representation as secondary methods for data production. In addition to the data produced for the purpose of this research project, including shorter films and visual materials, we also plan to produce a longer documentary film connected to this specific setting (see point on Dissemination for more info on this).

WP 2 Museum (Associate Professor T.Kvidal-Røvik): Emphasis will be the institutional communication of cultural representations and the impact of different media. The analyses will focus on representation of Kven heritage, specifically in a museum setting. We will investigate representations of Kven heritage in different exhibitions and other arenas where representations circulate, including new media that enable dialog among individuals and groups. Questions will deal with what Kven articulations that discursively dominate in the museum field, as well as how Kven culture is articulated, both explicitly and implicitly, in mediated representations. Analysis of representation will also focusing on elements indicating something about a) who they identify as, b) where they are coming from and c) which language they are talking. Main data production methods will be discourse analysis and analysis of representation, qualitative interviews, and participant observation in the museum setting, while other fields and methods will play a secondary role.

WP 3 Cultural industry (Professor S.R. Mathisen): This WP will emphasize cultural industry by targeting cultural productions (Kyläpeli: Ihana, ITU Kvensk teater, and Halti kvenkultursenter) located in Nordreisa. Here cultural industries employ the natural environment for presenting Kven culture for tourists as well as locals. Kyläpeli is a staging of a play based on local history, a common feature in local and ethnic identity work, that will make comparison possible with other similar ethnic border communities like Finnskogen and Setuma, Estonia. Here we will emphasise interviews with entrepreneurs, locals, and customers in addition to participant observation on guided tours. Analysis of representations in different media, and visual anthropology, will be secondary methods. In addition, the two other fields of research, family and museums will be pursued and seen in new contexts. Participant observation of the cultural productions, and their use of the Kven heritage in contexts of nature, family, and cultural industry will be a main method at this location.

Ph.D.-project: The Ph.D. project will be an important contribution to the project, as well as the area of Kven scholarship. A detailed set-up for the Ph.D.-work is not provided here, but preferably a candidate will have a particular interest in further exploring one of the revitalization fields.

3. The project plan, project management, organisation and cooperation

The research project consortium will consist of UiT The Arctic University of Norway, Ruija Kvenmuseum, and Nicolaysen Film AS. The research team consists of scholars in media studies, visual anthropology, anthropology, history of art and folklore. Professor Kjell Olsen (UiT) will be project leader. The project team also consists of Associate Professor Trine Kvidal-Røvik, Professor Stein Mathisen (both UiT), communicator Gyrid Øyen (RKM), and film-maker Kristin Nicolaysen (NF). Each WP will have a team of researchers (see Table 1), this will ensure interdisciplinarity and

theorizing across the borders of the different fields and areas.

Table 1. Project team members, key competences, and roles in project

Name	Key competences	Roles in project
Kjell Olsen, Dr. Polit., Professor, UiT	Identity processes, ethnic studies, museums, tourism	Project leader; leader of WP1; working on WP3
Trine Kvidal-Røvik, Ph.D., Associate professor, UiT	Cultural studies, communication and media studies, place	Leader of WP2; working on WP1 and WP4
Kristin Nicolaysen, M.A. Nicolaysen Film AS	Visual anthropology, ethnic studies, migration, cultural industries	Working on WP1, WP2, and WP3. Production, visual data and film
Stein R. Mathisen, Professor, UiT	Cultural encounters, narratives, festivals, museums	Leader of WP 3, also working on WP 1 and WP 4
Gyrid Øyen, M.A. Varanger museum/Ruija Kvenmuseum	Visual culture, museum, Kven, minorities	Working on WP2, and WP1
Ph.D. Fellow	Regular requirements, Ph.D.candidate in Humanities and Social Sciences.	Depending on focus, working more closely with certain fields

All involved research institutes and researchers have been actively involved in relevant research or collaboration projects. The team has broad experience working across traditional disciplines and collaborating with stakeholders. All researchers will participate in data analyses, theorizing, contributing to publications, and take part in workshops with the partners and the reference group. The relative small group of researchers, located in relatively near proximity to one another (and to the different fields of research, and geographical nodal points), opens up for flexibility concerning concretisation of different tasks as well as what kind of expertise that potentially should be brought into the resource group for the prospect of the Ph.D.candidate's work.

In addition to the project team, the project will have a team of **research partners**, representing key Kven institutions and important actors in terms of culture and tourism industry. The research partners will take part in three workshops throughout the project period, and actively contribute to discussions of research questions, research participants/informants, and inclusion of specific projects and contexts in which the research will be conducted. Their needs and insights will be key in determining more closely dissemination arenas and formats (for example films etc).

Table 2 Research partners and their role and relevant projects the research relates to ²

Name/organization	Information/background
Inger Birkelund, Ihana!	Ihana! is a cultural industry business, specializing in selling experiences based on Kven heritage and culture. Birkelund is a cultural entrepreneur in Nordreisa, who is actively involved in several projects dealing with Kven language, nature, and heritage processes.
Kaisa Maliniemi, Ph.D., Head of Department, Ruija kvenmuseum	Ruija kvenmuseum is part of Varanger museum, and has a particular responsibility for, and competence on, of Kven/Finnish Norwegian history and culture. Dr. Maliniemi will be the contact person for this research project. She works specifically with topics of Kven heritage, and she has a Ph.D. in literature, focusing on Kven literature.
Hilja L. Huru, Ph.D.	Dr.Huru is active in the Kven communities. She has been and is leader of Ruijan Kveeniliitto (2014-2016 & 2016-2018).
Egil Sundelin, Cand. Polit, Grown up/lives in Skallelv	Has been board member and leader for Ruijan Kveeniliitto .Previous editor, <i>Arina, Nordisk tidsskrift for kvensk forskning/ Pohjosmainen kveenitutkimuksen aikakausjulkaisu</i> (2002-2010). Mentor for students at UiT's kvensk programme.
Pål Vegard Eriksen, Managing director, Halti kvenkultursenter IKS	Halti kvenkultursenter helps people learn Kven language, works to ensure Kven rights under international conventions, highlight Kven language and culture in public contexts, and work for creation of products in tourism and other industries on basis of Kven culture and history

The international orientation of the research is important. While the scholars in the research group have well-developed international networks, which will be activated in this project, the international aspect will be further strengthened by having an **international reference group**. This group will consist of internationally merited scholars in the fields of heritage, culture and communication, and minority perspectives. The aim of such a group will be to both broaden the disciplinary perspectives

²We are in dialogue with Nordreisa Museum regarding collaboration (pending acceptance by museum board).

and enable comparison with cultural processes among other border crossing minorities. This group will participate in two writing seminars, and will thus actively contribute to the dissemination and publication of research results in an international context.

Table 3 International reference group members and their key competence

Name	Key competences
Professor Mara Berkland, Ph.D., Department of Communication & Media Studies, North Central College, Illinois	Dr. Berkland is a socio-linguist who studies culture and socialization, writing on how language and communication influence how we perceive the world. Among her research interests are cultural socialization, gender expectations, language, law, pedagogy and free speech.
Associate professor Lisa Flores, Ph.D., Department of Communication, University of Colorado, Boulder	Dr. Flores is known for her work in rhetorical criticism, and critical race/gender/queer studies. She publishes research on the intersections of national belonging and the materiality of the body through her work on historic discourse of Mexican immigration.
Professor Peter I. Crawford, Ph.D., Institute of Social and Cultural Anthropology, Department of Political and Social Sciences, Freie Universität Berlin	Dr. Crawford is interested in socio-economic perspectives on development issues and has written extensively on visual anthropology and ethnographic film-making. He is part of Camera as Cultural Critique Research Programme and involved in the long-term Reef Islands Ethnographic Film Project

4. Key perspectives and compliance with strategic documents

Compliance with strategic documents: This project strongly supports the strategic plans of UiT The Arctic University of Norway and Varanger Museum/Ruija Kvenmuseum. Further, the project relates to current research at UiT (Faculty of Sport, Tourism and Social Work), especially linked to the research group Narrating the Postcolonial North

Relevance and benefit to society: Knowledge from this project will contribute to more targeted *strategies for addressing marginalization and discrimination*. The project will provide knowledge that will be useful for meeting important *challenges in the civil society*, in Norway but also globally, related specifically to *migration and minority issues*. Based in competencies, perspectives, concepts, and an interdisciplinary orientation, we want to contribute to a strengthening of society's ability to handle current and coming challenges associated with people's *mobile practices*. The knowledge will be of particular relevance to *businesses* (esp. tourism and culture industries) and institutions offering *local heritage products and services* (i.e. museums). Importantly, this project will provide an important foundation for *new scholars establishing themselves* in the research field on Kven culture.

Environmental impact

The project will have no direct adverse environmental consequences; it will be conducted in line with guidelines set up by NESH. Indirectly, environmental impact of the project is relevant, as in order to understand cultural prerequisites for changing our relationship to nature in a broad sense, research on cultural meanings, historical conditions, and ethical aspects of nature use, is needed.

Ethical perspectives

The project will maintain a high ethical standard by following the recommendations given by The Norwegian National Research Ethics Committee.

Gender issues (Recruitment of women, gender balance and gender perspectives)

Both women and men are represented in the research team. In addition, the research team is experienced with research on gender, and a gender perspective will be part of the discussions continuously throughout the research process.

5. Dissemination and communication of results

Details about dissemination can be found in the grant application form, however in addition to data produced for the purpose of the research (incl. shorter films and visual materials), we plan to produce a longer documentary film connected to the topic. Such a final product will be dependent on additional funding. Potential programs where we would apply: SAMKUL(kommunikasjon), and Fritt Ord.

Communication with users

The project will be build around an active and ongoing relation to stakeholders. Importantly, we will seek to develop more specific questions in relation with key kven stakeholder organizations.

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