

## **“Disconcertments in Knowledge Practices in Teacher Educations: Collaborative Interrelations in Shared Rooms.”**

**Torun Granstrøm Ekeland<sup>1</sup> & Kirsten Elisabeth Stien<sup>2</sup>**

### **Abstract**

---

The purpose for this article is to encourage disconcertment as a methodological approach to make generative dynamics in shared communication settings where disparate knowledge practices engage with each other. The main findings are drawing from a case where students performed their experiences of being students in practice. We ask for moments of epistemic shaking that also recognize our own constrains of knowledge in the interrelation that emerge for us. We discuss two areas of disconcertments. The first is the performance of singularity and homogeneity we explored, and the second is the process of making coherence between national and local curricula. We found some postcolonial generative movements in both areas that can open other avenues for collaboration that also acknowledge heterogeneity and multiple ways of knowing in shared rooms.

---

### **1. Introduction**

This article is a result of a funding we got for a pilot project through a North-Norwegian research network to participation and studying teacher education at Sámi Allaskuvla (Sámi University College), located in Guovdageaidnu/Kautokeino and UiT - The Arctic University of Norway, on campus in Alta<sup>3</sup>. Two institutions, both in Finnmark, Norway's northernmost county (<http://mapcarta.com/Finnmark>). Sámi Allaskuvla offer teacher education in Sámi languages, based upon Sámi culture with the national responsibility for Sámi teacher education, having a special role in contributing to didactics of indigenusness. The teacher education in Alta, based on the Norwegian curriculum for teacher education, and have a major objective to emphasize didactics of multicultural competence. The regulation on the national curriculum for the Norwegian education points learning about Sámi culture as one interrelation in a multicultural society. The two institutions related to different curricula, but also with common knowledge goals concerning main subjects ([www.regjeringen.no](http://www.regjeringen.no)).

The aim for the pilot project was to prepare a ground for a cross-institutional establishing of joint projects in teacher education knit to cultural encounters and postcolonial theory, and has become a sort of long-lasting fieldwork. The pilot project started up in 2011, and during the fall of 2015, we are entering a main project hosted by the Sámi Allaskuvla<sup>4</sup>.

---

<sup>1</sup> Dr/Associate Professor, UiT The Arctic University of Norway, Faculty of Humanities, Social Sciences and Education, Department of Education, campus Alta, Norway, Email: [torun.g.ekeland@uit.no](mailto:torun.g.ekeland@uit.no), Phone: +47 95 20 84 76

<sup>2</sup> Associate Professor, UiT The Arctic University of Norway, Faculty of Humanities, Social Sciences and Education, Department of Education, campus Alta, Norway, Email: [kirsten.e.stien@uit.no](mailto:kirsten.e.stien@uit.no), Phone: +47 97 62 22 86

<sup>3</sup> The pilot Project «Praksisformidling og kunnskapstradisjon», founded by Forskerutdanningsnettverket i Nord-Norge: [https://uit.no/forskning/art%3Fdim%3D179014%26p\\_document\\_id%3D308865](https://uit.no/forskning/art%3Fdim%3D179014%26p_document_id%3D308865)

<sup>4</sup> The R&D project «Engaging the voices of Sámi children» founded by The Research council of Norway: [http://www.forskningsradet.no/prognetsamisk/Nyheter/Soknadsbehandlingen\\_i\\_Program\\_for\\_samisk\\_forskning\\_II\\_er\\_endelig\\_avsluttet/1254006516802/p1228296590890](http://www.forskningsradet.no/prognetsamisk/Nyheter/Soknadsbehandlingen_i_Program_for_samisk_forskning_II_er_endelig_avsluttet/1254006516802/p1228296590890)

We, the researchers writing this article, have over the years had several meetings with our colleagues at this institution, and we have repeatedly had encounters with them, at different places, a few planned and some unintentional. We will reflect on knowledge practices both within and between the institutions. We are asking how knowledge is done; from our situated position as doers of Norwegian teacher education. The empirical basis, mainly derived from a case where we observed students at Sámi Allaskuvla performing experiences from being students in practice at different schools and kindergartens in the Sámi area in Sweden, Finland and Norway and our reflections upon this event.

On this practice seminar, the student articulated stories from a stage. We work from the assumption that major questions can detect specific practices within specific interactions as for instance a small practice seminar. In this interchange epistemological thinking also can be found (Law & Lin, 2010). The question is how we, in relation to this case study, can explore and cultivate moments of disconcertment to deepen our knowledge in this field, and at the same time make generative dynamics on what disturbances do to our understanding of being in shared communication settings. Disconcertment is a crucial methodological approach, and conveys the sense of putting us out in some way when disparate knowledge practices seek to engage with each other (Verran, 2013). We are telling a story about how we experienced the seminar, and some disconcertments this caused for us. It is important to emphasize that disagreement is common in negotiations when we enact new knowledge, but disconcertment can also be an expression of metaphysical disjuncture. An attention to this can lead to a greater degree of cultural sensitivity in encounters with other knowledge practices and ways of acting in worlds. A sufficient disturbance can be a good starting point for further collaboration in knowledge networks where different experiences and cultural differences enact. Facing disconcertment can be beneficial to our own learning process, because it can create a space for catalyzing motivation for future knowledge making.

We will briefly outline the circumstances of the practice seminar, and the next step is to give a short methodological introduction before we present the ethnographic story. In the discussion, we treat two areas for being disconcerted. First, the performance of singularity and pattern of homogeneity we explored, and second our disconcertments on how to make cohesion between local practices and curricula for the teacher educations. At the end, we will sum up our disconcertments and show how a methodological approach as shared rooms can be a possibility.

### **1. The Context of the Practice Seminar**

The first permanent teacher education in Finnmark County, named Finnmark University College opened in 1973 in the city of Alta. When establishing Sámi Allaskuvla in the village of Guovdageaidnu in 1989, some employees from the Sámi department moved to this new institution (Berg, 2006). Today, they offer teacher education in the North Sámi language, based upon Sámi culture from different places whereas they have the national responsibility for the coordination of the networking with other institutions for higher education. The way they do it, is with pansámi, Nordic and indigenous perspectives (SA: Annual report 2014-2015; [www.samas.no/en](http://www.samas.no/en)). Norway ratified the ILO-convention in 1990, which in 1997 led to the first specific Sámi curriculum for schools in six municipalities in the Sámi area of Norway, among them the schools in the village of the University College. This curriculum (L97S), saying that the schools should be equal in terms of significance, however not identical in full content and methods to the schools in others areas (L97S:57). A new curriculum for Norwegian Schools came in 2006 and for Sámi schools a bit later. This curriculum had a particular strong focus upon the Sámi pupil's identity through developing their cultural and linguistic background (LK-06S).

In 2010, a new teacher education came, pointing at some common purposes for Sámi and Norwegian teacher education, such as "showing coherence and cohesion between theoretical and practical studies, between subjects and subject didactics and between subjects. Furthermore, "provide the candidates with sound academic and didactic knowledge and to qualify them for research-based professional performance and continuous professional development" and finally yet importantly: "The education programs are to interact closely with the professional field as well as with the society of which schools are part" ([www.regjeringen.no](http://www.regjeringen.no)). The situation this is going to take place in should be both historical and social contextualized and contribute to critical reflection.

Educational institutions for teachers have an ongoing discussion in dealing with these connections. When it comes to Sámi Allaskuvla, there is a tradition for a trilateral collaboration between teachers in practice, students and teachers in subjects.

This is for instance seen in the so called practice seminar, arranged each spring by second year students for all their teachers, coming from practice schools in Sweden, Norway and Finland; the Nordic area, and from their teacher education.

The seminar lasts as long as an ordinary day for teachers. In the invitation flyer, telling that the basis of the event lies in the experiences, learning and discoveries students have had during their practice. By comments from their teachers, this is finding coherence and cohesion relating to schools and kindergartens, as the latter is a part of the educational providing for Sámi children. The assignments students are doing is in one way or another knit to practical knowledge and they are responsible for making and performing the program. The students, challenged to use different kind of mediations as for instance digital means. At the end of the day, they are leading a panel debate. Each student group gets support from the practice teachers and the educational teachers in the process of making, carrying out and evaluating the arrangement.

We see some partial connections because we are in a situation apparently similar due to how intention of practice is articulated, but our local curricula are different. The regulations on the national curriculum concerning Sámi primary teacher education is rooted in Sámi culture and society, and have a Sámi understanding of knowledge and teaching methods as their starting point. On the other hand, the regulation on the national curriculum for Norwegian primary and lower secondary education pinpoints learning about the Sámi and their tradition, history and language, for example are pupils in the seventh grade supposed to be familiar with the Sámi alphabet. After the change in teacher education in 2010, our curriculum for practice in Alta highlights knowledge connected to didactics and adopted learning. The focus is on how students train for being able to teach basic skills based on competence goals for each subject, namely oral skills, reading, writing, digital skills and numeracy, and adopted teaching for each of the pupils. The educational practice of the two institutions differs when it comes to considering the importance to the field of the students' experience in practice. Thus, there are partial connections in the way practice is organized, but also some separations (see Verran, 2002) and when it comes to national curricula they are partly the same, however local curricula have differences.

## **2. Disconcertment in Postcolonial Knowledge Work**

On the practice seminar at the Sámi Allaskuvla, where we saw and heard about how the students had experienced the kindergartens and school's knowledge practices, some categories of discourses became visible for us. These performances could tell us about partial connections and separations between teacher education for Norwegian schools and Sámi schools. At the same time, we had to be aware of that while large categories may catch something important; we must treat them with extreme caution. Categorization can be a generative process, and create new possibilities for actions (Lin & Law, 2014:2). So how could we explore moments of disconcertments where Sámi practice both differs from, and overlaps the knowledge practice we have experienced in our own practice?

We, the researchers have different backgrounds, and come from different disciplines such as archaeology/history didactics and pedagogy. Derived from different disciplines the article is an integration process of dialogue examining contested terrain, but the contribution, also based on different areas of expertise (Newell, 2007:248). We have both worked for several years with didactic issues in teacher education. However, none of us speaks Sámi languages. The students spoke in the North Sámi language, so we had to have a simultaneous translation. In other words, we only had access to what the doings and the spoken words through the translator's storytelling. Our ethnographic story is a description and analysis that exemplifies and enacts a particular time and place experience. We have to recognize that we deal with one of many other possible stories told about the case. The worlds, always seen from somewhere in particular as our knowing wants to achieve something in a particular context. Ethnographic truth is partial in being incomplete and committed, as well as knowledge is situated - our own included (Winthereik & Verran, 2012; Ekeland & Kramvig, 2013).

Sámi history and culture are elements of every subject in the Sámi teacher education. In our case, it was important how cultural sensitivity could be generative as we as ethnographers shifting position into another context, where we consider acts of connecting and separating disparate knowledge encounters. Kuokkanen writes that the academy has failed to recognize that indigenous episteme is grounding on different conceptions of the world and ways of knowing.

Indigenous episteme have to be recognized, and the academy has to learn about the specific logic embedded in many indigenous episteme (2008: 65). We live in a region shaped through colonial encounters. Norway is a national state with its own colonial history. Colonial discourses typically represent colonized people through series of essentialist binary oppositions, having constructed an unequal dichotomy. Sámi culture and history became an academic discipline in the 1980s. The representation of Sámi culture and history in Norway was narrow at that time, it was simple and homogeneous embedded with stereotypical characteristics (Schanche, 1993; Hansen and Olsen, 2013). Creating binary opposites, and at the same time homogeneous cultures, can be explained to maintain hegemonic power structures and a colonial discourse (González-Ruibal, 2013). Postcolonialism is a term that entered this part of the academic world in the late twentieth century. The aim was dealing with the effects of colonialism. There is no monolithic postcolonial condition, but several approaches questioning traditional colonialist epistemologies. By challenging binary and homogeneous categories, we have the ability to intervene in this power structure. We may say that dichotomous poles of change may mask the general process of cultural persistence. Homogeneity, uniformity and boundedness have plagued understandings of colonialism for some time (Thomas, 1994).

According to Verran, we deal with disparate knowledge traditions, but these are partially connected and have to be located in specific situations. To discover partial separations when knowledge practices seek to engage with each other, we experience a kind of epistemic disconcertment. Epistemic refers to knowledge about how we account for what is, or our story and theory of knowledge. Disconcertment conveys a sense of shaking of the ethnographer in her belief, and linked to the term epistemic it implies that our taken-for-granted of what knowledge is has somehow been upset so that we begin to doubt (2013:144-145). Cultivating of epistemic disconcertment is crucial for postcolonial knowledge work, and we need to make an effort to show our selves how to work with respect to the knowledge practices involved. The seminar is an institutionalized material and discursive knowledge location. To analyze the practice seminar we asked, when did we get disconcerted? This means also recognizing our own constraints of knowledge to encouraging a respectful collaborative interrelation that also can lead to improve practice.

Ethnographic practice demands for a change that is being sensitive to decolonial relations. We are influenced by STS-theory (Science and Technology Studies) in our explanation of the divergent knowledge practice and the disconcertments this generated. Inspired by Law and Verran, our analyses gesture towards a more symmetrical approach to society. Moreover, these have sharpened our awareness of the generative potential inherent in disconcertment. STS have also forced nonhuman into attention as participants in Social Sciences, and conceptualizing things as actors also emerging from practices (Latour, 2005). STS proposes doing difference together (Verran, 2002), and this requires that we also call our own knowledge into question. We ask how knowledge is enacted and done in a specific and local situation where difference emerge, and trying to make our disconcertment explicit. The aim is to emphasizing heterogeneity that can open other avenues for collaboration that also acknowledge multiple ways of knowing.

### **3. An Ethnographic Story: The Practice Seminar.**

Travelling from Alta, located at the coast we can in two hours' ride by car heading for the maintain plateau meet our colleagues at Sámi Allaskuvla. In the way they do their teacher education, we can see a consciousness and an awareness concerning Sámi knowledge in the framing of professional teachers, in order to strengthen the identity of their pupils. This perspective, clearly articulated through the students' presentations at the seminar. One student group asked for example what the content of the school might be - is it possible to make a sausage the traditional way, from the slaughtering to a finished product? The Sámi society expects children to learn where the meat comes from, but Norwegian rules make it impossible to attend the bloody part. Another group showed a film about how the pupils made lavvu/tent, from deciding where to place it, picking stones for arran/fireplace, to putting on the shelter. The process of doing knowledge, well documented, and the collaboration itself was a didactic goal. A third group showed a drum project, teaching the pupils how to make a drum knitting this to joik/songs.

Some children taught to hunt elk learning to be familiar with animals, tracks and environmental protection due to Sámi traditions as having *luonndu*/nature, as their knowledge space. It runs through all the presentations, being able to manage in nature is the aim. The Students told Sámi stories, and transformed Norwegian stories into a Sámi context, for instance making goats to reindeer as in the story of "Three Billy Goats Gruff". In mathematics, the students made Sámi teaching material, and taught old ways of measuring. One group of students focused on Sami pedagogy in particular and indigenous pedagogy in broader sense by showing different *gáktis*/outfits, as an example of unity in diversity. The students' goals were to practice traditional activities to support the upbringing of Sámi children. By bonding to former doings in the present, expectations on activities in the future generate.

The relationship between interpretation of earlier days' knowledge, the understanding of the current and coming happenings, became an important element for the students. This perspective was outspoken in the panel debate on the end of the day. The pupils supposing to, by doing these activities, to revitalize old Sámi way of doing knowledge - an area that is losing terrain due to the building down of traditional occupations such as reindeer husbandry. By knitting old knowledge to practical work today, and in relationship to materiality as drums, arrans, *gáktis* and *lavvus*, they hoped to integrate as much as possible of language and culture in their generative teaching. As one student said: "You have to work 24 hours a day to be a perfect Sámi teacher". To create this Sámi learning environment, using students experience, is by Balto and Østmo (2012) called *searvelatnja*/shared room. A room safe enough to tell different stories, also the ones that have to be unfolded for grasping the diversity.

Our association leads in the direction of an ongoing shaping of cultural categories concerning how to do Sámi knowledge practices from the past in the present to create a future on their own premises. This is a new educational field, and as Balto claims, writing about a common action research in Sámi schools located in Sweden and Norway: "The project has resulted in changed attitudes, a decolonizing of the consciousness" (Balto & Johansson 2007:5). Sámi Allaskuvla has a specific responsibility to an indigenous, postcolonial didactic and pedagogy. However, as this being a task without long traditions: "We should know what we mean by Sámi pedagogy, in other words we need training" (Määttä, Keskitalo & Uusiautti 2013: 446). In our opinion, it seems like both staff and students focus on the competence of actions: doing knowledge and this can be part of the training mentioned above. Practice will then be a more integrated part of the subject, and in this interrelation, materiality also will be an actor in the different practices (Law 2007). Disconcertments will play an important role, as a trigger to the development of pedagogies and the shared rooms, actual like the practice seminar, is a possible location.

#### **4. Performing a Singular Order or Open Up for Heterogeneity**

We can say that the practice seminar performed or enacted Sámi knowledge. It gave us associations to an ongoing process of making a kind of pattern of cultural categories concerning how to do Sámi knowledge practice for the future generations. We were disconcerted that there was such a strong emphasis on how to do Sámi culture. The performed reality became for us a single cosmos with a specific form enacting a common people with patterns of homogeneity. The students performed a strong interrelation between human and materiality, such as making an *arran* and a *lavvu*. To learn how to do a specific Sami culture seems to be the main issue. There was a strong focus on the production of material culture, rather than its use or interplay of diverse viewpoints and explanations of materiality at work. Postcolonial framework is useful to think differently about our current practice and to consider the potential effects of propose practices. It also resists any simple and unitary explanations of materiality and the role of things in social relations. The world is not a single reality, knowledge is located and situated and power-saturated (Lin and Law, 2014).

New material perspectives explore alternative ways of disconcerting human and material, which means taking up the problems of Western epistemology. One way to challenge presumptive norms is to acknowledge complexities, and explore some implication of how material cultures have a capacity to intervene in simple representations that can contribute to multiplicity. Single order lose power when an investigation begins to discover variety, it also challenge homogeneous categories and dismantle binary framework (Colwell-Chanthaphonh, 2010). One way to break a singular order is to talk about the *lavvu* multiple, and re-learn the way we embrace things and other non-humans (Olsen, 2012).

Lavvu can interrelate in different ways, and can be an important actor. An example of this was the lavvu placed outside the Norwegian ministry in 1979, in connection with a protest against the development of the Alta-Kautokeino- waterway. Material culture are both made of relations and make relations, objects are therefor never simple. Different ways to enact knowledge influence the future, and the social and epistemic are mutually related. Lavvu multiple are also part of several memory slots of pasts and presents. We can acknowledge different lavvu interrelations and the effect of the memories they afford (Oliver, 2001). According to Balto and Østmo (2012), there have in an indigenous context been a tension between being authentic and being a member of a modern changing, diverse and contemporary world. Sámi using the gákti, should know the difference between man`s and woman`s woven ribbon. If a woman wears a man`s ribbon she can be socially sanctioned. Sámi knowledge practice is in this way a part of a moral and cultural community and judge actions that also can exclude people.

The Sámi must acknowledge a variety of experiences and see the need for renewal; they ask if it can be possible to mix women`s and men`s outfit or to mix outfits from different areas, and how radical might changes be? As we see it, Balto and Østmo try to interrupt the closure and familiar. They argue for reflections that raises critical question that provide new understandings of how knowledge and worldview interrelate and can open up for new perspectives. To generate a more open-endedness that might make not only as a possibility of being, can force habits of thoughts that enables negotiation across worlds without fixing them (De la Cadena, 2010). There might be different ways of enacting singularity and multiplicity, but knowledge becomes less fixed and more a practice in constant motion. By opening up for multiple opportunities critical questions about changes appear.

This is one-way to emphasize heterogeneity, but not necessary only within "a Sámi category". Postcolonial approaches are less categorical, and allow for overlap or practices that hybridize without purifying (Lin and Law, 2014). Today the lavvu is associated with multiple applications, and not only a singular connotation about herding culture. The performance at the practice seminar gave us few opening spaces to examine the ambiguous of material culture. No disruptions challenges a single order. We were disconcerted by the pattern of homogeneity, however heterogeneity within was shown by pointing at different Sámi clothing dependent on which area you come from. We get the enactment about one people, but with some heterogeneity within the Sámi category. There were utterances of interrelations within societies that may have occurred in various forms. Materiality in some way drew variability, but still a dichotomous concept that worlds differentiate into binary constructions. Cultural homogeneous categories are critically at stake, but at the seminar, there were few examples of how things or materiality connect opposed categories and allow for hybridization practices. A term used to describe mixes that can challenge our presumptive norms and break down simple oppositions (Liebmann, 2015).

Sámi people live today in many different areas, but discourses of Sámi culture often linked to the concept of a people living in a very close contact with the nature and with reindeer herding. It is problematic that the Sámi are performed living in a traditional almost pre-modern world, and "us" living in a modern world – as a contrast. Representations of the Sámi people in this way, is conform to the ethnographic master narratives rooted in how the majority populations have represented them (Schanche, 1993; Olsen, 2000). The narratives do not allow that Sámi culture can evolve, be complicated, internally diverse or contradictory (Smith, 1999). In respect to the knowing we are commenting on, emphasizes the Norwegian curriculum a multicultural perspective but our practice at the teacher education in Alta have had focus on learning skills – not culture. If we look at some textbooks used in Norwegian primary schools today, we can find how these perform "the entities" between the categories `Sámi and Norse`. Here we find the same patterns of association as we have detected in the practice seminar. The textbooks has designed Sámi culture as "others", and the material remains are represented singular without any note of change in relation to the Norse. The textbooks presume internally stable concepts and singularity, and produces binary and homogeneous cultures often characterized with knowledge practice with colonial roots. We can find partial connections in performing the worlds as coherent and not multiple, mobile and fluid. In a postcolonial framework, we can say that singular order replaces heterogeneity (Ekeland, In Press). Multiplicity emerges emphasizing heterogeneity in a postcolonial discourse. There are manifold ways how human enacting themselves to things or nonhuman that can generate new possibilities of acting in worlds. This could be an opportunity to explore generative differences and decolonial possibilities in collaborative spaces.

## 5. Revitalizing of Sámi Culture and Generative Indigenous Pedagogy

Curricula are first of all political documents, decided on a national level. Their interpretation and realization are on a local level, made by teachers in professional relationships. They are consensus documents, without authors and references - that goes for the Norwegian and the Sámi curricula as well. It is a task for teachers, but also leaders of schools and municipalities to interpret this into a pedagogic and didactic context (Dale, 2009). They all have to deal with the school as an important area to and within the society - and will understand their obligations as pedagogical as well as political. The approach of a professional teacher is to coop with both, but the limits of each teachers autonomy have changed during the last decades and the focus is to a larger extent to the formal documents than to his or hers own understanding of pedagogy. Dilemmas will follow to how this is performed, a challenge Sámi teachers and Norwegian teachers have in common. "The development of a Sámi school as a part of the local school is in itself a redefinition of the fellowship. From a minority position for Sámi pupils, the situation is altered towards the right for everyone to have their own language and culture as a starting point for their share of the common school" (Keskitalo, 2008: 41).

In a report made by Nordlands for skning the authors claim that the right to their own language and culture also must include the methods for how knowledge are taught and learned (Solstad, 2013). The use of vitalization or revitalization causes disconcertment in our understanding on how the Sámi teacher education is dealing with speaking traditional knowledge; is it important as such, or is a rather the methods for transforming knowledge between people, that is important? Revitalization was a vital issue during the eighties and nineties in the last century, when the building of Sámi institutions was at its peak (Pedersen & Høgmo, 2012). Today, there is a focus on future, especially concerning language, and vitalizing in a generative sense is a more and more preferred approach. In a report Labahå Magga writes called Suothas/Happy children (2012), she point to the phenomenon that if concepts and attitudes are built on cultural homogeneity, unconscious or conscious, this will have influence on the activities carried out. The challenge of the Sámi teacher is to have a professional view upon the indigenous pedagogy so to discover monocultural aspects. The focus then must be on how decolonization and vitalizing processes are working in and between didactics pedagogy, in order to see the disconcertments (Balto & Johansson, 2007). In the evaluation of present Sámi curriculum, the authors ask if there really is a change. Curricula come and go, and in order to make real changes, support especially on the local level, is very important (Bongo, Eriksen & Germeten, 2011). Not only it is for the teachers to perform didactic and pedagogy, it is for the Sámi societies to be a vivid part of the shaping of a didactics for the future, on behalf of present ways of learning and teaching, the Sámi knowledge methods. In this shared room, generative approaches perform and debates.

Sámi teaching education still is in a building up phase, recognizing the need of creating large categories for a united "we" in how to do knowledge, in searvelatnja/shared room. This singularity and order is in its place at this location. Both institutions relate to international research on didactics and pedagogics, but Sámi Allaskuvla has the special role in contributing to pedagogy of indigenesness. It deals with making visible the way indigenous people interpret the world and how they see their future positions (Kuokkanen, 2008). A focus for us in this project has been to understand the two different institutions' degree of coherence when the process of performing knowledge practices is at stake. This demands symmetry and acknowledgement in the relationship (Gorski, 2008), just like the making of the practice seminar. We, as collaborating teachers, are doing differences together in searvelatnja, and as we have been showing throughout the article this shared room, is a room in motion. Answering to the question "who is present", there are always a lot more than the actual persons. Our dialogues, in connection to for example disconcertments in how to perform curricula, may be outspoken in this particular room, or in another room, and as this goes along, new shared rooms are created, formal as well as informal. This is an opportunity for a sharing knowledge processes, generating new kinds of practices in common fields for us as teacher educators.

## 6. Cultivating Disconcertments in Shared Rooms

The article deals with our experiences from a shared room – a practice seminar at Sámi Allaskuvla. The encounters have generated our cultural sensitivity in some areas where we had been disconcerted, but this is only one perspective of what was taking place in a specific location. We explore some possibilities for collaborative spaces through a methodological approach of disconcertment were differences allowing to performing, and multiple ways of doing knowledge can emerge heterogeneously composed according to how we account across epistemic divides.

What we found generative towards doing difference together where decolonial possibilities in the performed human/material interrelations. To open up for heterogeneity raises critical questions that can intervene in colonial discourses and consider their generative capabilities in processes of change. To break singularity can pave the way for more postcolonial training, and emphasizing heterogeneity is a way to avoid prejudices and simple stereotypes.

National curricula for Sámi teacher and Norwegian teacher education focus on coherence between practice and theoretical knowledge, and the trilateral shared room in the practice seminar is an example of such knowledge making. There is a need of disconcertments as a disturbing and triggering element, to emphasize and challenge the coherence. The cultivation of such moments is seeing as a major task for pedagogy and didactics. Multiple perspectives will contribute to the learning process and a reflective didactic work, and holding multiple perspectives simultaneously will strengthen the interrelations in these shared rooms.

## Reference

- Balto, A.M. & Johansson, G. (2007). *Hvordan styrke det samiske perspektivet i skolen?* Luleå: Arbetsrapport 17.09.2007
- Balto, A. & Østmo, L. (2012). Multicultural studies from a Sámi perspective: Bridging traditions and challenges in an indigenous setting. *Issues in Educational Research*. Special issue to intercultural and critical education 22 (1): 1-17
- Bongo, M., Eriksen L. & S. Germeten (2011): *Implementering av Kunnskapsløftet Samisk (LK06S) på nordsamisk område - sluttrapport*. Alta: Høgskolen i Finnmark
- Berg, K. (2006). *Fremmed fugl?* Alta: Høgskolen i Finnmark
- Colwell-Chanthaphonh, C. T. J., Ferguson, D., Lippert, D., McGuire, R. H., Nicholas, G. P. Watkins, J. E., & Zimmerman, L. (2010). The Premise and Promise of Indigenous Archaeology. *American Antiquity* 75(2): 228-238.
- Dale, E. L. (2009). *Læreplan i et forskningsperspektiv*. Oslo: Universitetsforlaget
- De la Cadena, M. (2010). Indigenous cosmopolitics in the Andes: Conceptual reflections beyond 'politics'. *Cultural Anthropology* 25 (2): 334-70.
- Ekeland, T.G. and Kramvig, B. (2013). Negotiation Terrains: Stories from the Making of "Siida". *Science & Technology Studies* 26 (1): 52-72.
- Ekeland, T.G. (In Press). Enactment of Sámi Past in School Textbooks: Toward Multiple Pasts for Future Making. *Scandinavian Journal of Educational Research*.
- González-Ruibal, A. (2013). Reclaiming archaeology. In A. González-Ruibal (Ed.), *Reclaiming archaeology. Beyond the tropes of modernity* (pp. 1-29). London: Routledge.
- Gorski, P.C. (2008). Good Intentions Are Not Enough: A Decolonizing Intercultural Education. *Intercultural Education*, 19, (6), 515-525.
- Hansen, L. I., & Olsen, B. (2013). *Hunters in Transitions. An Outline of Early Sámi History*. Leiden, Boston: BRILL Publisher.
- Keskitalo, J. H. (2008). Fellesskapsutvikling og inkludering i samisk skole innenfor rammene av en felles nasjonal skole. I *Skolepsykolog*. Nr. 3/08.
- Kuokkanen, R. (2008). What is Hospitality in the Academy? Epistemic Ignorance and the (Im)Possible Gift. *Review of Education, Pedagogy and Cultural Studies*, 30, 60-82.
- Latour, B. (2005). *Reassembling the social: An introduction to actor-network-theory*. Oxford: Oxford University Press.
- Law, J. and Lin, W-Y. (2010). Cultivating Disconcertment. *The Sociological Review*, 58, 135- 153
- Liebmann, M. (2015). The Mickey Mouse Kachina and Other "Double Objects": Hybridity in the material culture of colonial encounters. *Journal of Social Archaeology*, 2:22.
- Lin, W-Y. & Law, J. (2014). A correlative STS: Lessons from a Chinese medical practice. *Social Studies of Science*, 44 (6): 801-824.
- Magga Labahå, T.-L. (2012). *Suothas - "Prosjektprinsipper og samisk læringsplakat"*. Kautokeino: Sámi Allaskuvla
- Määttä, K., Keskitalo P. & Satu Uusiautti (2013). Making the Dream of a Sámi School Come True: Voices from the Field. *Journal of language Teaching and Research*. Vol 4, No.3, pp443-453
- Newell, W. H. (2007). Decision-making in interdisciplinary studies. In G. Morcol (Ed.), *Handbook of decision-making* (pp. 245-265). New York: Marcel Dekker.
- Oliver, I. (2001). Duration, memory, and the nature of the archaeological record. In H. Karlsson (Ed.), *It's about time: The concept of time in archaeology* (pp. 61-70). Göteborg: Bricoleur Press.



- Olsen, B. (2000). Bilder fra fortida. Representasjoner av samisk kultur i samiske museer. Når tradisjonene står i veien. *Rapport fra Norsk Museumsutviklings jubileumskonferanse* 8. november 1999. Norsk museumsutvikling 1:2000.
- Olsen, B. (2012). Archaeological Theory, Christmas pork and red herrings. *Current Swedish Archaeology*, 20, 95-106.
- Pedersen, P. & Høgmo, A. (2012). *Sápmi slår tilbake*. Karasjok: CálliidLágádus  
Regjeringen.no: <https://www.regjeringen.no/no/tema/utdanning/hoyereutdanning/artikler/rammeplaner/id435163/>  
Sámi Allaskuvla (Sámi University College): <http://samas.no/en>
- Schanche, A. (1993). Kulturminner, identitet og etnisitet. *Dugnad*, 19 (4), 55-63.
- Smith, L.T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London: Zed Books.
- Solstad, K. J. (red.). *Kunnskapsløftet 2006 Samisk – Mot en likeverdig skole. Sluttrapport av evalueringsarbeidet av Kunnskapsløftet Samisk(LK06S) NF-rapport nr. 1/2012*.
- Thomas, N. (1994). Colonialism`s Culture. *American Anthropologist* 98 (1), 9-25.
- Verran, H. (2002). A Postcolonial Moment in Science Studies: Alternative Firing Regimes of Environmental Scientists and Aboriginal Landowners. *Social Studies of Science* 32/5 – 6, 729-762.
- Verran, H. (2013). Engagements between disparate knowledge traditions: Towards doing difference generatively and in good faith. In L. Green (Ed), *Contested Ecologies. Dialogues in the South on Nature and Knowledge* (pp. 141-161). Cape Town: HSRC Press.
- Winthereik, B.S. & Verran, H. (2012). Ethnographic Stories as Generalizations that Intervene. *Science Studies*, 1, 37-51.153.