Reindeer Husbandry in Sweden

Histor

Reindeer and people have a connection that is thousands of years old in what is today called Norway. First by hunting, then through domestication and herding. Archaeological sources such as hunting pits, stone carvings and settlement excavations speak to this connection. In 98 AD, the Roman historian Tacitus wrote about a strange people in Thule, who used fur clothes, hunted reindeer and travelled with skis. In the 800s the Norwegian chief Ottar visited King Alfred and the English court and Ottar related to the king about the Sámi and that reindeer were domesticated and managed in herds. This is the first written source of domesticated reindeer herding and is often referred to. However archaeological research is consistently pushing the date of domestication of reindeer and the development of reindeer herding further back in time. Writings after that time tell that the Sámi are using domesticated reindeer for transport and milking.

In the 6th 7th and 18th centuries, Sweden had imperial ambitions and this increased the tax burden on Sámi reindeer herding, which would appear to have stimulated a shift in reindeer herding practices. Sámi reindeer herders where nomadic and moved with their reindeer herds between winter and summer pastures. In the mountain areas an intensive reindeer herding took shape – where reindeer where monitored daily.

The Sámi people lived and worked in so-called “siiddat” (reindeer herding groups) and reindeer where used for transport, milk and meat production. The Siida is an ancient Sámi community system within a designated area but it can also be defined as a working partnership where the members had individual rights to resources but helped each other with the management of the herds, or when hunting and fishing. The Siida could consist of several families and their herds.

Borders

Sámi reindeer herding in present Sweden, Norway and Finland has historically been and is in many ways still affected by the creation of national borders. Borders became barriers to reindeer herding which had, since time immemorial been a livelihood that migrated between different areas. The first boundary which affected the Sámi reindeer herding was drawn between Norway/Denmark and Sweden/Finland in 1751. To this border agreement was made a substantial allowance of 30 paragraphs on the rights of the nomadic Sámi - later often called the Lapp Codicil (Lappekodicillen) or the Magna Charta of the Sámi.

The aim with the Codicil was to secure the future reindeer herding for the Sámi people affected by the border. The states agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to migrate with their reindeer to the other kingdom in the same way as they had done before the border demarcation. The migrations have since 1919 been regulated between Norway and Sweden in different so called reindeer grazing conventions (renbeteskonventioner) which are based on the Codicil. The last convention was negotiated 1972 and was in force until 2005. Sweden and Norway are negotiating on a new convention.

During the 1900’s meat production becomes increasingly important and reindeer herding becomes more extensive. In the 1960’s, the Sámi reindeer herders started to introduce new technologies – the so called snow mobile revolution in their work with reindeer. Later came other mechanical aids, such as ATV’s, motorbikes and helicopters. Today such tools are major
feature of modern reindeer herding. This has had a variety of impacts on reindeer husbandry and as herders no longer ski or walk with reindeer, the relationship has changed somewhat. Today's reindeer herding requires large areas, reindeer are often frightened and are forced to flee from natural pastures. Today's reindeer are not watched year-round and reindeer wander freely during certain periods.

However, reindeer husbandry would not be possible without the maintenance of traditional knowledge which dates back millennia and is transferred from generation to generation. Its significance remains for reindeer herders because it contains important knowledge about how for instance land should be used during times of extreme weather fluctuation, for example. Reindeer husbandry today in Sweden is a small industry on a national scale, but both in a Sámi and local context, it has great importance. Reindeer husbandry is not only important economically and in employment terms, it is also one of the most important parts of the Sámi culture. According to the reindeer husbandry act the Reindeer Husbandry should be economically, ecologically and culturally sustainable. In other words, reindeer husbandry in Sweden should be conducted in a way so it gives a reasonable number of entrepreneurs a good living.

(Rennäringslagen 1971:437)  (www.sapmi.se)

Rights to own Reindeer

Contemporary reindeer husbandry in Sweden, is regulated by the Swedish reindeer husbandry act, Rennäringslagen 1971: 437. According to this Act, the right to pursue reindeer herding only belongs to the Sami people. Only a person who is member of Sámi reindeer herding village (Sameby) has reindeer herding rights, in other words, may engage in reindeer husbandry in the Sámi reindeer herding village to which she/he belongs. The reindeer herding right, which is eternal, includes for example the rights of members to also hunt and fish within their Sámi reindeer herding village’s area. These are immemorial rights, which mean that the Sámi have, over a long period used the land without anyone impeding them. Both reindeer herding and reindeer husbandry are terms often used in Sweden, where reindeer herding is the work with reindeer and reindeer husbandry encompasses reindeer herding, hunting and fishing because they all are important industries of reindeer husbandry.

(Rennäringslagen 1971:437)
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many shall be marked with the owner's registered earmark by 31 October the same year as it is born.

A herding village rights and duties are statutoried; inter alia, in the reindeer husbandry act. Gurut b Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat.

Winter pastures. Concession villages reindeer herding is very different from the first two, as they cuts in a reindeer's ears which all together tells who the reindeer owner is. There are around 20

Before an earmark is implemented, it shall be approved by the earmark committee consisting of 3-5 members. After approval the earmark shall be announced.

In Sweden it is possible to own reindeer without being member of a Sámi reindeer herding village. In that case the person needs a registred reindeer earmark and a permission to

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Reindeer husbandry employs about 2500 people in Sweden and the number of reindeer owners is

Reindeer herding in the forest villages is more static and is conducted in forested areas while

According to the reindeer husbandry Act reindeer herding may be conducted on both private

mountain Sámi reindeer herding village and a forest Sámi reindeer herding village is that

The reindeer herding area covers nearly 40

Sámi reindeer husbandry area

The reindeer herding area covers nearly 40

Private land owners' lands also may be used for reindeer grazing. Lands used for reindeer

mountain reindeer herding is characterised by long migratory routes between summer and

The reindeer in the concession villages are owned by men.

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Reindeer husbandry in Sweden

Reindeer Herding Areas

Sámi reindeer herding in Sweden is divided into 51 Sámi reindeer herding villages which are

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and state lands where reindeer herding is permitted as according to the law. This means that

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Reindeer Husbandry in Sweden

The management of reindeer husbandry is divided into 3 main levels; the national, the regional and the local level.

![Map of Reindeer Husbandry in Sweden](image)
According to this Act, the right to pursue reindeer herding would not be possible without the maintenance of traditional usage for transport, milk and meat production. The Siida is an ancient Sámi community system that should be able to continue to migrate with their reindeer to the other kingdom in the same way economically, ecologically and culturally sustainable. In other words, reindeer husbandry in Sweden should be conducted in a way so it gives a reasonable number of entrepreneurs a good opportunity to make a living. In the 1980s, the Sámi Parliament presented a document in which it was proposed that the state should replace reindeer owners for losses caused by wolves. In 1995, the Cabinet segment made a decision that the state should do so.

Reindeer and their pastures should be managed on both a rational and sustainable manner, while at the same time reindeer herders need revenue to survive. Reindeer herding is therefore able to claim the right to reindeer grazing on the lands in question. On the other hand, the municipality's systematic breach of Sámi rights as concerned parties were also, according to the Sámi Parliament, not dealt with. In 1995, an agreement was made concerning the compensation system. Today, the Sámi Parliament and the Ministry of Agriculture are in charge of the compensation system.

Challenges for the Sámi reindeer herders have also been with regard to reindeer pastoralism losses due to predators. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and environmental values of the state lands north of the so called 'cultivation border' – lands where many Sámi have hunted reindeer and travelled with skis. The compensation should:

- Cover the cost of predators and the losses caused by them.
- Cover the cost of predator control measures such as payments to the developer.
- Cover the cost of veterinary examinations.
- Include the cost of medicine and vaccine treatment.
- Cover the cost of predator protection measures such as hunting and protective fences.
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A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many cuts in a reindeer's ears which all together tells who the reindeer owner is. There are around 20 different approved cuts and in addition some 30 different combinations of cuts, and all those combinations have their own name. All reindeer in the Sámi reindeer husbandry area in Sweden are marked in the same way.

According to the reindeer husbandry Act the actual reindeer herding in a concession village must be conducted by a certain number of members as the Act states. The Board has the mandate to conduct the village's work. Sámi reindeer shall be marked with the owner's registered earmark by 31 October the same year as it is born. The Act is clear as to where the line between these lands lies and defines it accordingly.

Reindeer herding employs about 2500 people in Sweden and the number of reindeer owners is about 300. According to figures from 2005, 77% of the country's reindeer are owned by Sámi. According to the Act, the Sámi village is responsible for ensuring that reindeer herding is conducted most effective way economically and shall organise reindeer herding in the village's reindeer herding area in the best way for the members' common interest. Membership numbers are divided into year-round-lands and winter pastures. Concession villages reindeer herding is very different from the first two, as they may join the village. Annual Meeting decisions concerning membership can be appealed to the Sámi Parliament.

Before an earmark is implemented, it shall be approved by the earmark committee consisting of 3-5 members. After approval the earmark shall be announced.

Reindeer herding areas are divided into year-round-lands and winter pastures. Usually, the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who may join the village. Concession villages exist only in the Torne Valley (the area on the Swedish-Norwegian border). The reindeer herding area covers nearly 40 000 square kilometres.

According to the border agreement between Denmark/Norway and Sweden from the year 1751. The states agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to migrate with their reindeer to the other kingdom in the same way as they had done until the beginning of the 19th century. It is also the basis of the current convention on the reindeer migration. Since 1751, the Sámi have been regulating their movements across the border.

The difference between a Sámi reindeer herding village and a forest Sámi reindeer herding village is that the reindeer in the concession villages are owned by private land owners' lands also may be used for reindeer grazing. Lands used for reindeer husbandry are divided into year-round-lands and winter pastures. Concession villages reindeer herding is very different from the first two, as they may join the village. Annual Meeting decisions concerning membership can be appealed to the Sámi Parliament.

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A Sámi reindeer herding village has a board voted in by a majority in the village during their annual meetings. The Board has the mandate to conduct the village's work. The way to describe a reindeer earmark on may vary from area to area because of dialect differences. Here is one way to describe the earmark on the image in Sámi:
Management of Reindeer Husbandry is divided into 3 main levels; the national, the regional
Reindeer Husbandry in Sweden

Different insect varieties and how they will affect reindeer. Danell estimates that warmer winters will disrupt and change pastures. But no one can yet know with certainty when, how and how much reindeer herding communities that live there. The report also demonstrates that temperatures in the Arctic are that within the space of 50 years, it will not be conducted as it is today.

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture. South is likely because the reindeer numbers in the north are lower per reindeer owner and the disruption. Can grant support of up to 50 percent of the feed costs.

In the area above the border the Sami should be able to have their reindeer all year without conditions for long-term predator care. The compensation should:

• increase the understanding and tolerance of reindeer husbandry and predators
• raise the visibility of Sami needs in decision making
• increase the number of Sámi reindeer herders

Administrative Board (Länsstyrelsen) with the assistance of the Sámi reindeer herding villages, and the Minister of Agriculture is the responsible minister for reindeer husbandry issues. The system explained above was introduced in 1996 and before that a system was in force that widely affect reindeer husbandry. The Board has for example the responsibility to manage some land has been cultivated over 90 years than it is to prove hunting, fishing and reindeer culture, society, political systems and health can be assessed). Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and some land has been cultivated over 90 years than it is to prove hunting, fishing and reindeer culture, society, political systems and health can be assessed). Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and

Parliament. A great deal of interest has been expressed from all parties in the progress of these application for a permit nearly always have to implement an Environmental Impact Assessment (EIA) that affects a Sámi reindeer herding village/-s, the developer must describe the effects on

In 1996 there was a nuclear accident at Chernobyl which widely and adversely affected reindeer and their pastures. The Forest Board has the responsibility to support the work of the reindeer husbandry plans and the Minister of Agriculture is the responsible minister for reindeer husbandry issues. The forest board is also responsible for the national forest estate, which is a source of income for reindeer herding families. In addition to the income from reindeer husbandry, reindeer herding families also have incomes from salaried work.

Research by the Sámi Parliament/County Administrative Board

In 1998, over 120 landowners sued the municipality through its actions overrode Sámi property, and were negligent in their protection of reindeer herding. In general, reindeer herders in the southern parts of the Swedish reindeer herding region do not have the right to let their reindeer graze landowners' lands. The Sami

Predators are a major cause of losses for reindeer herders and the predators issue is currently a great concern for reindeer herders. The goal of Sweden's predator policy is that there should be a certain number of predators in Sweden and in recent times, the number of predators in the country has generally increased. This means that they are not heard, nor do they have the opportunity as injured parties to appeal any permit if necessary. In 2007, the ombudsman against ethnic discrimination concluded that predators are perceived as

In 2007 the price support was 8.50 million SEK (5,17 M €) in losses for reindeer herders, without taking into account the breeding costs associated with providing reindeer with artificial feed. Conditions include the need to feed

Climate change

IMPACTS OF A WARMING ARCTIC
Projected Surface Air Temperature Change:
1990s-2090s (winter Dec-Feb)

+21.6 °C
+18 °C
+14.4 °C
+10.8 °C
+7.2 °C
+3.6 °C
0 °C
0 °C

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