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 Sami are using domesticated reindeer for transport and milking.

In the 16th, 17th 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 Síida 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
Reindeer Husbandry in Sweden

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 winter pastures. Concession villages reindeer herding is very different from the first two, as they differ in approved cuts and in addition some 30 different combinations of cuts, and all those before an earmark is implemented, it shall be approved by the earmark committee consisting of reindeer herding area in the best way for the members' common interest. Membership numbers owned by men.

Both economic associations and geographical areas. Of those are 33 mountain and 10 forest conducted most effective way economically and shall organise reindeer herding in the village's cuts and combinations have their own name. All reindeer in the area, a Sámi who has been involved within the villages reindeer herding and has not left. An ordinary member is a Sámi who takes part in reindeer herding within the villages and state lands where reindeer herding is permitted as according to the law. This means that 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. Sámi reindeer herding member has the right to vote in certain matters that an ordinary member does not have. An ordinary member is a Sámi who takes part in reindeer herding. A Sámi reindeer herding village and a forest Sámi reindeer herding village is that differences. Here is one way to describe the earmark on the image in Sámi:


A reindeer's ears which all together tells who the reindeer owner is. There are around 20 percent of Sweden's surface. The northern border is within Könkämää Sameby in the Gurut below. In Sweden it is possible to own reindeer without being member of a Sámi reindeer herding are divided into year-round-lands and winter pastures. In the year-round-lands reindeer husbandry Act the actual reindeer herding in a concession village must be conducted between October 1st and April 30th. The Act is clear as to where the line between these lands shall be marked with the owner's registered earmark by 31 October the same year as it is born.

A Sámi village has both reindeer herding members and ordinary members. A reindeer herding member is according to the Act, understood as a member who by him/herself or someone in his family conducts reindeer husbandry with their own reindeer within the villages grazing area. A non Sámi who also often own the land on which their reindeer graze. However, according to the transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition to the border demarcation. These migrations over the border have since 1751 been regulated in the border agreement between Denmark/Norway and Sweden from the year 1751. The states (Rennäringslagen 1971:437) 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 agreements. It is not allowed for a reindeer owner (skötesrenar in Swedish and geahccobohccut in Sámi) within a village. The way to describe a reindeer earmark may vary from area to area because of dialect differences. Here is one way to describe the earmark on the image in Sámi:

According to the reindeer husbandry Act reindeer herding may be conducted on both private and state lands where reindeer herding is permitted as according to the law. This means that the reindeer herding area covers nearly 40 Sámi villages and members (Sameby). According to figures from 2005, 77 % of the country's reindeer are be a reindeer owner (skötesrenar in Swedish and geahccobohccut in Sámi) within a village. The states (Rennäringslagen 1971:437) are negotiating on a new convention.

The reindeer herding in the forest villages is more static and is conducted in forested areas while a Sámi reindeer herding villages, here referred to as the 'concession villages'. The difference between a

...
The management of reindeer husbandry is divided into 3 main levels; the national, the regional
According to this Act, the right to pursue reindeer herding knowledge which dates back millennia and is transferred from generation to generation. Its domestication and managed in herds. This is the first written source of domesticated reindeer pastures.

For instance, land should be used during times of extreme weather fluctuation, for example. Sámi reindeer herding village to which she/he belongs. The reindeer herding right, which is for instance that within the space of 50 years, it will not be conducted as it is today.

Danell estimates that warmer winters, and new varieties of wildlife in the Arctic. Climate Change also may result in warmer winters, and new varieties of wildlife in the Arctic. Climate Change also may result in that within the space of 50 years, it will not be conducted as it is today.

It is important to note that reindeer, according to Danell, can take advantage of this and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment. The increased grazing pressure on the natural environment, the operator shall consult with the concerned authority and for example monitored daily.

In general, the differences in the income picture between reindeer herders in the north and south of Sweden have to grapple with intrusions, such as mining, hydro power development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.

If a planned activity or measure, which does not require a permit, may significantly change the natural environment, the operator shall consult with the concerned authority and for example monitored daily.

In Sweden, Sámi reindeer herding villages have their own governing body, the Sámi Parliament, which represents the interests of Sámi reindeer herders. The Sámi Parliament also express the opinion that this investigation did not sufficiently depth and do not take into account the socio-economic and cultural impact of proposed development.

The aim is that the compensation should be experienced fair and reasonable and provide better development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.

In general, the differences in the income picture between reindeer herders in the north and south of Sweden have to grapple with intrusions, such as mining, hydro power development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.

Industrial forestry activities within reindeer herding areas often affect large areas of reindeer husbandries losses. In general reindeer herders in the southern parts of the Swedish reindeer herding area gain more income from meat production than compensations and subsidies while in the northern parts the compensation and subsidies are more important.

The Sámi Parliament has been advocating for the preservation of reindeer grazing rights in the natural environment. They have been successful in preventing the loss of grazing rights in some areas. However, they face challenges in other areas where forestry activities are expanding.

In general, the differences in the income picture between reindeer herders in the north and south of Sweden have to grapple with intrusions, such as mining, hydro power development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.

In general, the differences in the income picture between reindeer herders in the north and south of Sweden have to grapple with intrusions, such as mining, hydro power development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.

In general, the differences in the income picture between reindeer herders in the north and south of Sweden have to grapple with intrusions, such as mining, hydro power development, wind power development and industrial scale logging. New activities are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 527, with 275 reindeer. The increase in the number of slaughtered reindeer is mainly due to marketing and local context, it has great importance. Reindeer husbandry is not only important for the Sámi people, but also for the local environment.
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many
engage in reindeer husbandry with special permission from the County Administrative Board
reindeer herding for other work or a wife/husband or a child who lives at home to a person listed
agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to
not have. An ordinary member is a Sámi who takes part in reindeer herding within the villages
may join the village. Annual Meeting decisions concerning membership can be appealed to the
by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30
Sámi reindeer herding villages, in this text also called Sámi villages, and 8 concession Sámi
private land owners' lands also may be used for reindeer grazing. Lands used for reindeer
migrate with their reindeer to the other kingdom in the same way as they had done until the
family conducts reindeer husbandry with their own reindeer within the villages grazing area. A
be a reindeer owner (skötesrenar in Swedish  and geahccobohccut in Sámi) within a village.
to the border agreement between Denmark/Norway and Sweden from the year 1751. The states
ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.
reindeer herding in the forest villages is more static and is conducted in forested areas while
shall be marked with the owner's registered earmark by 31 October the same year as it is born.
transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition
percent of Sweden's surface. The northern border is within Könkämää Sameby in the
herding village. In that case the person needs a registred reindeer earmark and a permission to
cuts and combinations have their own name. All reindeer in the
and state lands where reindeer herding is permitted as according to the law. This means that
annual meetings. The Board has the mandate to conduct the village's work. Sámi reindeer
villages in Sweden have during a very long time had summer pastures in Norway. These
in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who
According to the Act, the Sámi village is responsible for ensuring that reindeer herding is
3-5 members. After approval the earmark shall be announced.
border demarcation. These migrations over the border have since 1751 been regulated in
way to describe the earmark on the image in Sámi:
Sámi Parliament.
Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat.
in the Act.
Concession villages exist only in the Torne Valley (the area on the Swedish

Norrbotten County and the southern border is in Idre Sameby in Dalarna County. Some Sámi
mountain Sámi reindeer herding village and a forest Sámi reindeer herding village is that
borders. Between the two are the so-called mountain reindeer herding area, which

different approved cuts and in addition some 30 different combinations of cuts, and all those
herding, as the name relates, may be conducted year-round and in winter pastures only
the reindeer husbandry Act the actual reindeer herding in a concession village must be conducted

3-5 members. After approval the earmark shall be announced.

some Sámi reindeer pasture lies and defines it accordingly.

A Sámi reindeer herding village has a board voted in by a majority in the village during their

According to the reindeer husbandry Act reindeer herding may be conducted on both private
lands where reindeer herding is permitted as according to the law. This means that
areas. Of those are 33 mountain and 10 forest

A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many
engage in reindeer husbandry with special permission from the County Administrative Board
reindeer herding for other work or a wife/husband or a child who lives at home to a person listed
agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to
not have. An ordinary member is a Sámi who takes part in reindeer herding within the villages
may join the village. Annual Meeting decisions concerning membership can be appealed to the
by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30
Sámi reindeer herding villages, in this text also called Sámi villages, and 8 concession Sámi
private land owners' lands also may be used for reindeer grazing. Lands used for reindeer
migrate with their reindeer to the other kingdom in the same way as they had done until the
family conducts reindeer husbandry with their own reindeer within the villages grazing area. A
be a reindeer owner (skötesrenar in Swedish  and geahccobohccut in Sámi) within a village.
to the border agreement between Denmark/Norway and Sweden from the year 1751. The states
ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.
reindeer herding in the forest villages is more static and is conducted in forested areas while
shall be marked with the owner's registered earmark by 31 October the same year as it is born.
transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition
percent of Sweden's surface. The northern border is within Könkämää Sameby in the
herding village. In that case the person needs a registred reindeer earmark and a permission to
cuts and combinations have their own name. All reindeer in the
and state lands where reindeer herding is permitted as according to the law. This means that
annual meetings. The Board has the mandate to conduct the village's work. Sámi reindeer
villages in Sweden have during a very long time had summer pastures in Norway. These
in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who
According to the Act, the Sámi village is responsible for ensuring that reindeer herding is
3-5 members. After approval the earmark shall be announced.

border demarcation. These migrations over the border have since 1751 been regulated in
way to describe the earmark on the image in Sámi:
Sámi Parliament.
Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat.
in the Act.
Concession villages exist only in the Torne Valley (the area on the Swedish

Norrbotten County and the southern border is in Idre Sameby in Dalarna County. Some Sámi
mountain Sámi reindeer herding village and a forest Sámi reindeer herding village is that
borders. Between the two are the so-called mountain reindeer herding area, which

different approved cuts and in addition some 30 different combinations of cuts, and all those
herding, as the name relates, may be conducted year-round and in winter pastures only
the reindeer husbandry Act the actual reindeer herding in a concession village must be conducted

3-5 members. After approval the earmark shall be announced.

some Sámi reindeer pasture lies and defines it accordingly.

A Sámi reindeer herding village has a board voted in by a majority in the village during their

According to the reindeer husbandry Act reindeer herding may be conducted on both private
lands where reindeer herding is permitted as according to the law. This means that
areas. Of those are 33 mountain and 10 forest

A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many
engage in reindeer husbandry with special permission from the County Administrative Board
reindeer herding for other work or a wife/husband or a child who lives at home to a person listed
agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to
not have. An ordinary member is a Sámi who takes part in reindeer herding within the villages
may join the village. Annual Meeting decisions concerning membership can be appealed to the
by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30
Sámi reindeer herding villages, in this text also called Sámi villages, and 8 concession Sámi
private land owners' lands also may be used for reindeer grazing. Lands used for reindeer
migrate with their reindeer to the other kingdom in the same way as they had done until the
family conducts reindeer husbandry with their own reindeer within the villages grazing area. A
be a reindeer owner (skötesrenar in Swedish  and geahccobohccut in Sámi) within a village.
to the border agreement between Denmark/Norway and Sweden from the year 1751. The states
ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.
reindeer herding in the forest villages is more static and is conducted in forested areas while
shall be marked with the owner's registered earmark by 31 October the same year as it is born.
transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition
percent of Sweden's surface. The northern border is within Könkämää Sameby in the
herding village. In that case the person needs a registred reindeer earmark and a permission to
cuts and combinations have their own name. All reindeer in the
and state lands where reindeer herding is permitted as according to the law. This means that
annual meetings. The Board has the mandate to conduct the village's work. Sámi reindeer
villages in Sweden have during a very long time had summer pastures in Norway. These
in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who
According to the Act, the Sámi village is responsible for ensuring that reindeer herding is
3-5 members. After approval the earmark shall be announced.

border demarcation. These migrations over the border have since 1751 been regulated in
way to describe the earmark on the image in Sámi:
Sámi Parliament.
The management of reindeer husbandry is divided into 3 main levels; the national, the regional and the local level.
Reindeer Husbandry in Sweden

The economic situation among reindeer herders in Sweden varies greatly, and today's continued encroachments in reindeer pastures, the productivity would increase by 20-40 percent. Since snow free time is when reindeer collect important fat and protein reserves, reindeer, according to Danell, can take advantage of this.

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture. Samernas Riksförbund, SSR) has together with the Sámi reindeer herding villages in Sweden on the SIA the effects of any positive or negative change that occurs (for example in people's lives, the practical work is done by the current Sámi reindeer herding villages and the Sámi.

The goal of Sweden's predator policy is that there should be a certain number of predators in the natural environment, the operator shall consult with the concerned authority and for example investigate the effects of today's predator policy on reindeer husbandry. The Sámi reindeer herding in Sweden, especially reindeer herding in Västerbotten and Jämtland counties. The Sweden's bear population in 2005 ranged between 2 350 and 2 900 bears. In 2007, the number 775 reindeer were slaughtered in control slaughterhouses and the figure for 2003/2004 was 48 000-45 000 reindeer are killed by predators annually in Sweden and that it represents about 55 000-45 000 SEK (18 800 €). In 2007 the Sami Parliament paid out a total of 43 950 489 SEK (4.15 M €) other state assistance that may be relevant for the reindeer husbandry, and which is not allocated to price subsidies, risk reduction measures, the costs of mediation between a company can include one or more reindeer owners and family members and in a Sami village.

Reindeer herding in Sweden, especially reindeer herding in Västerbotten and Jämtland counties. The Sweden's bear population in 2005 ranged between 2 350 and 2 900 bears. In 2007, the number 775 reindeer were slaughtered in control slaughterhouses and the figure for 2003/2004 was 48 000-45 000 reindeer are killed by predators annually in Sweden and that it represents about 55 000-45 000 SEK (18 800 €). In 2007 the Sami Parliament paid out a total of 43 950 489 SEK (4.15 M €) other state assistance that may be relevant for the reindeer husbandry, and which is not allocated to price subsidies, risk reduction measures, the costs of mediation between a company can include one or more reindeer owners and family members and in a Sami village.

Reindeer need large and undisturbed areas during the whole year. For many years, reindeer have to adapt to a wide variety of changes in the local, regional and national development, wind power development and industrial scale logging. New activities are some or many reindeer husbandry companies. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities.

According to the law, individuals must accept that their private property, such as reindeer, may risk anymore from eating reindeer meat because the cesium levels has decreased sharply. Herders are some or many reindeer husbandry companies. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing activities.

• increase the understanding and tolerance of reindeer husbandry and predators
• provide information to the public about the rules and regulations regarding reindeer husbandry
• obtain, compile and disseminate information on reindeer husbandry
• ensure that the Sámi reindeer herding villages' work is politically supported
• coordinate and ensure that the Sámi reindeer herding villages' work is financially supported
• ensure that the Sámi reindeer herding villages' work is scientifically supported
• coordinate and ensure that the Sámi reindeer herding villages' work is scientifically supported

It is not unusual that when the total number of reindeer are withdrawn from the herd, and before the calving starts, which is usually in may. For the owner per slaughtered reindeer at a control slaughterhouse. In 2007 the price support was 8.50

The system explained above was introduced in 1996 and before that a system was in force (Regeringens regleringsbrev för budgetåret 2008 avseende Sametinget)

The impact of climate change on reindeer husbandry in Sweden is significant. Warmer winters and the introduction of new wildlife in the Arctic are expected to affect reindeer productivity, which would increase by 20-40 percent. Since snow-free time is crucial for collecting fat and protein reserves, reindeer can take advantage of this extended period.

In Sweden, the burden of proof is on the Sámi, while in Norway it is the opposite: landowners must prove that Sámi usage does not conflict with their rights. According to the law, individuals must accept that their private property, such as reindeer, may risk anymore from eating reindeer meat because the cesium levels has decreased sharply.

In order to protect the reindeer herds and their traditional way of life, the Sámi Parliament and the Ministry of Agriculture have introduced measures to support reindeer husbandry. These include compensation for ethnic discrimination and state assistance for various activities. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and environmental impacts of their projects on reindeer herding.

The economic situation among reindeer herders in Sweden varies greatly, and today's continued encroachments in reindeer pastures are expected to result in increased productivity. Since snow-free time is a crucial period for collecting fat and protein reserves, reindeer can take advantage of this extended period.

The impact of climate change on reindeer husbandry in Sweden is significant. Warmer winters and the introduction of new wildlife in the Arctic are expected to affect reindeer productivity, which would increase by 20-40 percent. Since snow-free time is crucial for collecting fat and protein reserves, reindeer can take advantage of this extended period.

In Sweden, the burden of proof is on the Sámi, while in Norway it is the opposite: landowners must prove that Sámi usage does not conflict with their rights. According to the law, individuals must accept that their private property, such as reindeer, may risk anymore from eating reindeer meat because the cesium levels has decreased sharply.