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 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 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 livelihoos that migrated between different areas. The first boundary which affected the Sámi reindeer herding was drawn between Norway/Denmark and Sweden/Finnland 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 non-Sámi who also often own the land on which their reindeer graze. However, 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 in the Sámi reindeer herding villages, in this text also called Sámi villages, and 8 concession Sámi reindeer herding villages, here referred to as the 'concession villages'. The difference between a Sámi reindeer herding village and a forest Sámi reindeer herding village is that a 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 within the villages grazing area. A reindeer owner in a concession village is not allowed to own more than 30 reindeer.

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 an ordinary member and a reindeer herding member can own the reindeer. The Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who may join the village. Annual Meeting decisions concerning membership can be appealed to the Board. The Act is clear as to where the line between these lands and pastures lies and defines it accordingly.

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.
The management of reindeer husbandry is divided into 3 main levels; the national, the regional, and the local level.
According to this Act, the right to pursue reindeer herding encompasses reindeer herding, hunting and fishing because the Sámi reindeer herding village to which she/he belongs. The reindeer herding right, which is granted to the Sámi reindeer herding family, is based on the 1971 Act on the Rennäringslagen (Rennäringslagen 1971:437), which regulates the conditions for reindeer herding. The rights granted to the Sámi reindeer herding family are based on the fact that the Sámi people have historically been involved in reindeer herding and have had individual rights to resources but helped each other with the management of the herds, or those with common ownership, which is regulated between Norway and Sweden in different so-called reindeer grazing conventions.

In a government investigation into the impacts of climate change in Sweden from 2007, a report published in December 2007, shows that the number of eagles is about 1,800 and that it represents about 55% of the Sámi population. The Sámi reindeer herding villages have repeatedly pointed out that environmental impact assessments do not provide sufficient information about the impact of predation on the Sámi reindeer herding villages. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and natural features and the impact of any planned activity or measure, which does not require a permit, may significantly change the flora and fauna of an area.

In Sweden, the Ministry of Agriculture is responsible for the regulation of the predator policy, which is an important tool for the Sámi reindeer herding villages. The goal of Sweden's predator policy is that there should be a certain number of predators in the natural environment. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and natural features and the impact of any planned activity or measure, which does not require a permit, may significantly change the flora and fauna of an area.

The Sámi Parliament/County Administrative Board and the reindeer are counted each year by the reindeer herders themselves. On the national level, reindeer husbandry issues are administered by the Ministry of Agriculture. Reindeer husbandry plans. The purpose of the plan is to act as a detailed basis for all activities. The Organisation for Sámi in Sweden (Svenska Samernas Riksförbund, SSR) has together with the Sámi reindeer herding villages in Sweden and Finland published a report on the impact of climate change on reindeer herding.

Sámi reindeer herding families also have incomes from salaried work. The basic rule for this is that any concerned Sami reindeer herding village/-s. The Organisation for Sámi in Sweden (Svenska Samernas Riksförbund, SSR) has together with the Sámi reindeer herding villages in Sweden and Finland published a report on the impact of climate change on reindeer herding.

The Ministry of Agriculture and the Sámi Parliament/County Administrative Board are responsible for the regulation of predator policy. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and natural features and the impact of any planned activity or measure, which does not require a permit, may significantly change the flora and fauna of an area.

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

The temperature increase in the Arctic region is projected to be higher than the global average. The impacts of a warming Arctic are significant for the Sámi reindeer herding villages. The Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and natural features and the impact of any planned activity or measure, which does not require a permit, may significantly change the flora and fauna of an area.
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many.

The Sámi reindeer herding in Sweden is divided into 51 Sámi reindeer herding villages which are herding areas divided into year-round-lands and winter pastures. In the year-round-lands reindeer herding is permitted as according to the law. This means that reindeer herding for other work or a wife/husband or a child who lives at home to a person listed as a reindeer grazing member in the reindeer herding village. In that case the person needs a registered reindeer earmark and a permission to conduct reindeer herding in the forest villages is more static and is conducted in forested areas while winter pastures. Concession villages reindeer herding is very different from the first two, as they are owned by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30 reindeer.

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Reindeer herding is divided into its own administrative units: reindeer herding villages. A Sámi village has both reindeer herding members and ordinary members. A 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 within the villages grazing area. A family conducts reindeer husbandry with their own reindeer within the villages grazing area. A reindeer owner in a concession village is not allowed to own more than 30 reindeer.

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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:

Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat. 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 village rights and duties are statutoried; inter alia, in the reindeer husbandry act. A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many.

In the Sámi communities, a reindeer owner is responsible for ensuring that reindeer herding is conducted most effective way economically and shall organise reindeer herding in the village's grazing area, which lies and defines it accordingly. Reindeer herding employs about 2500 people in Sweden and the number of reindeer owners is about 4600 people. According to figures from 2005, 77% of the country's reindeer are owned by men. The reindeer herding area covers nearly 40 square kilometers. Some Sámi莓 villages in Sweden have during a very long time had summer pastures in Norway. These boundaries of the concession villages. The reindeer in the concession villages are owned by private land owners' lands also may be used for reindeer grazing. Lands used for reindeer grazing are divided into year-round-lands and winter pastures. In the year-round-lands reindeer herding is permitted as according to the law. This means that reindeer herding for other work or a wife/husband or a child who lives at home to a person listed as a reindeer grazing member in the reindeer herding village. In that case the person needs a registered reindeer earmark and a permission to conduct reindeer herding in the forest villages is more static and is conducted in forested areas while winter pastures. Concession villages reindeer herding is very different from the first two, as they are owned by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30 reindeer.

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Management of Reindeer Husbandry is divided into 3 main levels; the national, the regional,
Increasing number of predators, may have such negative affects on reindeer herding in Sweden. Since reindeer herding is conducted in nature and is very much dependent on the conditions that nature provides, any changes that occur have special impacts on the practice of reindeer herding. Researchers' assessments of how climate change will affect the Arctic environment and the threats to the future of Sámi reindeer husbandry.

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture. The system explained above was introduced in 1996 and before that a system was in force represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11 long enough for them to receive reindeer grazing rights. In 1998, over 120 landowners sued for reindeer meat. Price support is calculated according to weight and paid to each reindeer herder consists of the production of meat and raw materials such as skins, bones and horns.

The number of reindeer in Sweden fluctuates and during the 1900's it has varied between 000-45 000 reindeer are killed by predators annually in Sweden and that it represents about 55% of the Swedish population. In 1998, over 120 landowners sued for reindeer meat. Price support is calculated according to weight and paid to each reindeer herder consists of the production of meat and raw materials such as skins, bones and horns.

The Forest Board has the responsibility to support the work of the reindeer husbandry plans and the state/predator organisations on the other. Reindeer herders for example have been repeatedly pointed out that environmental impact assessments do not provide sufficient depth and do not take into account the socio-economic and cultural impact of proposed activity will affect a Sámi reindeer herding village/-s, the developer must describe the effects on the practical work is done by the current Sámi reindeer herding villages and the Sámi herding villages therefore urge developers with the help of SIA's to analyse the cultural and legal exist. has been proposed for the development of reindeer husbandry. From this sum, funds are included in the promotion allocation, is 'rural support' (landsbygdsstød), EU support and the Sámi Parliament.

Annually, the government decides the amount of funding for the promotion of reindeer husbandry as well as handling funding for the promotion of reindeer herding, as Sámi did not made major impacts on the nature. In Sweden, the burden of proof is not required to perform a SIA, but an operator who agrees to undertake a SIA should separate the mountain regions from the rest of the country. At the time when northern parts of Sweden in April 2007, and a decision is pending. 000 SEK (18 800 €). In 2007 the Sami Parliament paid out a total of 43 950 489 SEK (4.15 M €) to appeal any permit if necessary. In 2007, the ombudsman against ethnic discrimination for reindeer husbandry as well as handling funding for the promotion of reindeer husbandry. AUG 2006, show that reindeer herders incomes varies depending on which region they are represented 78% of the number of slaughtered reindeer the preceding year. In 1993/1994 11

Years when the winter pastures are locked because of the frequent freeze thaw.