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Sametinget



Analysis of Sápmi

**Regional SWOT Analysis prepared for the
2014 – 2020 Rural Development Programme
and Maritime & Fisheries Fund**

Cover picture:

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Published by:

Sametinget

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The Sami – an indigenous people, one people and a national minority

According to the UN, an estimated 370 million people, over 5000 distinct groups, belong to any one of the world's many indigenous peoples. These indigenous peoples are found in about 90 countries, the majority of which are in Asia. The Inuit of Greenland are grouped with the Inuit of Canada and thus belonging to the Americas. The Sami are the only indigenous people in Europe designated by the ILO.

The Permanent Forum of the UN is an organ for indigenous peoples.

EU – The Sami Protocol

Before Sweden became part of the EU in 1995, they entered into the Accession Agreement with the EU and includes the result of negotiations between several accession countries, among others Sweden, Norway and Finland. The agreement includes a Final Act, an agreement protocol, whereof the Sami Protocol is number three of ten.

In the protocol, accession parties note that the Nordic countries are committed to preserving and developing the Sami people's livelihood opportunities, language, culture and way of living. They also take into account that the Sami culture as well as means of support depend on primary sources of income such as reindeer husbandry in traditional areas of Sami settlement. In addition, they acknowledge the commitments that the Nordic countries have towards the Sami people in accordance with national and international law. In conclusion, they agree on that despite the provisions stipulated in the Treaty of Rome, the Sami can be granted exclusive rights to reindeer husbandry within the traditional Sami areas and that the Protocol can be expanded as to take consideration to a continued development of such exclusive rights for the Sami connected to traditional Sami livelihoods.

Sweden

In 1977, the Swedish Riksdag declared the Sami as an indigenous people of Sweden. Since 2011, the Sami are recognized as a people in Sweden's constitution. As an indigenous people, the Sami are protected under international law. Sweden has recognized the Sami as a people, indigenous people and national minority.

Sápmi - the Sami region

Geography

Sápmi is the traditional Sami land area and stretches over four countries covering an area of about 388 000 km². The best way to describe Sápmi is to describe the land areas included in the different year-round and winter grazing financial and administrative districts called *samebys*. Together they cover about 50% of Sweden's total area, including the three northernmost counties. The majority of Sami live in Sápmi, but of course there are Sami living everywhere else in Sweden.

The Sami population in Sápmi

This is a common estimation of the Sami populations:

- 20 000-40 000 in Sweden
- 50 000-65 000 in Norway
- approx. 8 000 in Finland
- approx. 2 000 in Russia

These are approximate numbers since it is difficult to say how many people with Sami ancestry identify themselves as Sami.

The Swedish Sami population

The last Sami census was carried out in 1945. An investigation done in the 1970's determined that there were about 20 000 Sami in Sweden. A separate investigation where old reindeer-ownership records and the Sami Parliament voting registration records connected to the Swedish Statistics Bureau's records resulted in a population of almost 50 000 people. Since many Sami are not registered in any of these records for a number of reasons (for example children and youth who do not vote), perhaps the numbers land around 70 000 Sami in Sweden. But we do not know who identifies with being Sami since census counts based on ethnic background are not done in Sweden.

The Sami language

The number of Sami-speaking in Sápmi is estimated to 40-45 %, and those who do speak Sami are at least bilingual. The language was marginalized during the 1900's, and the figures below are merely estimates since there are no reliable statistics on how many people speak the Sami language:

- Approx. 17 000 speak North Sami, whereof about 6 000 live in Sweden, otherwise in Norway and Finland.
- Approx. 800 speak Lule Sami in Sweden and Norway.
- Approx. 700 speak South Sami in Sweden and Norway.
- Approx. 500 people belong to the Skolt Sami language group, mainly living in Finland
- Approx. 500 people belong to the Enare Sami language group, all living in Finland.

In 2000, a minority language act was adopted for Sweden's five national minorities, officially granting the right to use a minority language in courts and administrative authorities. The reforms to the act in 2010 further strengthened the position of the Sami language.

Branch Structure for Sami Businesses

The Sami businesses encompass a wide diversity of activities that share the common denominator of a close cooperation between business, environment and culture, characterized by being small-scale and locally-adapted. Living in a rural area often requires combining different businesses and service operations.

A typical Sami business is a micro-company in a rural area. Very few Sami businesses employ more than one person. On the other hand, many people can be involved in the business, especially in reindeer husbandry. Typically these businesses have a close local market since the long distances limit a larger market. Online businesses have increased, especially among Sami women, as well as the use of business hotels that offer space for selling Sami products such as handicrafts, clothing and jewellery.

Many Sami have traditional livelihoods as their main form of income. Others have them as a limited part of their total income but are still important since traditional livelihoods are a vital part of the Sami culture.

Sami livelihoods – productive or a burden?

The reindeer industry has a great regional-economic significance since it provides employment in a sparsely-populated region. The reindeer industry has a positive impact on other businesses through the use of transport companies, vehicle companies, petrol stations and workshops. Together with other Sami businesses, their culture plays a significant role in the region's cultural profile and is an important resource as well as magnet for, among others, the tourism industry. As long as the Sami can live and thrive in the rural areas there will be a need for pre-schools, schools, health care and other general services such as stores and banks. These in turn generate growth for businesses and municipalities in the rural areas.

The reindeer industry

Reindeer husbandry is a central and vital livelihood in the Sami community. It is a part of the Sami culture and many cultural expressions find their founding conditions in a thriving reindeer industry. It is not just about finding an income – it is also carries a long cultural tradition and a Sami identity. A reindeer manager is not just a businessman, but also a carrier and trustee of a cultural heritage. The individual reindeer manager is surrounded by their family, household, other relatives and *siidan/sijdda/sijte*¹ as well as community. All of which are vital parts in a working operation. When considering the economy of an individual reindeer industry business, one must also consider to the rest of the family's activities, knowledge and commitment to the operation in order to gain perspective on the total financial conditions.

¹ Siida = a smaller group, usually a winter group for migrating to winter grazing grounds.

Sameby – The Sami financial and administrative districts

All Sami own the right to reindeer husbandry in Sweden, but in order to exercise that right, one must be a member of a *sameby*, which is best described as a common financial and administrative district for a group of reindeer-managing Sami. These defined land areas are administered by an individual reindeer husbandry business but the collective practice of land use is regulated in the Swedish Reindeer Husbandry Act (SFS 1971:437). The board makes decisions on common efforts in moving reindeer, slaughter, maintenance of shared buildings, calf-marking etc.

The operations of a sameby are based solely on the collective efforts. In practice this means that many of the tasks are organized by the sameby and the efforts are independent of how many reindeer you have or how long you have been active. The number of worked hours in each individual reindeer husbandry business is quite high when you include the work of the common tasks. In other words, the work cannot be compared to a farming business, something that the Sami Parliament has had to remind other authorities on a number of occasions. Outside the Sami community, there is very little knowledge about reindeer husbandry and the conditions they work with.

Reindeer husbandry in numbers

The reindeer industry is a land-based industry that requires large land areas. The reindeer husbandry area covers about half of Sweden's total area, about 240 000 km², but not all land is suitable for grazing. This area is divided up into 51 samebys and in 2013 there were 4678 reindeer owners, whereof 40 % were women and 60% men.

There is a difference between reindeer owners and reindeer managers (group-/function manager). The latter is a managing reindeer owner who is responsible for a reindeer husbandry group that may include their own reindeer, their family's reindeer as well as reindeer they take care of others.

Region	Number of samebys	Number of group managers (F)		Number of reindeer owners		Number of reindeer in winter herd		Reindeer/ owner	
		Women	Men	Women	Men	Women	Men	Women	Men
Samebys in BD-county	32	136	621	1 327	1 819	29 476	115 188	62	186
Samebys in AC-county	7	17	84	154	188	11 068	40 574	72	216
Samebys in Z-county	12	12	99	151	205	7 993	33 194	53	162
Total:	51	165	804	1 632	2 212	48 537	188 956	187	564

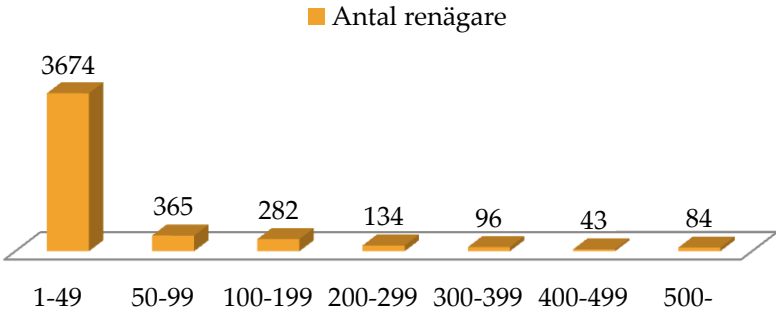
Source: Sami Parliament statistics database at www.sametinget.se. Information from 2013

There are 250 000 - 275 000 reindeer in Sweden. The numbers vary in cycles and are always counted in the winter herd. The average index price in 2013/14 was 52.79 SEK per kilo. The total revenue from the control slaughter in 2013/14 was a little more than 74 million SEK. Examples of other incomes in the reindeer industry are the sales of hides or other reindeer products, revenue from hunting and fishing as well as different kinds of compensation for

encroachment. Examples of expenses are the costs of feeding, surveillance, herding and transport of reindeer.

The State support to reindeer husbandry is paid foremost through a kilo-related surcharge per slaughtered reindeer. 16.9 million SEK in surcharges were paid during the 2013/14 season. The reindeer slaughter is not expected to increase over the coming years, despite the high index price. This is in part due to the high press from predators.

Herd size per number of reindeer owners



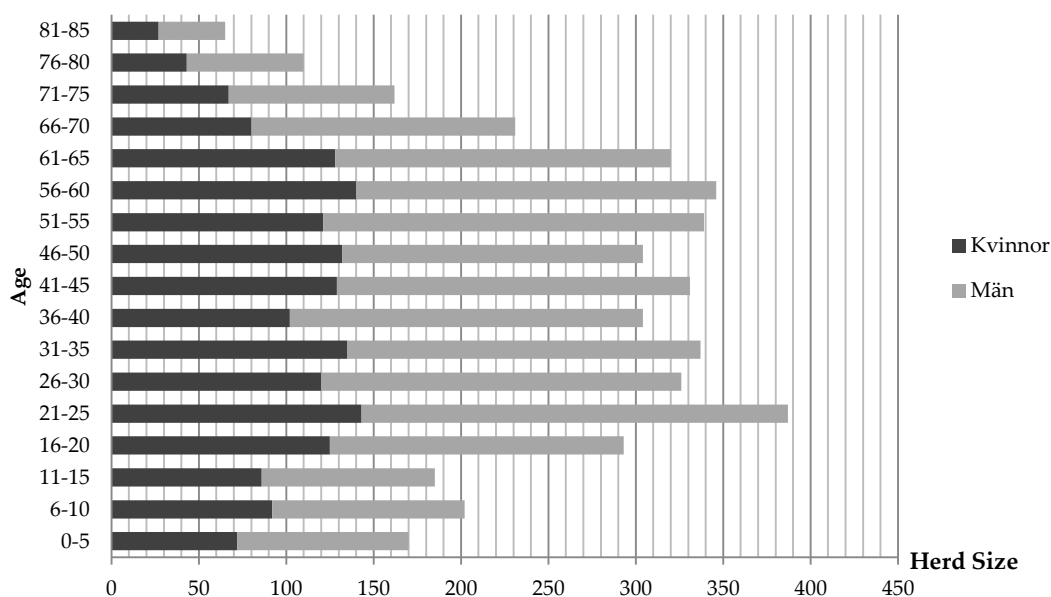
The reindeer industry generates about 230 million SEK/year. To receive your entire income from reindeer husbandry, the business should have 500-600 reindeer. However, the majority of today’s reindeer owners have less than 50 reindeer. In order for today’s reindeer manager to be able to develop and revitalize their company, efforts are needed to increase the foundation of the business, both as far as number of reindeer and other complementary businesses.

The new generation of reindeer managers

Reindeer managing is an important foundation and cultural carrier even for Sami languages and culture. One of the bearing keys is the transfer of knowledge from the older to the younger generation, to give and learn traditional Sami knowledge is a condition for the survival of the reindeer industry as a Sami livelihood. This means that early on, children are given their own reindeer-mark and participate in the practical work of reindeer husbandry thus taking their responsibility for the operations. However, the step to starting and running a business of your own is rather far off since it takes a long time to build up your own herd, time-wise and financially, but also because it requires stamina and working on the side to make ends meet.

The crucial factor is whether young Sami can and dare invest in an already hard-pressed business and what conditions they have in order to succeed. This is why extra efforts are necessary to support and encourage the new generation of women and men to establish themselves as reindeer managers. This can be achieved through different means of support and measures to improve their skills.

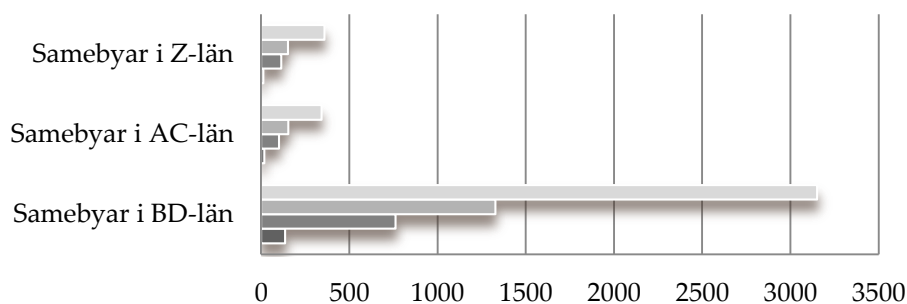
Number of Reindeer Owners per Age Group



Women in reindeer husbandry

Four out of ten reindeer owners are women (“kvinnor”). Only 17% of the so-called group managers are women. In addition, they own less than half as many reindeer (87/person) as the male group managers (196 reindeer/person). These are average numbers from the 2013 statistics.

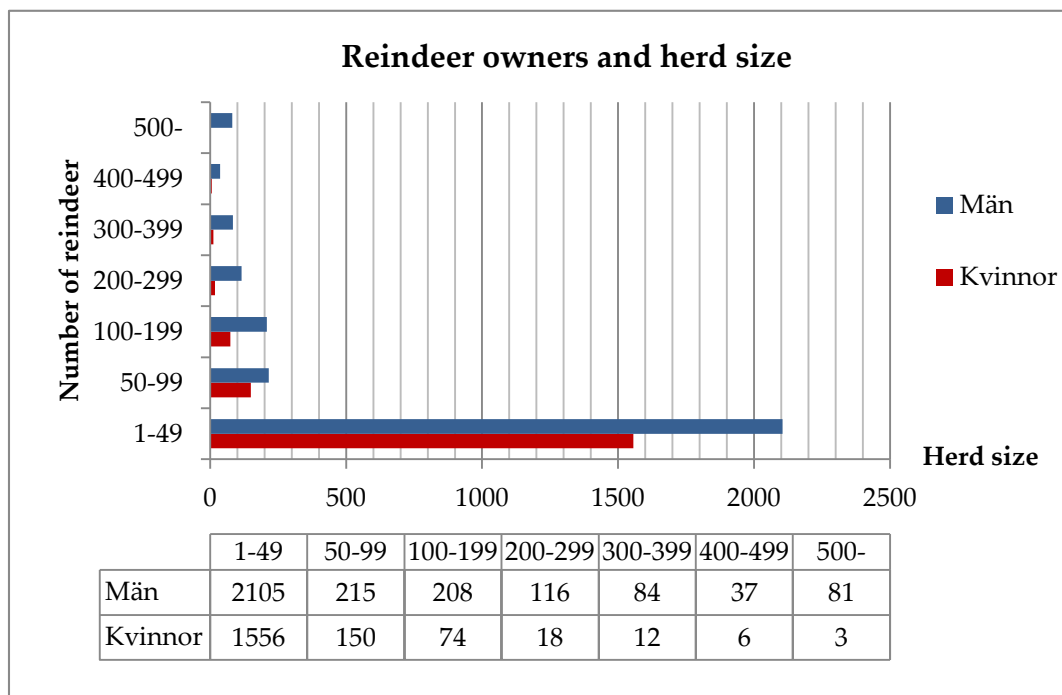
Distribution women/men



	Samebyar i BD-län	Samebyar i AC-län	Samebyar i Z-län
■ Män renägare	3150	342	359
■ Kvinnor renägare	1327	154	151
■ Män gruppansvariga	761	101	114
■ Kvinnor gruppansvariga	136	17	12

Women have a significant role in reindeer husbandry, at the very least the shared responsibility of supporting the family. Women, more so than men, work outside the traditional reindeer husbandry, but still actively participate in all the tasks that involved in

reindeer husbandry. Women need better support in order to be able to run their own reindeer husbandry businesses.



Complementary livelihoods

An important contribution to both the individual reindeer manager and for the joint family economy is income from the complementary livelihoods. Reindeer management has always depended on other livelihoods to safeguard income and to reduce financial vulnerability. Hunting, fishing and other natural resources have been the most common livelihoods together with doudji (Sami handicrafts) and tourism.

Hunting, in particular moose, is an important source of side income and the sales of moose meat can play a significant role in the economy of a business. The value is usually divided in two parts, the value of the meat and the recreational value of the hunt as a hobby – in other words, the hunter is prepared to pay for the act of hunting.

Fishing has always been an important source of income for many Sami. During the summer months when many reindeer managing Sami live in isolated mountain areas, their food consists mainly of fish. Fishing for household needs is quite common, catching and freezing in autumn for the coming winter.

The significance of living off of the sole sales of fish has declined, and today there are hardly any Sami who make their living off of just fishing in Sweden. On the other hand, fishing as a source of extra income is still important. The small scale household need during summer and autumn is important for all Sami, independent of whether they have reindeer or not. Fishing as a part of the Sami experience tourism is on the rise.

Simplification - improvement

The practical work within reindeer husbandry is demanding and many of the tasks are quite heavy as far as physical stamina, one often works alone and with a heavy work load. The development of alternative work-environment friendly techniques and investments that try new operating forms such as changes in how calves are marked, changed and more rational migration patterns, improved work environment and new methods of grazing management benefit the individual worker, in particular women and the younger generation. Other prioritized measures are improving skills to make running a business easier for the individual, but also finding and developing easier forms of administration for the sameby.

Other Sami livelihoods

The majority of Sami today have non-traditional Sami vocations, simply because only a few can work with reindeer husbandry. The grazing resources for the reindeer are a limiting factor as well as the lack of work in the immediate area. In order to hold the Sami region together and see to that it is attractive to live here, investments are needed to develop new work opportunities. This in turn strengthens the Sami identity in the entire region.

Duodji (Sami crafts) and artistic Sami handicrafts

Many Sami have some connection to duodji which has a strong symbolic value for the Sami identity as well as a strong connection to the lifestyle and way of living. The conditions for a growing duodji-business are quite good and the handicrafts are a natural part of the Sami business sector – through close cooperation with reindeer husbandry and Sami experience tourism. .

Duodji and artistic handicrafts are rarely seen by the surrounding community as a business that can be developed on its own, but rather as a cultural expression, which makes it more difficult to develop it to a strong form of business. The lack of available statistics about income, business culture, market analyses etc. makes it difficult to show what duodji requires and its competitiveness. The duodji business is unique but also a natural part of the whole picture that contributes the Sami culture and social life.

The traditional duodjin stands strong. Modern clothing and jewellery design is a relatively new area with new business opportunities. Natural materials and production methods are attractive and can be developed.

The development possibilities lie in an increased cooperation and cooperation with other Sami businesses such as tourism. And in the same way there is a need for coordination between the Sami businesses to bring about a change. One example is the regulations surrounding meat production and slaughtering operations that indirectly have an impact on access to the raw materials for crafting.

Sami tourism

There are about 40 individual Sami entrepreneurs active in tourism, the majority of which started less than ten years ago. The majority of these business owners are women. About half run their business parallel to reindeer management or other Sami livelihoods such as duodji.

Organized Sami tourism is a relatively new livelihood, even if the individual Sami have worked with tourism for a long time. The early Sami tourism companies were mostly focused on different types of guiding in the mountains or for hunting. Today the majority of companies focus on visits where they emphasize the Sami and Sami culture, often in combination with visiting a traditional Sami tipi, *káta*, or settlement area, *siida*. About a fourth of the companies focus on conferences with opportunities for fishing and hunting. Most of the companies are small, only a few employ more than five people during a season.

Today there is a relatively large will for an increased Sami involvement as a producer of high quality fishing-, eco-, cultural- and nature-tourism. The overall goal for the small-scale Sami tourism is to improve the local conditions and infrastructure in order to improve the conditions for Sami who want to invest in tourism.

There are enormous development possibilities for the Sami tourism entrepreneur. It is important to stimulate new businesses and entrepreneurship because more businesses lead to increased possibilities for cooperation and in turn increases the collective quality of Sami tourism activities. The real obstacles felt by the current Sami business are mainly the legislation of different licences that to a certain degree are difficult to navigate and resource-demanding, such as the development of a self-monitoring program for food products. Another example is that municipalities have different interpretations of the legislation which makes it more difficult for businesses to work over municipality borders.

Sami food

The Sami food culture is characterized by natural seasonal variations and is steered by the periodical access to reindeer, moose, fish, fowl and small game, berries, herbs and plants. The Sami view of nature can be seen in the careful relationship between people, nature and animals and is based on the clean nature and Sami living environment. If nature is destroyed, then the culture is as well.

Traditional Sami knowledge, *árbediehtu*, guides the development of Sami food. It is a knowledge based on a comprehensive view and cooperation between people and nature. The world's indigenous peoples emphasize their sovereign knowledge, that the power of the knowledge they own shall be held by them. Balanced business development occurs through small-scale, environmentally and socially sustainable solutions, taking consideration to biodiversity, local management of natural resources and responsible consumption.

In order to strengthen the standing of the Sami food culture, revitalization is necessary so that it can be both preserved and developed for the future. The foundation of the exceptional quality of the Sami food is the clean nature and a viable and sustainable Sami environment. The use of natural resources shall be adapted to the flexible balance between what nature provides and what can be taken without resulting in depletion of the Earth or negative impacts on the climate or ecosystem. Sami food culture contributes to creating the picture of the Sami and is a contact point in meeting the rest of the world. In order to sustain the quality, the Sami producers shall maintain the traditional land management and natural grazing and produce food that is climate-smart, ethically sound and wholesome.

Sami farming

There are no official statistics over which Sami have farms in Sápmi. In the three northernmost counties there are quite a few small farms that have a very wide variation in backgrounds, both as far as origin and development. Most of the farms have a Sami background, either directly in that the farmer was Sami or indirectly when the property was taxed as part of the Sami land. The farms lived off of hunting, fishing and land farming and played a role in shaping the surrounding environment. They combined farming the land with keeping domesticated animals, hunting, fishing and providing small-scale tourism. There is potential in developing tourism aspect of these small farms, based on highlighting the traditional knowledge about the Sami pioneer culture.

Businesses within the cultural sector

The cultural sector with its range of photography, film, theatre, literature etc. also employs the Sami businessman. The word culture has many meanings. Different cultural products such as music, yoik, theatre, publishing of books and newspapers, multimedia, photography, film, art, museum operations and much more are an important part of the Sami community life, enriching it and bringing it into focus, and creating employment opportunities for the Sami. Culture businesses need support in order to be able to live in the Sami region.

New livelihoods

Community development is a catalyst for tomorrow's new business owners that created new conditions and new areas of business based on the traditional Sami livelihoods. Restructuring for a more modern and differentiated work live has recruited Sami to a profession in addition to the traditional base livelihoods. Small-scale industry, construction and civil engineering, transportation, stores and private services can in general be characterized as small businesses with few employees, low competition, a limited market and weak viability.

What characterizes these Sami companies is that they focus on the needs of the rural communities. However, these sectors have high capital costs as a result of investments with private capital. The support of innovative investments needs to be encouraged.

Cooperation – synergies

The Sami community and the Sami businesses, together with the majority community, build a whole that has great possibilities to be a force in rural development. Increased cooperation on development questions such as infrastructure, local administration, competency development and particularly business development are the paths to success. It is necessary to develop lasting cooperation between actors on the local, regional and central levels and through them have resulting synergetic effects through the development and coordination of resources through for example networking and the use of new technology.

The Sami cultural landscape

The Sami cultural landscape is unknown for many despite including large parts of northern Sweden. Now and again you hear the area mentioned as Europe's last wilderness, despite

quite a bit of evidence of human presence for thousands of years. But the evidence is discrete and many of them are difficult to discover since the traditional habit as a part of the way of living has been to let the remnants return to nature. The Sami cultural landscape has been marked by hundreds of years of reindeer foraging.

It is the landscape that has determined the framework for how animals and people have been able to live and within the landscape they have lived. The Sami cultural landscape has always been changing depending on how it is used. The relationship between landscape, people and reindeer has been the central focus, independent of whether the economy has been based on hunting wild reindeer or modern reindeer management.

Sami cultural remnants is a collective name for many different types of remnants for over a very long time period. In the cultural landscape there are remnants from hunting, fishing gathering and reindeer management. The Sami have not just been hunters/fishers or reindeer managers. Even pioneers and farmers are part of this landscape, as are communal buildings, chapels and small villages. The changes in reindeer management as well as in social development in general during the 1900's mean that the Sami pattern of settlement has changed once again. New technology makes it possible for reindeer managers to settle in one place for the greater part of the year and many reindeer-managing families live in larger communities. Even today's extensive reindeer husbandry leaves traces, perhaps not quite as discrete as the older reindeer management and capture society, but still fully part of the Sami cultural landscape. In their own ways, new Sami settlements, small farms and commercial fishing have left their marks.

Immaterial cultural heritage

The Sami cultural heritage is not only of physical remnants. Equally as important is the immaterial cultural heritage, everything that does not leave visible traces. Hunting and fishing, berry picking, barking of hides and gathering plants all had their special places. The landscape provided material for skis, tools and household goods. All the tales and traditions, all the important places, the ancient names of mountains and marshes, all the people that have used the land – all of these are equally important parts of the Sami cultural landscape. Everything fits together. In order for the traces to be interpreted and understood, they must be put in the right context.

Traditional knowledge and biodiversity

All Sami business development shall be based on traditional knowledge and sustainable development. Ecological sustainability and managing natural resources is a central part in the development and survival of the Sami culture. Ecologically and financially viable Sami livelihoods are the best guarantee for preserving the high environmental and cultural values found in the mountain and forest areas. The Sami livelihoods are based to a great extent on the use of renewable natural resources which means that for their survival they depend on not destroying the environment.

Sustainable development also includes financial, cultural, social and equality sustainability. The latter is even more so important for the Sami community where the possibilities of an income for the youth and women shall be a prioritized area.

A viable living environment is the foundation for people, animals and plants to be able to live and develop. The use of land and water shall be in balance between what nature provides and what can be taken, without being depleted. Nature and environmental protection must be given highest priority in all community planning and that they are an intuitive part of all forms of land and natural resource use. It is of utmost importance that traditional knowledge is taken seriously and is combined with modern knowledge in order to achieve the most favourable community development.

The significance of the Sami culture on the biocultural heritage in the mountain and forest areas

The landscape concept can be interpreted in different ways. For some it is synonymous with nature and wilderness, while for other it means the culture where you have cultivated or in other ways processed and changed the landscape. In the Sami tradition, the Sami cultural landscape is characterized of having behaved and related to the landscape in a special way – the landscape has both been used and steered its use. This is evident from Sami settlements, reindeer gathering areas, calf-marking peninsulas, places and natural formations with special meanings and traditions such as offer sites, trapping pits and lakes.

The Swedish National Heritage Board's definition of the concept of biocultural heritage is the ecosystem, nature types and species that have evolved, developed or benefitted from man's use of the landscape and whose long-term survival and development requires or is positively affected by use and management. The Sami's use of both mountain and forest areas has left clear marks on the landscape. The Sami culture is included in its livelihoods and cannot be separated from one another. If the strengthening of reindeer husbandry is to be an effective goal in the Rural Programme, consideration must be taken to the Sami cultural heritage, árbediehtu, and the need for an intact cultural landscape.

The significance of reindeer husbandry for biological diversity

Reindeer management in general and the reindeer as a grazing animal is an important part of the ecosystem that has an impact on the mountain landscape. The reindeer are important for the maintenance and sustainable use of the biological diversity of the mountain landscape. Reindeer management does not only produce meat but also products such as hides, horn, etc. which are examples of supporting ecosystem services. Reindeer management is a vital part of the Sami culture and realizes in that role an important cultural ecosystem service. Reindeer look for relatively undisturbed foraging areas. Increased disturbances from competing activities means reduced access to grazing grounds, which in turn changes the reindeers grazing patterns and finally their possibility to migration and grazing peace.

Today the number of reindeer in the mountain area is one of seven indicators of the environmental quality goal *A Magnificent Mountain Landscape*. The reindeers' grazing in the mountains is an ecosystem service supplied by reindeer husbandry. The mountain region is to a great extent quite unique as far as biodiversity, experience value as well as nature and cultural values. Activities in the mountains shall be practiced while taking careful consideration to these values to benefit the sustainable development. Special measures are needed to develop the knowledge and cultural environment in the mountain landscape and sustain vital qualities such as its history, characteristic landscape and biodiversity.

The Sami are a part of the Rural Programme and the program must show that the Sami culture and its livelihoods are a vital part of the development of the landscape based on their special conditions. In order to succeed, an assessment is needed of the overall environmental impact and more importantly on a long-term scale.

Comprehensive goals based on the needs analysis

The healthy growth of Sami businesses is a vital prerequisite for the survival of Sami culture. The goal is that all Sami business development shall be based on traditional Sami knowledge and sustainable development. This includes ecological and financial viable Sami livelihoods based on a sustainable use of the renewable natural resources in Sápmi. Sustainable development also includes sustainability of financial, cultural, social and equality aspects. Emphasis lies on understanding that everyone is important and that everyone's efforts shall be taken into account.

Investments are needed to support a viable Sápmi. Investments that are anchored in both sustainable nature and a living Sami culture based on traditional Sami knowledge. The Sami need to be able to use land and water for their means of support is guaranteed and respected. The Sami business sector consists of a diversity of activities that are characterized by being small-scale and locally-adapted and have in common that they stem from the close connection between industry, environment and culture. Living in a rural area often requires a combination of different businesses and service activities in order to make a living.

The Sami business sector needs to be seen as a strong partner in the rural development and the Sami business sector shall both provide and be considered an important added value in the regional and local business sector.

- More viable businesses with increased degree of support and profitability for the individual business owner
- Higher levels of education for Sami business owners
- Support and development of new, innovative Sami products, goods and services
- Increased number of women and youth in Sami businesses

Support and measures for Sami businesses

Based on the needs analysis, special measures and support are needed for/to:

Reindeer husbandry

- Developing competence in management, organisation and leadership, entrepreneurship, economy and project management
- Consultancy with focus on the samebys
- Make it easier to start up new reindeer management businesses and for generation hand-over
- Make it easier for women to establish themselves in reindeer management/ as reindeer managers
- Creating financial conditions to develop and adapt the facilities and infrastructure of the samebys to make it easier for the individual reindeer manager
- Development investments to develop, improve and simplify new operating forms, new technology as well as work and handling methods based on traditional Sami knowledge and sustainable use of resources
- Development and establishment of small-scale slaughterhouses for reindeer meat
- Investment in quality management systems, quality and origin labelling for reindeer meat
- Development of cooperation with others such as wholesalers
- Directed marketing, sales and product development investments towards wholesalers and niche markets such as restaurants and other general interests

All Sami livelihoods

- Develop competence about Sami entrepreneurship, marketing and product development
- Create a wider base of Sami businesses with both more businesses but also new products/goods and services
- Establish and develop small-scale refining facilities for other operations within Sami food crafts
- Investment in quality management systems, quality and origin marking for Sami products
- Continued development of traditional Sami industry products - for new markets
- Development of complementary businesses, both traditional and innovative
- Development of systems that make it easier for different businesses and branches to work together

SWOT Swedish Sami Parliament Rural Programme 2014 – 2020

Strengths	Weaknesses
<ul style="list-style-type: none"> • Living Sami cultural landscape • Specific Sami livelihoods with long-term ecological sustainability • Sustained and adaptable reindeer industry with long-term ecological sustainability • Unique common culture - and livelihood resources such as Sami food and Sami tourism • Diversity of languages and cultural traditions • Long and substantial experience in combination livelihoods • Own raw materials and traditional production methods • Sami culture and social life enriches the rest of society • Traditional knowledge via own Sami competence • Potential for developing new livelihoods • The Sami languages find new areas of use 	<ul style="list-style-type: none"> • No well-developed branch organisations or business structures • Lack of risk capital and in certain cases solid funding • Lack of development motors • Inadequate equality between men and women • Lower levels of education and education traditions in some regions • Sparse population and community structure • Long distances to attractive markets • Strong dependance on public sector • Low level of refinement of goods and services • Low level of innovation and commercialisation of innovations • Resistance to change • The Sami languages are not used naturally in all Sami activities

Possibilities	Threats
<ul style="list-style-type: none"> • Strong & profitable reindeer industry businesses • Focus on the unique aspects of Sami businesses– Sami knowledge based on sustainable use of resources • Use of traditional knowledge in new ways, for example Sami food businesses/Sami food craftsmanship • Increased small businesses in new areas such as service, year-round tourism and distance work • Increased cooperation between traditional and new livelihoods, clustering • Development of new service solutions for rural communities via new technology • Increased cooperation within different (Sami livelihoods, languages, cultures, traditional knowledge, FoU) • Increased competition via investments in innovations, entrepreneurship and new livelihoods • Attractive and unique natural environment 	<ul style="list-style-type: none"> • Minority in a majority society • Lack of knowlege by the rest of the world • Outer affecting factors that steer the controll of natural resources • Exploitation of Sápmi • Migration/draining of Sami human resources and competence • Competition for natural resources • Lack of resource centre • Lack of risk capital • Marginalised Sami businesses in regional politics • Lack of local/regional participation • Lack of service funtions in rural areas • Sami languages are threatened • Structural discrimination