

EALLINBIRAS IELLEMBIRÁS JIELEMEN BIJRE

EALLINBIRAS – Our Living Environment

From a Sami point of view, all issues are environmental issues
since the environment touches on every aspect of our lives and our surroundings.

Nature is inseparable from culture.

People and the environment are linked and cannot be separated from one another.

For this reason, the Sami Parliament Environmental Program focuses on

Eallinbiras - our living environment –
and how we can actively work to conserve
a sustainable living environment in the future.

Poems by Paulus Utsi, from *Giela Giela*, Uppsala 1975. Edition review and translation Sivi Näkkäläjärvi, Isreal Ruong and Per Mikael Utsi. The orthography was changed from the 1975 edition to the current North Sami orthography by the Swedish Sami Parliament.

Poems from *Giela Giela* are:

Áigi álgá ođđasit— Tiden börjar på nytt – Time begins again

Dat golbma goahtecakki— De tre kåtastängerna – The three tent poles

Dollasadji— Eldplatsen – The hearth

Mii lea dáhpáhuvvame? - Vad håller på att hända? – What is going on?

The poem *Gula jiena/Hör rösten/Hear the voice* from Paulus Utsi *don čanat mu alccesat*, and the Swedish edition *följ stigen*, DAT O.S 1992 and 2000 respectively. Translation: John E Utsi och Birgitta Östlund.

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Eallinbiras is a guide that provides a framework for the Swedish Sami Parliament's pursuit for the Sami living environment and our long-term ambition to improve and strengthen the situation for the Sami people and their rights. This document clarifies the values of the Sami Parliament while formulating our goal for a viable and sustainable Sami living environment – the future for our land and our people. Our approach is the foundation for what we say and do, in practice as well as in theory. Eallinbiras shall provide the framework for all Sami Parliament expertise programs and action plans.

Eallinbiras aspires to:

- be a foundation for the entire Sami Parliament, both the agency's administrative work and the parliament's political work,
- define a long-term determination focus and ambition to develop a sustainable and viable Sápmi,
- to convey and inspire with Sami environmental views and Sami values,
- to contribute to a worldview and improve the Sami people's and Sami Parliament's position on issues of sustainability and living environment,
- to be a principal document for the creation of more refined action programs and planning instruments.

Eallinbiras directs its attention to:

- the government, regions and counties as input in their development work,
- other Swedish agencies, institutions and organizations and
- other Sami interest groups, organizations and institutions.

Our Vision

We live in a viable Sápmi
that is anchored in a sustainable nature
and a living Sami culture.

People and nature
shall have a long-term capacity to regenerate
and continue to develop in a sustainable manner
even in times of considerable change.

Both nature and
culture in Sápmi
enriches the world around us.

Áigi álgá ođđasit

Áigi álgá ođđasit
čuvges čuovggat roađđidit
boares áiggi mánnu jávká
Áigi álgá ođđasit

Skábma eahkesbodda
hiljit čuovggat jáddet
guhkes ija mielde
vissis doaivu šaddá Áigi
álgá ođđasit

Ođđa nuorra iddesbodda čuvges
mierkkát loktanaddet olbmo
oaidnu viidu
Áigi álgá ođđasit

Gehppes miella ođastuhtá go
lea iežat duohken doaivu
mii beaivvi guhkkodagas joavdá
Áigi álgá ođđasit

Time begins again
pale light blushes
the old pace disappears
Time begins again

As the evening grows darker
the lights slowly die
during the long night
a faith slowly emerges
Time begins again

With the new dawn
wisps of fog lift
the perspective of man expands
Time begins again

A sense of lightness is renewed
since you have a faith to lean on
that lifts you throughout the
long day
Time begins again

Paulus Utsi

Our Joint Values – the Sami Parliament's View on the Living Environment

Mu biras, mu váimu — my environment, my heart!

We the Sami are the indigenous people of Sápmi. Since time immemorial, our people have lived on and managed its land and water with utmost care and respect. We are a part of the Sápmi landscape. Our lives – our culture and livelihoods – are adapted for the flexible balance between what nature can provide and what we can use without exhausting nature. Our way of living requires a diversity of in-depth knowledge, open-mindedness and that both individuals and the community take independent responsibility.

Our deep relationship with nature is difficult to express in words. Living in nature and living directly from what it provides creates an immediate relationship between us and nature (the animals, each other). We rely on a living approach to Sápmi, our home. If we – or someone else – damages the environment, our culture will also suffer. The Sápmi environment is fragile and a viable nature requires that we handle it with utmost care.

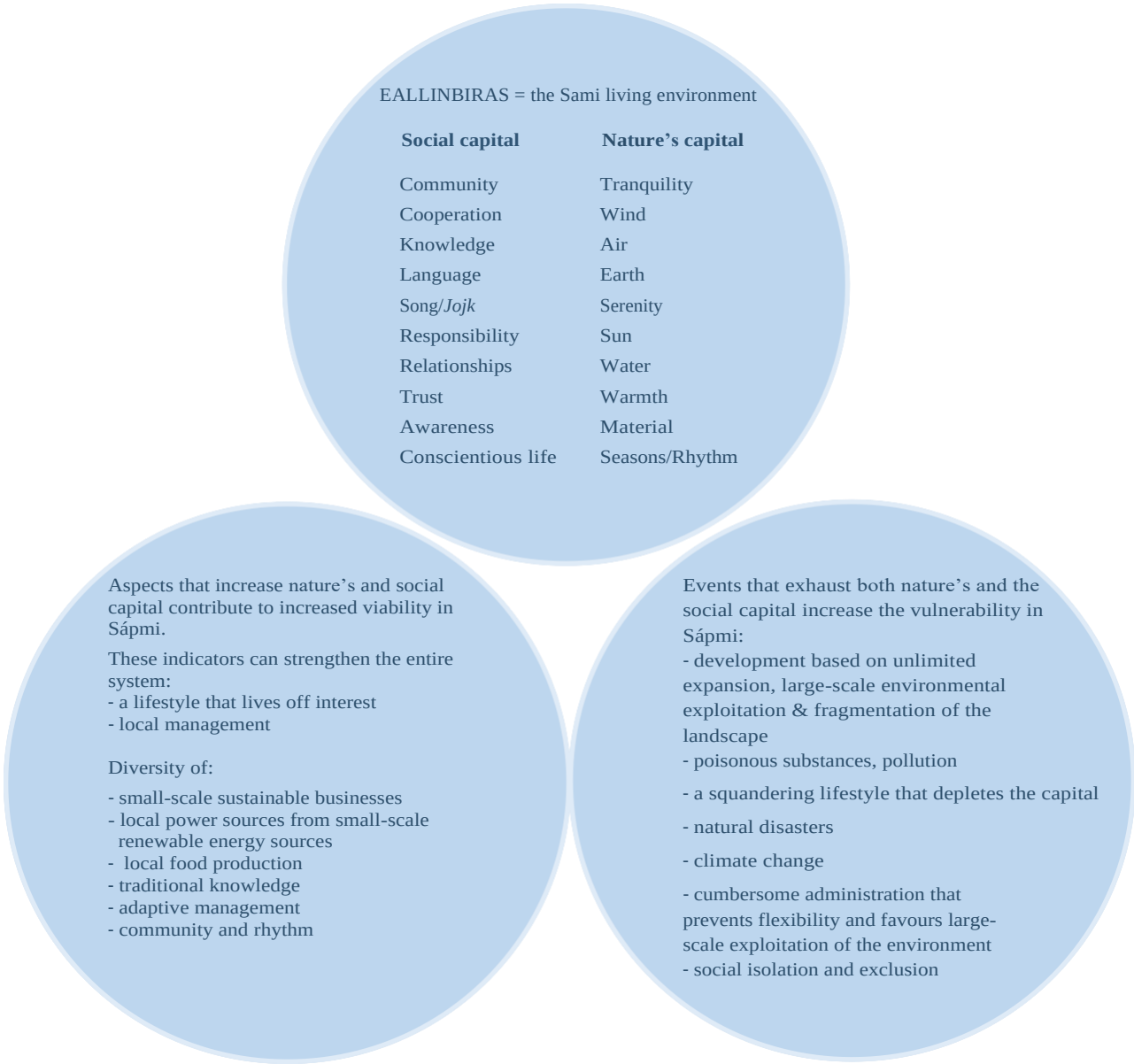
Our Sami language is an expression of our approach to nature and each other. It is a necessary tool for relaying our knowledge, árbediehtu, from one generation to the next. Language maintains continuity in times of cultural change. Interrupted language structure makes it more difficult, at times impossible, to pass on the vital knowledge on how we conserve our environment. Language is the foremost condition to express all our responsibility in maintaining the ecological balance in nature.



Our view on life is the foundation of our joint values. The Sami perception of nature as a spirited, living entity stands in strong contrast to the western world’s perception of nature. Our perception has influenced our values, customs, social structures and relationships. The understanding of values and respect for each other must be mutual. Few, if any, western-world culture has learned our language and our values, which makes us feel that we are not taken seriously. This is also why there are so many prejudices, most of which are based on ignorance or misunderstanding – still today. The common values create relationships with other people and make it possible to understand each other. We were forced to learn the western world’s values that the colonizing empire brought with them – the Christian religion, written language, body language, the science, schooling practices, legal and capitalistic language and last but not least Swedish, Norwegian, Finnish, English and other languages.

We honor our ancestors and respect their knowledge and wisdom. It is now time that we reclaim our right to increased self-determination.

We rejoice in and are proud of our language, our beautiful culture, our deep relationship to nature and our rich knowledge of careful exploitation of the environment. We strive to enhance the debate of a sustainable future with our knowledge. Only through increased understanding and cooperation can we create a common future.



Dat golbma goahtecakki

*Biekkaziid orohagat leat duoddaris
gos jiehkki ii goassege sutta
ja gos várresoahki sitkadit šaddá*

*jus suddjet olbmo galgá
biekkaid ja galbmásiid vuostá
lea dárbbaslaš suoji dahkat*

*Muht galbmásiidda ja biekkaide
lea sápmelaš gávdnan goanstta –
dahkat suoji golmmacakkis*

*Nana caggi
várresoagis –
duvdá garra nordasiid vuostá*

*Go liehmubiekkat bosodit
leat garra dálkkit čihkosis
ja balvvaid duohken norddadit*

*- muht dat golbma cakki –
jus dat leat golbma –
de nahket doallat garra dálkkiid vuostá*

The winds reside on the tundra
where the permafrost never thaws
and the mountain birch grows
slow and strong

To protect the people
from storms and cold
a refuge must be built

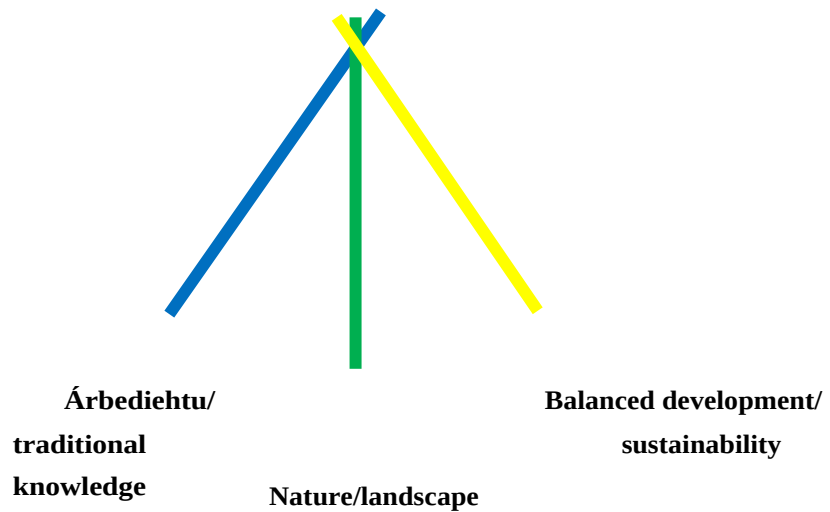
But the Sami have a trick
against the storms and cold –
connecting three poles for shelter

A sturdy column
of mountain birch
stands steady against violent gales

When the mild weather winds blow
the bitter storms bide their time
lurking and straining behind the
clouds

-but the three poles –
only when they are three –
stand steady against the bitter storm
winds

Paulus Utsi



Árbediehtu/Árbbediehto/Aerpimaah toe – Traditional Sami Knowledge

Árbediehtu describes knowledge as both information and a process as well as clarifies different ways to access or gain knowledge. The basis of árbediehtu is the relationship between nature-animal-people. Árbediehtu, where aspects such as inheritance, traditions, customs and lifestyles are included, are the cornerstones of our Sami culture and our identity. Árbediehtu gives us conditions to be able to live as good a life as possible and guides us on an immaterial plane. When the transfer of árbediehtu decreases or is interrupted, our cultural heritage and identity are impacted.

For us Sami, árbediehtu is not old or obsolete knowledge, it includes current knowledge under constant development. Neither is it a concept, but rather a lifestyle where relaying knowledge is a natural part of everyday life. We work together, with our children by our side, learning skills at an early age, thus preserving the natural flow of knowledge from one generation to the next.

Árbediehtu is at its core both material and immaterial. It is a collective knowledge carried by individuals, based on acquired knowledge of nature and ecosystems. It is the foundation of our lifestyle that has been both environmentally and ecologically sustainable. Árbediehtu can be how to interpret weather, how and where we fish, hunt or pick berries. It can be knowledge on how reindeer move in the landscape and what they graze on. It can be how meat, fish, herbs and berries are preserved or how we build peat huts or craft everyday items from nature's materials.

Árbediehtu is about considering natural cycles, carefully safeguarding resources, reusing, repairing and caring. Not taking more than you need. To not destroy and to be thankful for that which nature provides.

In a Swedish context, our knowledge of for example reindeer husbandry, hunting and fishing is traditional knowledge. A bearer of this knowledge refers to those parties, individuals or groups (organizations and other associations) who possess the traditional knowledge. This means that the Sami Parliament politicians and employees are all bearers of this knowledge within their specific areas. Thus, the parliament practices traditional knowledge - árbediehtu – in language work, cultural issues, rural development and questions concerning reindeer husbandry.



A Sami approach stems from *árbediehtu* and the holistic view that people, nature and the landscape make up an indivisible entity. Our endeavor for self-determination must focus strongly on the Sami indigenous people's own values and cultural expressions. A Sami approach includes:

Oahpahit – living as we teach and encourage others to acquire *árbediehtu* and act accordingly. This means to actively transform our cultural heritage to fit current situations and to remind us that Sami influence cannot be realized without respect for all aspects of the traditions, culture and spirituality.

Gal dat oahppá – nourish confidence in a tolerant and accepting environment where we learn from each other.

Searvelatnja – a Sami arena where knowledge, skill and values are shared and dispersed in a mutual learning process among encouraging fellow people.

lešbirgejeaddjit – the ability to handle situations independently and with others. A holistic process where people can and want to take initiative.

Values are highly connected to our endeavor for ***iešmearrideapmi*** – self-determination, where an indigenous people's self-determination focuses on the values and cultural expression of that people. A prerequisite for progress towards self-determination based on one's own conditions is to be ***pro-aktiivvalas*** (having a proactive mentality).

There are several different names for traditional knowledge in Sami, among others ***árbediehtu***, ***árbevirolaš diehtu*** and ***árbevirolaš mahttu***. These cannot be used as synonyms since they mean different things.

Árbediehtu can be expressed as a more overall word for Sami traditional knowledge. *Árbi* means inheritance and *diehtu* knowledge. *Diehtu* can be derived from the Sami word *diehtit* (to know).

In ***árbevirolaš diehtu***, a person has the academic knowledge of how to carry out a task, but not necessarily the practical experience.

Another word used when talking about Sami traditional knowledge is ***árbevirolaš mahttu***, which means that a person has the skill to do something, such as how to cut and use hay for insulating shoes. The skill is acquired by own experience on how to carry it out. The different words used for Sami traditional knowledge highlights the varying nuances of the concept in the Sami world.

From: *Árbediehtu/Árbbediehto/Aerpimaahtoe. The Sami Parliament's policy document for traditional knowledge.*



Nature from a Sami Landscape Perspective

In our Sami culture, we have had a long-standing special approach to the landscape. The Sami cultural landscape has dictated how it is used. Knowledge of the landscape is included in árbediehtu. Since time immemorial, we Sami have formed associations based on observations and interactions with plants and animals, waterways, land and weather. In western terms, the Sami landscape perspective accommodates a green infrastructure, biological diversity, different ecosystem services and a circular economy.

In the Sami landscape, each part is needed in their special situation, such as reindeer husbandry and the reindeer have their places depending on the season and the conditions that year. As with other indigenous peoples, the Sami have a special relationship to land and water. There is an emotional connection to an area stemming from how it has been used historically and used today. People have a strong connection to places that give comfort and where they have become acquainted with nature by living in it. Our families, friends and relatives have places where we live and gather, and special places carry the Sami language, history and cultural heritage from earlier generations. There is an elemental connection between language and árbediehtu together with biological diversity. The loss of biological diversity and the destruction of ecosystems means the loss of related language and knowledge.

The rich vocabulary of the Sami language when it comes to for example describing the appearance of nature or different types of snow, illustrates the intimate connection between language, culture and nature. Language is central in relaying and preserving árbediehtu. Therefore, it is important to recognize the Sami languages when using natural resources and managing biological diversity. When we talk about the Sami landscape, we mean a holistic view based on a Sami lifestyle based on Sami culture and Sami livelihoods (reindeer husbandry, hunting and fishing, Sami tourism, handicrafts/duodji, etc.) Even the language, yoik and spirituality then become a central part of the viewpoint.

How the Sami use land has historically been a natural part of the ecosystem in the forest and mountain landscape and a prerequisite for conserving the area's character as a managed landscape and botanical diversity. Our Sami livelihoods and culture are bound to land management where reindeer husbandry requires the most land and thus a vital indicator for the environment, biological diversity and for the general condition of the landscape and the ecosystems they use.

Reindeer husbandry is therefore an important contribution to the Swedish environmental and nature conservation work. A healthy working reindeer husbandry means a healthy, cohesive and ecologically stable landscape. Reindeer husbandry is also prerequisite for Sweden to be able to achieve national and international goals associated with biological diversity.



Convention on Biological Diversity

In international situations in particular, the traditional knowledge of indigenous peoples has been identified as valuable and necessary for the conservation and management of biological diversity. In contrast, biological diversity is the foundation for the conservation of indigenous' and local communities' traditional knowledge and customs. The relationship between biological diversity, traditional knowledge and the indigenous' local community's management of land and natural resources is expressed in *the Convention on Biological Diversity* (CBD), article 8(j) and 10(c).

Article 8 concerns different direct efforts to conserve biological diversity in situ, i.e. in its natural context. This applies to both wild and domesticated biological diversity as well as culturally affected and less-affected landscapes. Article 10 concerns the parties' responsibility to protect and encourage customary management that contributes to biological diversity and sustainable use.

Prior to the adoption of Swedish environmental quality goals, the government has stated that the conservation and use of local and traditional knowledge related to the conservation and sustainable use of biological diversity is important for the possibility to achieve the environmental quality goals pertaining to natural resources.

Mii lea dáhpáhuuvame?

*Beassi ii šat jeage
arvi čađa beassá
beaivi goavrragahtá
Sohkar čázis suddá
muohccu muottá borrá
-Mii lea dáhpáhuuvame?*

The birchbark no longer
withstands rain that seeps in
the sun makes it shrink
The sugar melts in the water
moths eat away at the furs
-What is happening?

Dollasadji

*Min kultuvra lea árran
árranis cahkket ráttit
Ráttis lohtana suovva
mii láide lusas*

*Bossut rátti
vai ii játta!
Dasset vai čuovggiha!
Bordit muoraid ja rissiid
vai áššu nahká ligget
ja min kultuvra bissut!*

Our culture is a hearth
from which fires ignite
Smoke rises from the fires
and beckon

Blow on the fires
so they don't die out!
Poke the embers to renew
the glow!
Feed with twigs and wood
so the embers
have the strength to warm
our culture and survive!

Paulus Utsi

Balanced Development and Sustainability

Adapting to variable conditions is, and has been for a long time, a distinctive trait of the Sami livelihoods. They have always stemmed from a long-term perspective and a sustainable lifestyle. If the natural conditions deteriorated in a certain area, other resources could be used while the weakened area was given time to recover. Similar to every living thing having their own adaption to environmental conditions, we have adapted to the space that resources require – grazing, hunting and berry grounds, fishing waters, land, farmland, etc. All together, they are our natural conditions and the foundation for maintaining our culture. In our way of living, local consumption, subsistence, small-scale operations and conservative use of resources are discernable ingredients. The natural balance is still an integral part of our livelihood structure through a combined use of both traditional and modern livelihoods. Although, they are threatened or slowly disappearing.

The degree and speed of climate change observed in Sápmi has deeply troubled us for many years. Since we live with nature daily, there are plenty of opportunities to see the extreme changes occurring. The challenges are enormous. In pace with climate change, there are considerable changes on the local and regional level with increasing demand for natural resources. Together with increased landscape fragmentation and increasing environmental load, it is becoming more difficult, and at times impossible, for us Sami to be flexible and adapt in the manner we are accustomed to.

The natural conditions have hence changed in Sápmi all the while modern materials, new technology and new vehicles have become a part of our lives. For us who have long lived from reindeer husbandry, hunting, fishing, handicrafts and small-scale farming, the changes have had considerable impact on our pattern of life. There are also positive changes and necessary technological tools that the modern life grants. We welcome these changes and integrate them in our lives and livelihoods. At the same time, it is important that we can discern between those innovations that facilitate and have a positive effect on our lives from those innovations that make us more dependent on the global economy and access to limited resources, while they exhaust nature. The less favorable innovations stand in the way between us and nature and between us as fellow people. They harm our culture and our people.

The Sami culture is an important part of Sweden's cultural heritage and cultural diversity. Sami culture promotes Sweden's image and contributes to its attractiveness. But changes in the landscape and use of land mean loss of history, árbediehtu and continuity to the material and immaterial cultural heritage. Exploitations also result in loss of archeological sites and Sami cultural landscapes. An intrusion in nature must therefore be well-founded and proceed with care and contribute to an understandable context so that we who are affected can feel that the entirety is preserved.

On the whole, the consequences of climate change for the Sami depends partly on the direct climate affects and partly on how the world is affected. For both, the ability to adapt to change, to protect against negative consequences and continue to develop are important (resilience). Even within the Sami livelihoods and Sami culture, often there is a need for new methods while a traditional Sami approach is strengthened to be able to handle any new challenges.

Our ability to handle considerable changes and further develop depends on many things. A sustainable nature with high biological diversity and an intact, cohesive landscape is an important condition. But we Sami, as with other indigenous peoples, often lack resources to adapt to changes and risk being caught in a very vulnerable situation. Currently, we Sami have almost no influence over the land, water and natural resources in the Sami areas. A Sami self-determination would solve many of the current challenges and needs and increase conditions for being able to handle climate changes. Research recommendations for the Sami culture and Sami livelihood's ability to adapt are clear, it requires:

- Protection and restoration of grazing land to preserve flexibility and adaptability in reindeer husbandry.
- Active political decisions and change in legislature to strengthen Sami livelihoods and the Sami culture.
- Increased influence and consideration of Sami livelihoods and the Sami culture in consultation and decision processes.
- Knowledge-building measures to spread and strengthen knowledge on climate adaptation of Sami livelihoods and Sami culture.
- Strengthen reindeer husbandry with adapted support measures based on local conditions.

An ecological, social and economic long-term management of natural resources is a central part of the Sami cultural development and survival. The Sami view on how natural resources should be used is a model for finding a sustainable view on how land and water shall be used. In many ways, the majority society can learn from the Sami approaches which means the Sami become guides for a future with sustainable use of land, water and natural resources. Used wisely, wind-power for example can be a renewable, climate-friendly power source that can contribute to meeting future energy needs, but placed wrong, wind-power is neither environment-friendly nor sustainable. The entire process of establishing wind turbines – from localization to establishment and operation must stem from a sustainable and long-term perspective. Sustainable from social, environmental and economic perspectives with so little impact as possible on nature, animals and people. If a wind-power park does not fulfill the three dimensions of ecological, social and economic sustainability, it cannot be considered sustainable.

The Sami people have endured many changes. Thus far we have always managed to handle changes without our culture disappearing. This historical experience gives us hope and confidence. The situation can improve if we actively participate in the change and if we extract experiences from our rich culture and knowledge.

Agenda 2030 for Sustainable Development

Even Agenda 2030 has a link to traditional knowledge. With their 17 goals and 169 target, it covers many of the development issues in all sections of society. The agenda recognizes the natural and cultural diversity of the world and that all cultures and civilizations *can contribute to, and are crucial enablers of, sustainable development* (§36). Agenda 2030 refers explicitly to indigenous people's development problems that are based on principles of human rights, participation, validity, ecological sustainability and equality. Indigenous peoples were involved at the global consultation procedure prior to Agenda 2030. 92 percent of the 17 goals and 169 targets are firmly connected to human rights. 73 of the targets have substantial connections to the UN Declaration on the Rights of Indigenous Peoples. The declaration is the primary international instrument for indigenous peoples, even if it is not explicitly expressed in the resolution for Agenda 2030.

The Sami Parliament has identified both goals and targets in Agenda 2030, where we Sami contribute to fulfilling goals. Most of the parliament's personnel and politicians currently work to different degrees with the Agenda 2030 goals.

Goals, Priorities and Strategic Direction

Mu biras, mu ovddasvástadus – my environment, my responsibility!

Goal 1

Árbediehtu - traditional knowledge

The Sami Parliament shall work for a strong and viable árbediehtu.

By integrating árbediehtu at all social levels we create a society that is permeated and enriched by our traditional Sami approach and way of thinking.

Árbediehtu/Árbbediehto/Aerpimaah toe – Our Traditional

Knowledge

We take both modern and traditional knowledge seriously and we shall use the best experiences to develop further. Research on árbediehtu gives us the opportunity reconsider history, critically examine today and build for tomorrow. Therefore, we shall build our own capacity to research, seek solutions in our culture and draw from what we have today as a people.

Our research shall stem from a holistic viewpoint that is inherent in our language, our culture and life philosophy. Our research shall also take into account the material, social and mental dimensions of research. This form of research shall be conducted at a local level since árbediehtu is site-bound. There are strong connections between our language, our land and nature and the Sami names of villages are proof of our long history in the area.

Seen from a global perspective, our participation in management where árbediehtu is considered can favor both biological diversity and offer the prospect of long-term economic growth. Our árbediehtu is a part of a cultural and local identity that can contribute to re-emerging innovations that promote a sustainable society, can produce local products that are important for the rural development and can preserve traditional land use.

The Sami Parliament's ambitions are:

- We have a key role as climate and environmental witness on national and international levels
- All Sami shall be able to conduct their Sami way of life and convey árbediehtu to children and grandchildren in their Sami environment with support from their Sami vested right.
- Árbediehtu is deemed as equally valuable as scientifically produced knowledge.
- That legal framework for, as well as processes, routines and assessment systems of decision-making agencies and other actors that work with issues concerning Sami culture and livelihoods, can administer árbediehtu in the same way as other knowledge.
- That we Sami as knowledge bearers are included in decision processes and that the use of our knowledge is conducted in a manner that respects our rights.
- All Sami are treated as equals independent of age, occupation, place of residence or sex.

The Sami Parliament shall encourage and facilitate research, documentation and restoration of árbediehtu with focus on the following areas:

- **Biebmu (Food):** food, preparation and storage, promoting the development of Sami food production and further development (both quality and diversity).
- **Dearvalasvuohhta (Health):** Sami medicine and health advice as well as knowledge of clothing and materials to cope with the environment.
- **Ráhkadeapmi (Construction):** local building materials and climate-suited architecture, building sites (climate-smart locations etc.), building plans.
- **Ealáhusat (Livelihoods):** Sami knowledge within different livelihoods such as reindeer husbandry, hunting and fishing, handicrafts, design, small scale farming.
- **Giella (Language):** Language expresses our relationship to nature and life and is therefore vital to preserve even from an environmental perspective.
- **Oahppan (Education):** Sami knowledge on learning together with the environment, for example how we learned to respect nature and each other in the past, how we learned essential skills and understanding nature, etc.
- **Oktavuodat (Relationships):** Sami knowledge on for example ways of living with nature (relationship to and working with animals and nature, weather, climate, seasons, resources); Cooperation between people (social structure, business structure within reindeer husbandry, etc.); Relationship to seasons - rhythms in utilizing nature according to the seasons.
- **Hálddaseapmi (Management):** Methods of natural resource management.

GOAL 2

Ealli eallinbiras juohkeaktii - nature, a sustainable living environment

The Sami Parliament shall work for a balance in how land and water are used, without depleting Sami culture. Top priority set to the protection of nature, culture and the environment.

Ealli eallinbiras juohkeaktii

Nature and our landscape, a sustainable living environment

A sustainable living environment is a requirement to enable people, animals and plants to live and develop. The use of land and water shall be balanced between that which nature provides and what we take, without exhausting nature or depleting Sami culture. Use shall not be only based on economic conditions. We strive for balance, a sustainable use and a cohesive landscape. Products and operations that erode the resources of Sápmi shall be reduced.

The Sami cultural heritage, nature and environmental protection shall be given top priority in all town and country planning and be an obvious part of all types of using land and natural resources. All operations that pollute air, land and water must cease. Caring for and sustaining the Sami cultural heritage strengthens and sustains our culture. Sami cultural environments and cultural heritage must also be protected today.

The ongoing fragmentation of nature is in conflict with the conservation of biological diversity. The landscape dimension and thereof holistic perspective that land must be connected so that animals and plants can migrate, and in the long term survive in nature, is vital. It is especially important that plants and animals can survive in connection with the rapid and considerable climate changes we see today.

The Sami Parliament ambitions are:

Meahcci —Forests

- Forests and wetlands with high biological value are legally protected (both structure and biological diversity).
- Access to vital grazing grounds and connected grazing grounds shall be safeguarded.
- Forestry measures that damage the natural environment shall be minimized.
- The Sami cultural heritage and cultural environment shall be respected.
- Sami usucaption and customary rights shall be respected.

Duottar —Mountains

- Areas especially valuable for our culture and land use shall be protected from interference and other disturbances.
- The conditions for our livelihoods and culture shall be conserved and strengthened.
- Sami cultural environments and cultural heritage (such as old sites, huts, Sami settlements, Sami paths etc.) shall be preserved and carefully maintained and prevented from disappearing or being grown over.

Čáhci —Waters

- The natural waterway run-off areas shall not be further changed.
- Fish spawning grounds and their natural migration routes shall be protected.
- Pollution of ground water, wetlands, lakes and waterways shall be avoided.

- The ground water shall provide a safe and sustainable source of drinking water.
- Warming, flows and pollutants of water due to climate change shall be made visible and prevented. Climate changes affect the ices, fishing, reindeer husbandry and all Sami ways of living near water. It has become increasingly unpredictable and risky to live near water.

***Ollislas Eatnamat* —A cohesive landscape**

- Customary rights for all our livelihoods and culture shall be respected.
- Careful and sustainable use shall be realized.
- No more large-scale exploitation.
- Breaking up connected areas and new infrastructure shall only be accepted when it is absolutely unavoidable.
- Reindeer husbandry's need of connected migration routes shall be respected.
- The collective use within the traditional Sami settlement area shall harmonize with the ecological system within which livelihoods and cultures are practiced.
- The use and exploitation of land and water resources and our cultural environments shall not further deplete the needs of the Sami livelihoods, Sami living environment and the Sami people.

***Máŋggalasvuohta* —Diversity**

- Conservation of the biological diversity of the landscape and ecosystem.
- Protection of species' living environments and ecosystems and their functions and processes
- Long-term sustainable use of all natural resources.
- Predator policy within the reindeer husbandry area shall consider biological diversity.
- Small game hunting and fishing shall be conducted according to the precautionary principle.

***Mirkohis Luondu* —Non-toxic environment**

- We shall implement the precautionary principle in everything we do.
- We shall reduce harmful waste.
- We shall accelerate the phasing-out of harmful substances.
- The natural environment shall be kept clean of non-biodegradable waste and from substances that can threaten the biological diversity or human health.
- Circular economy aspects shall apply to all activities: reduce consumption and maximize the reuse of valuable substances (that are usually classed as waste, such as lumber, compost, biogas).
- We shall recycle everything that cannot be reused (if possible).

***Áibmu* —Air**

- The Sami Parliament believes clean air is essential to protect the health of humans and animals as well as plant life.

GOAL 3

Dássálas ovdanahttin —a balanced development

The Sami Parliament shall work for a sustainable development based on a meaningful balance between traditional and modern knowledge.

Dássálas ovdanahttin

A balanced and sustainable development

We are experts of sustainability. Sustainability has always been the condition for our existence and further development. It is important to seek knowledge where it can be found, for example collective Sami knowledge on how we can optimize our extraction and manage resources. We shall take this knowledge into account in the creation of a long-term sustainable society and a balanced development.

A sustainable development is based on a meaningful balance between traditional and modern knowledge. Sustainability aspects include social relationships, history, culture and rights. Sustainability shall be a uniting theme for Sami research.

The Sami Parliament ambitions are:

- The Sami Parliament is the responsible expert agency for cultural heritage and management issues, and resources are administered for the work.
- Planning and decisions that concern us shall stem from our view of our living environment and our need for land and water resources. Within this framework it is necessary to create decentralized management strategies with a strong local influence.
- The principle of multiple-use and a long-term utilization is a guiding principle for all planning.
- Social impact analyses and environmental impact assessments are to be mandatory according to law.
- Ethical and environmental indigenous people standards shall be secured when establishing new industrial activities.
- The Sami living environment shall be granted substantial significance in the national development debate (including plans for expanding wind power, mines, forestry issues, climate transition, etc.).
- Priority shall be given to local management of natural resources (small game hunting, national parks, tourism, etc.).
- Mining operations and exploitation for energy purposes (hydropower, wind power, etc.) shall adapt to the ecological conditions and to the Sami culture and livelihood structure.
- Hunting and fishing management areas for outdoor recreation shall be designed from a Sami initiative and managed by the Sami themselves.
- We shall have an influential role in Sweden's work with Agenda 2030.

Energia ja golggaheapmi —Energy and infrastructure

- The government shall commission an overall plan for sustainable energy production in Sápmi.
- The government shall work for completely stopping nuclear power and the mining of radioactive substances.

Strategic direction – how to reach the goals?

Global Monitoring and Global Analysis

Through global monitoring and global analysis, the Sami Parliament follows priority issues that concern the Sami people and our rights. With knowledge of external and global factors as well as the geopolitical situation, economic development, ideological currents and the development of national and international rights, as well as human rights, the Sami Parliament has a solid ground to stand on in everything they do. In this way, the Sami Parliament has tools to spur a positive change and implementation of national and international commitments on a national level.

Position the Sami Values and the Sami Landscape Perspective According to Eallinbiras in All Our Activities

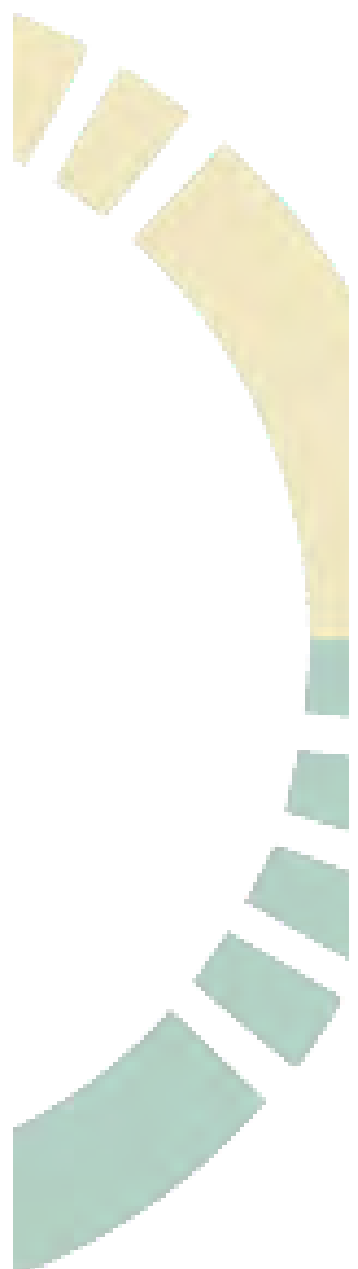
By clarifying communication and goal-setting, the Sami Parliament increases their readiness for the current global development and creates conditions for increased visibility, a more offensive image and increased action. Quite a bit is about working for positioning the Sami Parliament as a credible authority within sustainability and environment.

The task of the Sami Parliament is to present a scenario for a sustainable Sami nature and living environment approach while we must show the required changes in management procedures and national legislature. It will be crucial to focus on what we ourselves can achieve and how we can position according to international conventions, declarations and resolutions. Focus on the latter lies more on the democracy process itself to put into action the international intentions already now through our own initiatives and consultations, rather than on the legislation itself to bring about national legislation change, before we can achieve anything.

Focus on Circulation of Knowledge and Information about Árbediehtu

To increase global knowledge about the Sami landscape and its faceted resources, function and context will be a central focus. We need to gather the current knowledge, make it accessible and be better at explaining in what ways we Sami can act as guides for the new age and a sustainable society.

The Sami Parliament needs to communicate with many different actors to spread knowledge and for a uniform view, both internally in the Sami society and externally in the Swedish society. There is a widespread ignorance with agencies and decision-makers about the Sami people's culture, history and rights. The Sami Parliament would for example be able to work for being given the task of educating about Sami rights, Sami issues on Sami culture, language and livelihoods, directed towards governmental agency personnel and public administration. The Sami Parliament shall make visible Sami issues and perspectives in governmental and agency program and implementation work.



Through own Initiatives, Work for the Implementation of Intentions in National Laws and International Conventions and Declarations

The Sami Parliament shall, through own initiatives and solutions, work for influencing national legislation for change based on a Sami perspective and that the formal requirements and resources for consultation and follow-up of exploitation and other altering processes are satisfied.

Increased Exchange with Other Government Agencies

The Sami Parliament should collaborate with other agencies that work with issues that touch on Sami fields of expertise. Through the planned order of consultation there are opportunities for further in-depth collaboration through special collaboration agreements or other forms of joint agreements.

Issues significant to the Sami society such as environmental and climate issues are scattered out over different agencies with dedicated responsibility for special sectors such as oceans and water, community planning, agriculture, forestry, animals and nature. The Sami Parliament works with all these issues and in addition oversees a large geographical area. We have a holistic perspective that many lack. We need to gather the current information, make it more accessible and be better at explaining in which ways we Sami can act as guides for the new age and a sustainable society. The Sami Parliament needs to communicate with many other actors to spread knowledge and for a uniform view, both internally in the Sami society and externally in the Swedish society.

Increased Exchange with the Sami General Public and Sami Parliaments and Sami Organizations in Norway, Finland and Russia

Increasing information to the Sami general public about the work of the Sami Parliament is a foundation of democracy and Sami self-determination. Increasing cooperation between countries is necessary for gaining knowledge about each other and entails increased possibilities to influence and gaining control. The Sami Parliament shall promote cooperation between Sami knowledge bearers and agencies and in that way promote respect for and increase the use of Sami knowledge and strengthen the participation of Sami knowledge bearers in the administrative processes of government agencies.

Develop Knowledge with Support of Science

Based on the árbediehtu and our values, we shall utilize, find a balance and take advantage of the synergies found in science and successful technology. The need for research efforts and knowledge transfer will increase in pace with the effects of nature and climate changes. Increasing documentation strengthens the possibilities of knowledge transfer. The Sami Parliament shall establish closer contacts and collaborations with national and international climate researchers and distribute among Sami proprietors and culture workers.

Work Continuously for Increased Staff and Other Resources and Capacity at the Sami Parliament

An increase in administration and case grant resources is a condition for increased participation and influence. Inadequate resources render expressed ambitions impossible both nationally and internationally. A condition for the Sami Parliament's ability to meet the Sami people's requirements and demands is that there are resources for consultation with the Sami public society.

Secure the Participation of the Sami Parliament in the Goals of Agenda 2030 and Get Space in National and International programs.

For the Sami Parliament, work with Agenda 2030 and the sustainability goals are relevant from two aspects. Firstly, the Sami Parliament can through their work contribute to the national implementation of Agenda 2030 and the sustainability goals, and secondly that the Sami Parliament can use Agenda 2030 as a tool for highlighting and strengthening Sami issues including rights and thereby also fulfil set goals for our operations.

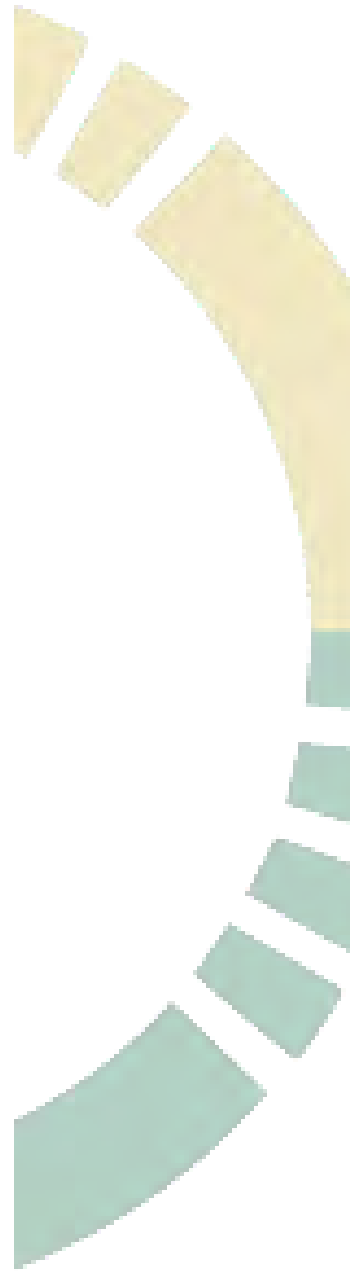
Prioritize a Functional and Living Environment Management Process

The Sami Parliament shall consider environmental aspects in their daily operations, with continuous improvement as a goal. We shall prevent and reduce our negative environmental impact by weighing in environmental concerns in for example tendering, allotment and purchasing of products and services as well as business travel. Materials shall be re-used or recycled as far as possible. Pollution shall be prevented.

Laws and other requirements shall be the minimum level for all our work with sustainable development.

The Sami Parliament's environmental work shall be openly communicated with the Sami people, and the rest of society as well. The Sami Parliament shall inspire the Sami people to work for a sustainable society.

The Sami Parliament's environmental management system shall be continuously followed up and an environmental investigation shall be audited annually.





Gula jiena

*Ráhkis ustit, manne oadát,
manne oadát, manne
oadát*

*Gula jiena váimmot siste
jiena váimmot siste*

*Morit
ale oade jámas
dus lea máttuid árbi guoddit*

*Gula mii du siste čuodjá
mii du siste čuodjá*

*ligo dat leat iežat
jietna loktet iežat soga
bajás*

*Gula de dan iežat jiena
de dan iežat jiena*

*Lokte mielat, ilus vizar
ilus dego cizáš vizar*

*Gula dološ luonddu jiena
dološ luonddu jiena*

*Gula got dat čábbát
čuodjá got dat čábbát
čuodjá*

Paulus Utsi

Hear the voice

Dear friend, why do you sleep
why do you sleep,
why do you sleep

Listen to your inner call
Inner call

Wake up
do not sleep yourself to death
you have a legacy to nurture from father and
mother

Listen to the voice inside you
voice inside you

Your own voice spurs you to
take responsibility for the family

Listen to your inner voice
your inner voice

Be happy, sing joyfully
sing like the bird

Hear the ancient voice of nature
ancient voice

Hear how beautiful it sounds
how beautiful it sounds



Sámediggi

Sámedigge Sámediggie Saemiedigkie Sametinget