

# The Sami Parliament's Shadow Report

European Charter for Regional or Minority Languages  
Seventh monitoring cycle, Sweden  
27/09/2019

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## Foreword

The Sami Parliament hereby submits its shadow report on how well Sweden fulfils its obligations under the European Charter for Regional or Minority languages. The Sami Parliament does not comment on each article, but chooses to highlight the articles where the Sami Parliament believes that Sweden is lacking in its commitments.

The Sami Parliament is both a government agency and an elected Sami parliamentary assembly with tasks that are regulated in the Sami Parliament Act (SFS 1992:1433). According to chapter 2, section 1 of the Sami Parliament Act, the Sami Parliament shall establish objectives for and lead the Sami language work, as well as contributing to the development of the use of the Sami languages. The Sami Parliament's language policy action programme has been adopted in plenary and is the starting point for the Sami Parliament's language work. The Sami Parliament's vision is: *"All Sami can speak, read and write Sami. The Sami languages are living and flourishing languages that are used in society."*

The United Nations has declared 2019 the International Year of Indigenous Languages – *Urfolksspråkåret (IYIL2019)*. The attention is intended to help promote and protect the languages of indigenous peoples and improve the living conditions of their speakers. The Sami Parliament in Sweden, Norway and Finland is drawing attention to the International Year of Indigenous Languages through a number of activities, such as through a joint Nordic language conference and a "Language Week", the week commencing 21 October, when a number of events are planned. This work promotes both cross-border cooperation and the affinity between speakers of the same language.

This report focuses on initiatives for the Sami languages. By Sami languages, we refer to the Sami languages that are found on the Swedish side: Southern, Ume, Pite, Lule and Northern Sami. Sometimes the terms "Sami language" or simply "Sami" are used. At such times we refer to any of the Sami languages, or all of the Sami languages in the sense of "the language of the Sami people". The Sami Parliament strives for the different versions of Sami to be named as different Sami languages.

The Sami Parliament



Per-Olof Nutti

President of the Sami Parliament

## Summary

### Language Act

The Sami Parliament believes that Sami language work needs to be complemented by a Sami language act that ensures Sami linguistic rights and meets the language policy objectives of the Sami Parliament. A language act clarifies the authorities' responsibility to protect and strengthen the Sami languages, including education and social services.

### Minority languages

There is no incentive to employ Sami-speaking staff. In the public sector, Sami is not listed as a requirement in appointment procedures, although the Act on National Minorities and Minority Languages says that administrative authorities shall provide services in Sami.

The Sami Parliament has expressed concerns that the legislative amendment to the School Act concerning pre-school in national minority languages is not sufficient. The wording *that all or a substantial part* of the education will be conducted in Sami remains unclear because there is no definition of *substantial part*. Which allows for different interpretations and applications in municipalities.

### Language centre

On the Swedish side of Sápmi, there is a Sami language centre in the southern Sami area. In 2018, the government commissioned the Sami Parliament to investigate how the Sami language centre's activities could be developed to promote more versions of Sami. The Sami Parliament's inquiry revealed a specific need for more language centres and measures for more intensive revitalisation work.<sup>1</sup>

### Education

Today there is enough research-based knowledge to show that so-called strong educational models work. Nevertheless, weak educational models are still being used, where teaching often takes place outside school hours and for only a few hours a week. The Sami Parliament believes that the present forms of education need to be reformed.

The Sami Parliament maintains that accessible and functioning higher education in Sami is a prerequisite for the future recruitment of, for example, teachers. The acute teacher shortage and the lack of other competences with higher education in Sami are due to inadequate teaching in Sami at all levels.

### Discrimination

A survey on mechanisms that discriminate against Sami revealed that many Sami people feel they have been subjected to discrimination or ethnically motivated treatment. In health care, staff can lack the cultural competence about Sami people that is necessary in order to provide good treatment. In spite of the recurrent criticism of the UN to improve the Sami with access

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<sup>1</sup> The Sami language centre's development opportunities to promote more Sami languages (KU2018/01453)

to culturally adapted health care services, there is still no institution responsible for Sami health research.

On social media, web hatred against the Sami is widespread; this web hatred reflects the ignorance that exists about the Sami. Negative narratives against Sami are a factor that prevents positive work for change for better conditions for Sami in Sweden.<sup>2</sup>

## **Media**

The broadcasting licences of public service broadcasters do not take into account the special status of the Sami as indigenous peoples, but assume that Sami people are defined as one of the five national minorities and that Sami is seen as one language, not five. The fact that the indigenous people's perspective is missing is another reason for the Sami Parliament to strive for a Sami language act.

## **Culture**

The Sami Parliament as the administrative authority for Sami culture has no specific tasks other than distributing state subsidies. The Sami Parliament sees the need to increase state funding since the appropriation is not enough to develop all areas of Sami culture. Some areas for which there is, in principle, no funding for example are Sami sport, research, film, documentation of traditional knowledge, publishing of Sami books and work grants for cultural workers. The aim of the Sami Parliament is that issues related to Sami culture, cultural heritage and cultural environments shall be gathered together within the Sami Parliament in order to strengthen the self-determination of the Sami people.<sup>3</sup>

## **Giellagáldu**

Sámi Giellagáldu is the joint Nordic resource centre for Sami languages. The function is an important cross-border collaboration that is necessary for the coherent development of the respective languages. The Sami Parliament believes that the need for a permanent structure, with secured funding for Sámi Giellagáldu is very important.

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<sup>2</sup> Mapping racism against Sami in Sweden, 2018

<sup>3</sup> <https://www.sametinget.se/131354>

## Attitudes, recognition and political intent

### Article 7.1.a Recognition of national or minority languages as expressions of cultural richness

1. The Sami people are recognised as a people, indigenous people and as a national minority in current Swedish legislation. The Swedish Parliament stated in 1977 that "the Sami represent an ethnic minority in Sweden, who in their capacity as the original population in their own country, occupy a special position in relation to both the majority population and other minority groups". The dual status of the Sami as indigenous people and national minority means that a number of different international and regional human rights-specific instruments can be applied, which may hamper the application of legislation and the realisation of Sami rights.<sup>4</sup> In Sweden, the focus has been on minority rights and legislation for the five recognised national minorities. The last UPR review<sup>5</sup> produced many recommendations and requirements were directed at Sweden for action on these issues. The rights of the Sami as indigenous peoples are more comprehensive and include areas other than for national minorities: for example, land rights and self-determination. Therefore, in this shadow report the Sami Parliament recommends putting a special focus and emphasis on Sweden's implementation of the Sami people's rights as an indigenous people in Sweden.<sup>6</sup> See more under the section: Administrative authorities, public services and the judicial system. According to the investigation<sup>7</sup> of a strengthened minority policy, there is a difference between a minority policy and a minority language policy, and these should not be confused with issues related to indigenous groups. For the Sami, culture and language are linked to the use of land and water in a particular way. This is certainly shown in the rich nature terminology of the Sami languages. Domains such as reindeer husbandry, duodji craftwork, hunting and fishing constitute a conceptual world with almost untranslatable terminologies, just like all words and expressions describing animals and nature, weather etc. Sami have a particular need to protect and promote the Sami languages precisely as an expression of their relation to the land and the traditional Sami industries, which are so important for Sami culture and a person's cultural identity.

2. The Sami Parliament is working on drafting a proposal for a Sami Language Act, which shall gather together the Sami language rights and thereby strengthen the protection of the Sami languages. A language act would clarify the authorities' responsibility to protect and strengthen the Sami languages, including education and social services, and encourage society to further action with regard to Sami language rights.<sup>8</sup>

3. There are still limitations in the Sami Parliament's mandate to allocate financial resources. There is no language appropriation that enables the linguistic ambitions of the Sami Parliament and gives Sami the opportunity to get an adequate education in the Sami

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<sup>4</sup> Submission from the Sami Parliament in Sweden to the 3rd cycle Universal Periodic Review of SWEDEN

<sup>5</sup> See recommendations 145.92,94-99 A/HRC/29/13

<sup>6</sup> Proposal for a strengthened minority policy (Ku2017/02410/DISK)

<sup>7</sup> The government's proposition 2017/18:199

A strengthened minority policy

<sup>8</sup> Submission from the Sami Parliament in Sweden to the 3rd cycle Universal Periodic Review of SWEDEN, A Sami Language Act.

languages<sup>9</sup>. In spite of the development of Sami language revitalisation since the last shadow report was written, our self-determination in language-related matters is not ensured.

4. The Sami Parliament believes that revitalisation and protection of the Sami languages requires a number of initiatives. This is also clearly expressed in the Sami Parliament's statement on the final report:<sup>10</sup>

*"In order for it to be possible to make a reality of the right to use the Sami languages, structural changes must take place. If the Sami people are to be able to enjoy their linguistic rights under the conventions of the Council of Europe, services in Sami must be actively offered by the public sector. The indigenous Sami people have been taught for generations that Sami is not a viable language in society. This view is based on a structure of society that has grown in line with the Swedish nation building and originates from a time when Sweden perceived itself as a monolingual country. It is so deeply structurally rooted in the Swedish social system that Swedish is the language to be used and that a multilingual society is difficult and problematic<sup>11</sup>.*

#### **7.1.b Respect for the geographical area of each regional or minority language**

5. There has been some increase in the number of municipalities and regions in the Sami administrative area. The Sami Parliament and the County Administrative Board in the county of Stockholm mention in their report on national minorities that in the administrative areas more people have been given the opportunity to have their rights met under the Minorities Act. In municipalities and counties/regions outside the administrative area, minority policy does not have sufficient impact. The Sami Parliament believes that long-term strategies such as action plans etc are important, something that is often lacking at municipal level.

6. The Sami languages are covered by general protection throughout Sweden and heightened protection in the administrative area with regard to preschool, care for the elderly and contacts with authorities. Administrative authorities shall give the national minorities the opportunity for influence in matters that affect them, in the form of consultation, among other things. Administrative authorities also have an information obligation regarding the Minorities Act.

7. The Sami Parliament believes that the general protection in the legislation has had a poor impact in the country and that the lack of sanction opportunities could be an explanation for this. State subsidies to municipalities and regions outside the administrative areas could be incentives for better application of the general part of the act. The Sami Parliament believes that the general protection in the legislation has had a poor impact in the country.

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<sup>9</sup> Submission from the Sami Parliament in Sweden to the 3rd cycle Universal Periodic Review of SWEDEN

<sup>10</sup> SOU 2017:88

<sup>11</sup> The Sami Parliament's statement, Final report SOU 2017:88 Inquiry into a strengthened minority policy: Next steps? Part 2, <https://www.sametinget.se/120102>

8. The Sami language centre is at present located in the Southern Sami area and was established in 2010 in Östersund and Tärnaby. Since then, the language centre has been an important resource for the development of the languages and has had a positive impact on revitalising the Sami languages. In 2018, the government commissioned the Sami Parliament to investigate how the activities could be developed to promote more versions of Sami.<sup>12</sup> When the Sami Parliament consulted Sami organisations, a specific need was revealed for more language centres and measures for more intensive revitalisation work.<sup>13</sup>

### **7.1.c Measures to promote regional or minority languages**

9. The Sami Parliament believes that questions of the indigenous Sami people and the Sami languages would have a better impact if the issues were integrated into a governing document on human rights than if plans were drawn up solely for minority policy issues. If the objectives of the minority policy are to be realised and rights of the indigenous Sami people ensured, the municipalities, regions and other authorities need to develop a systematic approach that includes information, needs mapping, analysis and follow-up. The efforts should also be targeted and included in normal control systems.

10. According to the Sami Parliament, it should be possible to use the Sami languages in all areas of society and the public sector should have a special responsibility for ensuring that Sami is used. That Sami speakers are offered services in the Sami languages in their dealings with administrative authorities is essential so that the Sami people can use their language.

11. There is no incentive to employ Sami-speaking staff. In the public sector, Sami is not listed as a requirement in appointment procedures, although the Act on National Minorities and Minority Languages says that administrative authorities shall provide services in Sami.

12. For several years, the Sami Parliament has pointed out the need for special student aid or scholarship schemes so that Sami shall be able to take back or develop their language through various methods in adulthood. In its language policy action programme, the Sami Parliament proposes scholarships for studies in Sami. However, this must be paid for by a language grant from the government in order to be realised. Offering a real opportunity for language learning in adulthood is a moral debt that should be repaid and that does not cost very much.

13. It is vital to increase the number of teachers of Sami. Scholarships can be a means of increasing motivation and directing efforts to ensure competence in the Sámi languages. In addition to resources, functional structures are also needed at ministry level for how things are to proceed when the Sami Parliament proposes changes, such as the paper<sup>14</sup> about a scholarship scheme.

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<sup>12</sup> Ku2018/01453/DISK

<sup>13</sup> The Sami language centre's development opportunities to promote more Sami languages (KU2018/01453)

<sup>14</sup> Proposal for scholarship schemes for Sami studies, <https://www.sametinget.se/117791>

#### **Article 7.1.d Regional or minority language in speech and writing in public and private life**

14. The Sami Parliament considers that the change in legislation on care for the elderly in national minority languages is not sufficient, since the wording "all or a substantial part" of services and nursing in Sami remains unclear when there is no definition of substantial part. The Sami Parliament's experience is that the actual services in the Sami languages can be far below an acceptable level. The outcome often depends on individual local politicians' and government and municipal officials' interest, interpretation and ability to influence in order to change the way the administrations work.

#### **Article 7.1, f Teaching in and study of regional and minority languages at all appropriate levels**

15. One of the language objectives in the Sami Parliament's language policy action programme<sup>15</sup> is that the number of children and young people with Sami as their first language shall increase. In order for the languages to develop in line with modern society, real initiatives and prerequisites for language transfer and learning are needed. Today there are five Sami languages in Sweden. All the revitalisation of Sami, not least education, must be financed in order to strengthen all Sami languages.

16. Since education in and of the Sami languages has been neglected and at times even forbidden, there are currently deficiencies at all levels from preschool to university. Also, a large proportion of Sami people do not speak Sami, but there is a willingness for linguistic revitalisation. In order for Sami to be able to use their right to their language, extensive efforts are required at all levels of the education system, as well as changes in the system itself.

#### **Article 7.1.g Opportunities for those who do not speak a regional or minority language and who live in the area where the regional or minority language is used to learn it**

17. Sami administrative municipalities have existed for almost twenty years and the problem of the lack of educators and teachers has been known throughout that time. Sweden needs to ensure and facilitate funding to compensate for the teacher shortage in the Sami languages. There are differences in administrative municipalities regarding financial support and scholarships to ensure the availability of teachers. However, most administrative municipalities do not offer these incentives.

18. Since the Sami have been discriminated against throughout history in the legal, economic, social, political and cultural spheres and today rarely have the conditions to participate on equal terms, there is a great need for positive special treatment with legal measures to increase Sami representation within the social institutions and education that are relevant to Sami people.

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<sup>15</sup> <https://www.sametinget.se/127479> p. 35

19. Many Sami people cannot satisfactorily utilise their language rights.<sup>16</sup> Sámi preschool activities are only available in some Sami administrative municipalities. In the Sami administrative area there are different solutions for implementation:

- Sámi pre-school activities in the municipality's central town but not in the smaller towns,
- itinerant Sami-speaking staff who visit the children,
- children meet a Sami-speaking person online via a link for some time each week,
- a Sami environment and Sami cultural features are offered but not Sami language, and
- varying time periods when children have the opportunity to hear, learn and talk Sami. The time varies from less than two hours per week to more than ten hours per week.

20. The Sami Parliament welcomes the fact that SOU 217:91 proposes that sections 12 and 13 of the school regulation be amended so that teaching in Sami is also allowed in years 7-9, and that the requirement that Sami is the language in daily use in the home is removed. The Sami Parliament believes that the limit of 50% of teaching time should be removed so as not to restrict the use of immersion methods/strong educational models.

21. SOU 2018:41 *State school authorities – for pupils and children in a better school*<sup>17</sup> contains a proposal that the Sami Parliament should be the principal for Sami schools. Today, the Sami Parliament does not have any formal responsibility for educational issues. A collective responsibility for Sami education at all levels is essential to be able to lead work on the Sami languages and for increased linguistic autonomy.

#### **Article 7.1.h Studies and research at universities or equivalent**

22. The Sami language centre writes in its status report<sup>18</sup> for 2018 that there has been no university course in Northern Sami in Umeå for the last two years due to a lack of teachers. But Umeå University has a national responsibility to offer higher education studies in Sami and education for teachers in Sami. The Sami Parliament maintains that accessible and functioning higher education in Sami is a prerequisite for the future recruitment of, for example, teachers. The teacher shortage in Sami at university level urgently needs to be addressed.

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<sup>16</sup> <https://www.sametinget.se/127479> p. 26

<sup>17</sup> <https://www.regeringen.se/rattsliga-dokument/statens-offentliga-utredningar/2018/06/sou-201841/>

<sup>18</sup> <https://www.sametinget.se/127479> p.32

# Education

## Article 8

### Preschool activities

23. The Sami Parliament is in favour of regulating the right to preschool and other pedagogical activities in Sami in the administrative area in the Education Act. On the other hand, the right should not be confined to the Sami administrative area, but valid throughout the country. Activities in the Sami languages are important for the survival of the languages and therefore active efforts must be made in those municipalities that do not offer these.<sup>19</sup> The wording of the new legislative amendment<sup>20</sup> which entered into force on 1 January 2019 that “all or a substantial part” of the education shall be conducted in Sami remains unclear as there is no definition of “substantial part”, which allows for different interpretations and applications in the municipalities. The Sami Parliament's experience is that what is actually offered in the Sami languages can be far below an acceptable level. With the legislative change, Sami parents expect their children to be able to go to a preschool where Sami is the dominant language. For children who have Sami as their first language, a Sami preschool is essential: a language environment and language development equivalent to that of Swedish-speaking children in a Swedish-speaking preschool. A Sami preschool provides very good conditions for Sami children who do not have Sami as their first language in the home to develop the first language competence.

### Compulsory school

24. The National Agency for Education's statistics<sup>21</sup>, compiled by the Sami language centre, show that the number of pupils applying for mother tongue teaching in Sami in compulsory school has increased sharply in recent years, while the proportion that is in practice taught in Sami has declined. This is a negative development that must be reversed by relevant measures, for example by further extending the number of pupils receiving remote teaching, supplemented by language immersion camps etc.

25. There is research-based knowledge that shows which educational models work, so that children who speak indigenous or minority languages can learn both their mother tongue and the majority languages. So-called strong educational models include different language immersion models. In order for this to become a reality and become a powerful tool for revitalisation, the Sami Parliament believes that today's education in Sami needs to be reformed.

26. The need for proper teaching in Sami is very great and the Sami Parliament is positive that the government has begun an inquiry based on SOU 2017:91 *National minority languages in school - improved conditions for school teaching and revitalisation* and expects it to lead to new efforts and a structured education policy for students who take Sami.

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<sup>19</sup> The Sami Parliament's statement, Final report SOU 2017:60 Inquiry into a strengthened minority policy: Next steps? Proposal for a strengthened minority policy

<sup>20</sup> Act (2009:724) on national minorities and minority languages, section 17. School Act (2010:800), chapter 8, section 12 a and chapter 25, section 5 a.

<sup>21</sup> <https://www.sametinget.se/127479> p. 29

27. The National Agency for Education currently pays for the Sáminuorra youth project, Nuoras Nurii<sup>22</sup> - a knowledge boost aimed at compulsory school's years 7-9. A positive effort that means that Sami young people, so-called signposts, come out to higher year classes to inform pupils and teachers about Sami, Sami culture and Sami society. The initiative is based on a model from Norway called "Ofelaš – signposts" that has had very positive effects<sup>23</sup>. The initiative should be extended to the whole country and receive permanent funding."

### **Sami school**

28. The Sami language centre has described in its status report 2013<sup>24</sup> that Sami schools are a potentially strong revitalisation tool. The Sami Education Authority has the greatest competence and opportunity to revitalise the Sami languages within its own activities. Meanwhile, Sami schools are also struggling to find teachers and staff who speak Sami. A number of investigations show that the Sami Education Authority is underfunded.<sup>25</sup> The Sami Education Authority is also the authority that is tasked with promoting the development and production of teaching materials for Sami teaching. The production of teaching materials for Sami has almost no resources in comparison with Norway.

29. Since the Sami Education Authority's responsibility for Sami teaching materials only extends to compulsory school, while there is a need for teaching materials for all types of teaching, including upper secondary level, adult education and special educational materials for all levels, we propose that the Sami Parliament in addition to the Sami Education Authority should have the overall responsibility for the development of teaching materials. To realise this, sufficient resources will be needed. Today, many of the Sami pupils need to take a detour through the Norwegian language to learn Sami, since Norway has a wider range of teaching materials and pedagogical aids in Sami.

### **Upper secondary school**

30. In Sweden's seventh report to the Council of Europe, it is noted that only 22 pupils out of 81,536 have completed upper secondary school with one or more grades in Sami, which makes clear the need for a reformed education policy. The implication is that the number of students who have the opportunity to study Sami at university level is small. Many of those studying Sami at university level first take "introductory courses", i.e. beginner's courses where they obtain upper secondary competence.

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<sup>22</sup> <https://sverigesradio.se/sida/artikel.aspx?programid=2327&artikel=7302814>

<sup>23</sup> <https://sammas.no/nb/samiske-veivisere/om-tiltaket>

<sup>24</sup> <https://www.sametinget.se/70485> p. 21

<sup>25</sup>ESV 2018:53 Analysis of the Sami Education Authority's costs and income.

<https://www.esv.se/publicerat/publikationer/2018/analys-av-sameskolstyrelsens-kostnader-och-intakter/> RIR 2017:15 Sami education - time for a restart.

<https://www.riksrevisionen.se/rapporter/granskningsrapporter/2017/samisk-utbildning---dags-for-en-omstart.html>

<http://data.riksdagen.se/dokument/H50368>

## Teacher education

31. The Sami Parliament welcomes the National Agency for Education offering competence development to get more qualified teachers in Sami. The education is aimed at both qualified teachers who lack competence in Sami and those who lack teacher education but have knowledge of Sami. It is Sámi Allaskuvla/Sami University in Kautokeino, Norway which arranges teacher education, mainly via an internet-based course platform. The aim is to strengthen teachers' competence and give them the possibility of qualifying as a mother tongue teacher in Sami.

32. The Sami Parliament has often stressed that there is a greater need for training courses for teachers of all levels. It has been mentioned previously in the report that there are too few young people leaving upper secondary school with grades in Sami, which means a minimal recruitment base for teacher training and higher education. In 2013, the initiative was taken for Sami teacher training at Umeå University for years 7-9 and upper secondary. The training never started because there were too few applicants. Norway has a wider range of Sami studies, teacher training in combination with study scholarships, which Swedish Sami can also apply for. Many therefore choose to study in Norway. When the studies are completed, there are more attractive workplaces and more favourable working conditions in Norway, which makes it difficult to attract the young people back to Sweden.

## Discrimination and vulnerability

*Article 7.2 Prohibitions, unjustified distinctions, exclusions, restrictions or preferences relating to the use of a regional or minority language*

*Article 7.3 Mutual understanding between all linguistic groups in the country*

33. In 2015 the Sami Parliament and the Public Health Institute were charged by the government to investigate psychosocial ill-health among Sami, which resulted in: *Summary of knowledge on the psychosocial ill-health of Sami*.<sup>26</sup> This identified a lack of research in the following areas: suicide, mental ill-health, alcohol, ethnic discrimination, violence, confidence in the health service and historical trauma. The Sami Parliament requires that the survey leads to Sweden taking measures to establish health care institutions and health care based on Sami needs and conditions.

34. In a survey<sup>27</sup> performed by *Vartoe – Centre for Sami Research, Umeå University/ Ubmjejen univeritiähta* on behalf of the Sami Parliament, mechanisms that discriminate against Sami have been identified. In connection with the survey, an online questionnaire was conducted where Sami answered questions about their experiences of racism. 50-70% of the Sami respondents to the online questionnaire said they had been subjected to negative treatment or discrimination because they were Sami. They felt they had poorer opportunities for mental and physical health than other groups. Sweden has been repeatedly criticised by the UN for not improving Sami's access to culturally adapted care services. The Sami Parliament

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<sup>26</sup> [https://www.sametinget.se/rapport\\_psykosocial\\_ohalsa](https://www.sametinget.se/rapport_psykosocial_ohalsa), Jon Petter Stoor, 2016

<sup>27</sup> Review of racism against Sami in Sweden, 2018, [https://www.sametinget.se/kartlaggning\\_rasism](https://www.sametinget.se/kartlaggning_rasism)

is critical of the fact that there is still no institution responsible for Sami health research. The review of racism against Sami also showed that for the Sami there is no possibility of influencing matters that affect them. One example is the limited possibility of influence against exploiters.

35. Research on racism also shows that Sami are being treated negatively and that web hatred against the Sami is widespread and occurs mainly in social media. Same Radio and SVT Sápmi's project #vardagrasismotmigsomsame<sup>28</sup> (everyday racism against me as a Sami), confirmed the picture that "everyday racism" against Sami is widespread. The web hatred reflects the ignorance that exists about the Sami. "Narratives that act negatively against Sami" is a factor influencing attitudes and limiting work for change for better conditions for Sami in Sweden.<sup>29</sup>

36. The survey on racism against Sami confirms the lack of knowledge in Swedish society and that there is no research into racist mechanisms and their effects. Due to historical injustices and the colonial assimilation and subjugation policy that the Swedish State has exercised against the Sami people, there is mistrust between Sami and the authorities at local, regional and national level.

37. Lack of knowledge of the Sami can become an obstacle for the Sami to exercise their rights. Sami are presented in a negative way in the media and are not given fair representation. Sami could explain how they live to those who do not have such knowledge. In healthcare, staff can lack cultural competence about Sami, which inhibits good treatment. In schools, the responsibility is placed on Sami students to educate other students and teachers with prejudices. The perception that racism against Sami does not exist is an obstacle to work for positive change.

38. The Sami people in Sweden have been divided by Swedish legislation into a reindeer owning group (Sami community members) and a group of non-reindeer owning Sami. This process began in the early 1900s, in the spirit of racial biological thinking, with the goal of preserving certain Sami culture and assimilating the other Sami. The state has reinforced this division through legislation throughout the 1900s and has thus actively counteracted diversity in Sami culture and society. This legislation remains today and, in addition to being a discriminatory factor, results in the deterioration of the conditions for preserving a large part of Sami traditional knowledge and the Sami languages. The fragmentation of the Sami people has resulted in antagonism within the Sami group.

## **Self-determination and influence**

### *Article 7.1.i Transnational exchanges*

### *Article 7.4. Involvement and influence*

39. The constitutional structure of the Sami Parliament with a dual role as both parliament for the Sami people and a government agency has been the subject of criticism in many

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<sup>28</sup> Same Radio and SVT Sápmi's project #vardagrasismotmigsomsame, 2017

<sup>29</sup> Mapping racism against Sami in Sweden, 2018

international MR reports.<sup>30</sup> The Sami Parliament is dependent on financing from the government and when allocating funding the Sami Parliament must follow the government's letter of appropriation. As an authority, the Sami Parliament must also report to the government on its activities.

40. In recent years, the Sami Parliament has requested from the government an extended mandate in Sami matters, that is to say, to be designated as a national focal point for traditional knowledge according to article 8 (j) in the convention on biological diversity, to become responsible for archives and management of tangible and intangible Sami cultural heritage and to be responsible for collecting statistics on reindeer husbandry and traditional industries. The request has not been fulfilled to date.<sup>31</sup>

41. In recent times, the Sami Parliament has been given extended responsibilities and increased budgets to make it possible to increase capacity and resources. Nevertheless, Sami self-determination will be very limited until the Sami Parliament has the power to influence in relevant decisions and to decide on activities and priorities and has sufficient resources of its own to allocate according to need and its own wishes. This limitation has a negative effect on the future of the Sami languages.

42. The Sami language boundaries cross national borders and some of the Sami languages that are on the Swedish side are also spoken on the Finnish and Norwegian sides of Sápmi.<sup>32</sup> It is self-evident to the Sami Parliament that literature, music, film and other cultural offerings should be available to Sami regardless of which side of the border they live on.<sup>33</sup>

## **Administrative authorities, public services and the judicial system**

### *Article 9 and article 10*

43. The Sami Parliament is working on mapping the needs of the different Sami languages and formulating a language strategy for the Sami languages. Sami language work also needs to be complemented by a Sami language act that ensures Sami linguistic rights.

44. The report *The Sami language - questions about Sweden's international commitments*<sup>34</sup> indicates that the Nordic countries have not ratified the Language Charter with the same level of commitment. The Norwegian commitment level is higher than the Swedish in certain areas. This applies, among other things, to the right to use Sami in the judicial system (article 9), the right to use Sami in contacts with administrative authorities and in public services (article 10) and the right to use Sami in health care received due to ill health or old age etc. (Article 13.2) .

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<sup>30</sup> See recommendation 39 b, CCPR/CWE/CO/7; 16, E/C.12/SWE/CO/6 and 81, A/HRC/33/42/Add.3

<sup>31</sup> Submission from the Sami Parliament in Sweden to the 3rd cycle Universal Periodic Review of SWEDEN

<sup>32</sup> Sápmi/ Sábme/ Sábmi/ Saepmie

<sup>33</sup> The Sami Parliament's language policy action programme (2016)

[https://www.sametinget.se/handlingsprogram\\_sprak](https://www.sametinget.se/handlingsprogram_sprak)

<sup>34</sup> The Sami language - questions about Sweden's international commitments, Marie B. Hagsgård.

45. The advisory expert committee for ECRI writes in its fourth opinion:<sup>35</sup>

*“ECRI is particularly concerned about the problems of land rights and land use, which still have a negative impact on the Sami, partly because of the difficulties in providing the evidence necessary to enable them to assert their rights, because of the specific form of the relationship of this indigenous people to the land which they have used and inhabited.”*

46. Sweden has repeatedly received international criticism for not living up to its commitments when it comes to applying the principle of the Sami right to influence over decisions that affect them. The criticism is directed at the consultation between authorities and Sami having the nature of information without any real opportunity for Sami to influence the content of the decisions taken.<sup>36</sup> Securing these rights is a step in the right direction towards Sami self-determination. This is the idea behind the proposed consultation regime that the government and the Sami Parliament have been negotiating for several years. The process of reaching an agreement is progressing slowly. The Sami Parliament welcomes the fact that there is now a new proposal for a consultation regime that has been out for referral.<sup>37</sup>

## Place names

### *Article 10*

47. Place names and road signs make the Sami languages visible and increase their status, while place names and signs have an important function in the revitalisation work. Sami place names are a source of knowledge about Sami language and Sami history and confirm the activity of the Sami population over time. *SOU To regain my language* (2006:19) proposed that the Sami Parliament should have greater influence and the last word in the event of dissent on Sami place names. Article no. 14 of the language policy action programme proposes that the government transfers responsibility for the scrutiny of Sami place names to the Sami Parliament. The Sami Parliament welcomes the government's change of regulation<sup>38</sup> which gives the Sami Parliament the task of submitting comments in matters concerning the determination of Sami place names, examining proposals for Sami names on public maps and submitting its comments in questions of personal names with a Sami affiliation. The Sami Parliament strives for the use of Sami place names according to good naming practice, in order to ensure that the Sami place names are correctly used and meet the Sami Parliament's linguistic goal of "a well-tended and understandable public Sami".<sup>39</sup> The Sami Parliament emphasises that there are places with place names in several Sami languages, but

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<sup>35</sup> Fourth Opinion on Sweden – adopted on 22 June 2017, <https://rm.coe.int/fourth-opinion-on-swedenadopted-on-22-june-2017/168075fbab>. 13 The advisory committee's fourth opinion

<sup>36</sup> Sami language law and international conventions. Marie B Hagsgård, serial no. 2019-00676

<sup>37</sup> Submission from the Sami Parliament in Sweden to the 3rd cycle Universal Periodic Review of SWEDEN

<sup>38</sup> 48 [https://www.regeringen.se/4ac2cd/contentassets/1223a145243f4c0aa25c0f3dc55b6965/sou-2017\\_91\\_webb.pdf](https://www.regeringen.se/4ac2cd/contentassets/1223a145243f4c0aa25c0f3dc55b6965/sou-2017_91_webb.pdf)

<sup>39</sup> The Sami Parliament's language policy action programme, adopted in plenary 2016.

[https://www.sametinget.se/106947?file\\_id=1](https://www.sametinget.se/106947?file_id=1)

with only one place name determined. The Sami Parliament expects all correct Sami place names to be determined, including for places with place names in several Sami languages.

## The mass media

### Article 11

48. Because the Sami languages are small and threatened, radio, television and newspapers fulfil an important function to produce and reproduce the cultural diversity of indigenous people. The media is a particularly important domain for the Sami languages. Sami media has a status-enhancing, developing and normative effect for the language. The Sami Parliament has adopted a media policy action plan<sup>40</sup>, which sets out how media policy should be pursued in the best interests of Sami society. One objective is, for example, common Sami media solutions on a Nordic basis, for example in the case of press support.

49. The bill for public service 2020-2025, *A modern public service close to the audience – Conditions 2020-2025* (prop. 2018/19:136) has recently been presented by the government. The Sami Parliament has taken note of the bill on the forthcoming broadcasting permits for public service broadcasters and is critical of the government's not taking into account the Sami languages and the Sami's special status as indigenous people, and its assumption that the Sami are defined as one of the five national minorities. Sami is seen as one language, not five. The fact that the indigenous people's perspective has been omitted in the bill is another reason for the Sami Parliament to strive for a Sami language act.

50. The broadcasting permits do not indicate that there are several Sami languages, which means that broadcasts in South, Ume, Pite, and Lule Sami are scarce or non-existent in SVT's and SR's production. Sweden's seventh report indicates that in 2018 SR broadcast 1,418 hours in the five Sami languages put together, which can be compared with about 8,600 hours in the national minority languages Finnish and Meänkieli together. SVT's, SR's and UR's broadcasting permits do not mention the linguistic responsibility the companies have for the Sami languages. Both broadcasting time and resources must be increased in order for the Sami public service to reflect the breadth of the entire Sami society.

51. The production of Sami media, films and documentaries is relatively small and distributed across several countries. The Sami Parliament has on several occasions pointed out the problems in that consumers who are few and scattered over several countries do not have access to what is produced. In order for Sami speaking users to have access to Sami language production, the regulatory frameworks for cross-border broadcasting need to be adapted to the needs and wishes of the Sami languages.

52. A good example of the importance of quality broadcasts in the Sami languages is SR Same Radio's success with the South Sami talk show *Steinfjell & Steinfjell* which was one of the winners of *Gollegiella – Nordic Sami language prize 2016*.<sup>41</sup> The programme, which has

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<sup>40</sup> The Sami Parliament's media policy action programme (2013) <https://www.sametinget.se/mediepolitik>

<sup>41</sup> <https://www.sametinget.se/gollegiella>

since been discontinued, had up to 10,000 listeners in Sweden, Norway and Finland and, according to the award citation, meant a minor language revolution that played an important role in the linguistic revitalisation of the southern Sami area.

53. There are no Sami newspapers on the Swedish side of Sápmi, in spite of a change having been made to the rules for press subsidies. There are no newspapers in Sami in Sweden, while in Norway there is a newspaper in Northern Sami. In order to preserve and develop language, culture and society, the Sami need for external monitoring, information and social debate in their language. The media play a major role here.

## **Cultural activities and cultural institutions**

### *Article 12*

54. For the Sami Parliament it is important to strengthen and develop a vibrant Sami culture and a Sami cultural life in order to achieve a viable and sustainable Sami living environment. A living Sami culture strengthens Sami affiliation and identity and the culture contributes to an active Sami local community. Sami cultural practice creates affinity, well-being and quality of life, but also contributes to Sami commercial development. Sami culture includes cultural heritage, cultural environments and contemporary cultural expression. Cultural heritage contributes to the strengthening of identity and the community through, for example, values, narratives and beliefs.

55. The Sami Parliament receives approximately SEK 18 million annually from appropriation 1:2, AP. 5 *Contribution to Sami culture* and about five and a half million from the Sami fund (2019). The cultural appropriation has remained at roughly the same level since 1993. Despite the Sami Parliament being the administrative authority for Sami culture according to law, no specific tasks have been transferred to the Sami Parliament other than the task of distributing state subsidies. The aim of the Sami Parliament is that issues related to Sami culture, cultural heritage and cultural environments shall be gathered together within the Sami Parliament in order to strengthen the self-determination of the Sami people.<sup>42</sup>

56. The Sami Parliament considers that it is necessary to increase state funding in all areas of Sami culture. Funding via the letter of appropriation is distributed to Sami civil society organisations and cultural institutions, but also to Sami periodicals, to the industry association for Sami crafts and to the Sami theatre. However, this appropriation is not sufficient to develop these areas. Some areas for which there is, in principle, no funding for example are Sami sport, research, film, documentation of traditional knowledge, publishing of Sami books and work grants for cultural workers. By comparison, in Norway there is special state funding for the production of Sami-language literature and in Iceland the state pays authors and other cultural workers to enable qualitative production in Icelandic in spite of its small population.

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<sup>42</sup> <https://www.sametinget.se/131354>

## Cross-border exchange

### *Article 14*

#### **Giellagáldu**

57. In order to strengthen and develop collaborative Nordic language work, the Sami Parliament operates in Sweden, Norway and Finland through the Sami Parliament Council (SPR) common cross-border linguistic and terminological work. Sámi Giellagáldu is the resource centre for Sami languages and has been carried out in project form for a number of years. The language care and standardisation function in the Sami language area is important and transnational cooperation is necessary for the coherent development of the respective languages. The Sami Parliament has in previous referral responses<sup>43</sup> pointed out the need for increased resources for common Nordic language management. The Sami Parliament believes that the need for a permanent structure, with secured funding for Sámi Giellagáldu is very important.

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<sup>43</sup> The Sami Parliament's referral response to the interim report on strengthening minority policy, serial no. 1.2.1-2017-1043