

Sámediggi
Sámedigge
Saemiedigkie
Sametinget

The Sami Parliament's Living Environment Program

EALLINBIRAS

IELLEMBIRÁS/ JIELEMEN BIJRE

From a Sami perspective all matters are environmental matters – because the environment affects all aspects of our lives and surroundings.

Hence, this program focuses on *Eallinbiras* – our living environment – and how we can actively work to protect it and keep it healthy for future generations.

Our goal: a resilient and sustainable Sami living environment for all

We wish to live in a resilient Sápmi which is rooted in both healthy nature and a living (thriving) Sami culture. People and nature shall have a long term capacity to renew themselves and to sustainably evolve even in times of significant changes. Both aspects – nature and culture – shall be experienced as enriching for the surrounding world.



Sami Parliament Report
January 2009

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*Mu biras – mu ovddasvástadus!***

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* *My environment - my heart!*

**My Environment – my responsibility!*

1 The Sami Parliament's Environmental Perspective

*From an elevation
On a high mountain
A view
Hard to explain*

*Behind the hills
A whirling cloud
a jojk appears
Down in the valley
A roaring waterfall*

*O earth
You beautiful
My own land*

*You tie yourself to me
With soft ties
And hold me lovingly in your warm embrace*

(Paulus Utsi)

Sápmi

We, the Sami people, are the indigenous people in Sápmi. Our people have lived here since time immemorial, managing the lands and waters with great respect and care. We are a part of the landscape in Sápmi. Our lives – our trades and cultural expressions – adapt flexibly in order to balance what nature can give and what we can take without depleting nature.

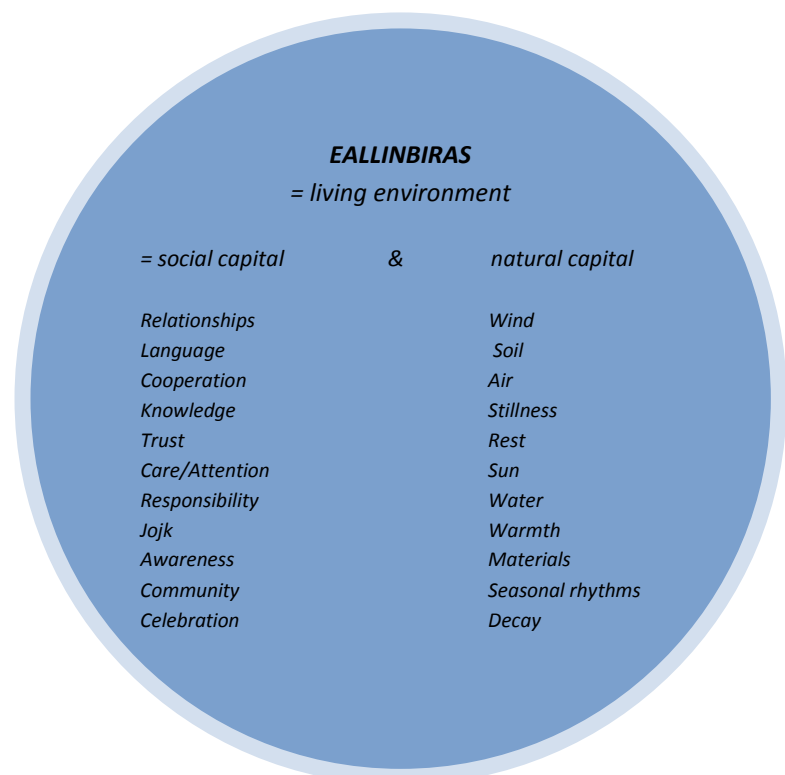
Our deep relationship to nature is difficult to imprison in words. To live in nature and to live directly from what nature can give, creates an immediate relationship between us and nature (animals, each other).

We rely on a living relationship to Sápmi, our home. If we – or someone else – destroy nature, it will also harm our culture. The environment in Sápmi is

delicate. A resilient nature requires that we use it very carefully.

A long term perspective and a sustainable way of life have always been the basis for our traditional trades. If a natural resource declined in a certain area then it was possible to use alternative resources while the weakened resource had time to recover and renew itself.

Through combined use of traditional and modern trades, this natural self-regulation is still embedded in our trade structure. However, our traditional flexible and diverse resource use is at risk and on its way to disappearing altogether. The traditional Sami way of combined small scale use of natural resources is increasingly replaced by landscapes used as monocultures.



Our common values

Our language is an expression for how we relate to nature and to each other. It is a necessary tool for passing down our knowledge from generation to generation. Our language preserves continuity during cultural changes. To interrupt the usage of language makes it difficult, sometimes impossible, to pass down essential knowledge about how we protect our environment. Our language is the most vital precondition for expressing our responsibility for sustaining an ecological balance in nature.

Our perspective of life forms our common values and embraces much more than solely the Sami language. The Sami view of nature as a soulful living being stands in sharp contrast with the Western view of nature. Our view of nature has been formed by our values, our traditions, social structures and relationships.

Respect for one another and understanding of each other's values must be mutual. Barely any Western culture has studied our language and our values – which gives us Sami a feeling of not being taken seriously. These historical prejudices exist - even today - most of which are based on ignorance or misunderstandings.

Common values form relationships amongst people and permit mutual understanding. We were obliged to learn the Western value system which the colonizers introduced, such as the Christian religion, written language, body language, the language of science, law, capital and – last but not least – Swedish (Norwegian, Finnish, English, etc).

It is painful to be invisible and isolated. We honor our ancestors and respect their knowledge and wisdom. It is time that we recapture our right to exist. We are glad and proud of our beautiful culture, our deep relationship to nature and our rich knowledge about carefully using nature. We intend to enrich the discussion about a sustainable future with our knowledge – especially in Sápmi but even outside of Sápmi. Only through deepened understanding and increased cooperation can we create a common future.

Resilience

Our ability to handle significant changes and enhance our culture depends on many factors. A healthy nature with high biological diversity and an intact, unfragmented landscape are important preconditions (natural capital). At the same time our ability to enhance our culture sustainably in the long term depends on our social capital which includes economic diversity, cultural diversity and a diversity of trades.

Factors which increase the natural and social capital simultaneously increase resilience in Sápmi. The following indicators are examples of factors which can strengthen an entire system:

- A lifestyle that lives off the interest
- Local resource management

Diversity of

- Small scale sustainable businesses
- Local energy provision from small scale, renewable sources
- Local food production
- Traditional knowledge
- Adaptive management
- Community
- Rhythm

Change

Nature is increasingly exposed to wear and tear, resulting in damage which cannot be repaired in the foreseeable future. Sami customary rights are challenged and even dwindle through court decisions. Lands were altered through e.g. expansion of forestry and disappeared due to hydropower development.

*As long as we have water, where fish live
As long as we have land where reindeer graze
and walk
as long as we have land where the wild hides
We have consolation on this earth
Once our homes don't exist any longer and our
lands are destroyed
Where shall we then live*

*Our own land, our livelihood has shrunk
Lakes have risen
Rivers have dried out
Creeks sing with sorrowful voices
Lands blacken, the green withers
Birds become silent and flee*

*All the good we have been given
Does not reach our hearts
That which would have made our lives easier
Lost its value*

*Hard stone roads make our movements painful
The calm of the wild person
Weeps in its heart*

*The hurrying time
is thinning our blood
our unison snaps
the water stops roaring
(Paulus Utsi)*

The natural conditions in Sápmi have changed at the same time that modern materials, new technologies and (motor)

vehicles have become a part of our lives. Having lived from reindeer herding, hunting, fishing, handicrafts and small scale farming for a long time, these changes have strongly impacted us and our patterns of life. Of course, positive changes and essential technical means have also been introduced in modern times. These changes are welcome and are/have been integrated into our lives and activities. At the same time it is important that we distinguish these innovations that make our lives easier and affect our lives in a positive way from those innovations which make us increasingly dependent on the global economy and availability of oil, whilst consuming more nature. The less favorable innovations stand as hindrances between us and nature and between us all as fellow human beings. They damage our culture as well as our people.

Just as each life form has adapted to its environment we Sami have continuously adapted to what the natural resources have allowed – reindeer grazing lands, hunting and berry picking grounds, fishing waters, soil, agricultural land etc. All in all, these resources constitute our natural preconditions and are the very basis for maintaining our culture. Local and small scale production and use of materials, subsistence, and low resource consumption are self-evident aspects of our lives.

Vulnerability

We are deeply worried about the degree and pace of climatic changes which we have observed in Sápmi for many years. Living with nature day in and day out gives us many occasions to observe the

huge changes that are happening. Our concerns are growing and the challenge is enormous. Increasing landscape fragmentation as well as environmental strains from accelerating natural resource exploitation make it even harder and sometimes impossible for us to act flexibly and to adapt our trades in familiar ways. It is therefore important that we reduce our vulnerability to such changes.

The Sami people have lived through many changes. So far, we have always managed to face these alterations without our culture disappearing. This experience from history offers hope and belief in the future. The situation can be improved if we actively participate in shaping our circumstances, and if we build on our experiences from our rich culture and knowledge.

Today's global climate debate focuses primarily on the symptoms of "climate change". Generally, the challenge is being approached by dividing it into many small

parts in order to then 'cure' the symptoms by finding technical solutions. Of course, it is important to counteract climate change and to use and even develop new technologies. However, from a Sami perspective this is not enough. Not at all.

From our holistic perspective it is natural that one pays attention to the underlying causes of climate change - like for example the processes of industrialisation and globalisation, our lifestyles, our consumption habits, and the continuing large-scale exploitation of natural resources, etc. This will imply asking uncomfortable questions and facing uncomfortable changes - on all levels and in many ways. Everyone – individuals, authorities, governments and companies – have to take responsibility to make change happen.

At the same time, many changes will be enriching for our society and our community if we dare to shift and free ourselves from the pressures of the dominating development paradigm.

One world –a wider perspective

Before the 1950s our impact on nature was mainly concentrated on the local (regional) level. The consequences of our activities had direct and clear effects on our home environment. Being mindful and taking responsibility was necessary in order to survive. All materials were valuable, waste did not exist. The life style at the time was like a closed-loop system and truly sustainable. We consider it still very important that we act mindfully in our environment so that we do not deplete nature at home.

Things that deplete the natural and social capital increase vulnerability in Sápmi.

The following surprises and events are examples for what can stress the entire system:

- *Development which is based on unlimited growth, large scale exploitation of natural resources & landscape fragmentation*
- *Toxins & contaminants*
- *A wasteful life style which depletes the "capital"*
- *Natural disasters*
- *Climate change(s)*
- *Stiff administration which prohibits flexibility and which supports large scale exploitation of natural resources*
- *social isolation & marginalisation*

With this document we would simultaneously like to emphasize that the reach of our responsibility is considerably larger today than it was just two generations ago. The conditions today have drastically changed. Even we are a part of the global consumption flow due to our lifestyles and choice of products.

We are fully aware that the global use of natural resources leads to influences and impacts on nature and humans on the other side of the Earth. The consequences of many activities are not longer visible for us on our home grounds. Globalisation allows for a lifestyle that builds on global resources. It is easy to turn a blind eye to these consequences and live in ignorance. However, we see this as unfair toward other humans and nature in other parts of the world.

We feel solidarity with other people (in particular indigenous (local) people) who experience similar or even greater challenges and alterations in their lives due to climate change and globalization. We do not want to contribute to the worsening of the living conditions of living beings elsewhere. We can make a choice. Our lifestyle matters. It is an ethical question and therefore essential that we widen our responsibility to the global level.

*We have to get going
It is getting increasingly tight
But where to?*

*Life does not go on
Or improve
If we do not help ourselves
But when?*

*Safe words exist
They come if we call them
But when?
[in which language?]**

*To see our precious lives
Like an exhibition
We can't bear that
Or can we?*

(Paulus Utsi)

Our responsibility

Only through shared responsibility can we find a solution for a global challenge like climate change. As we are all a part of the environment, we can all take responsibility and be a part of the solution, too.

Let us not get paralyzed by fear. Let us not see ourselves as victims for that which happens. Let us instead improve and change our preconditions for a thriving Sápmi. We see climate change as a sign for all of us to take responsibility for ourselves and contribute toward positive change.

We consider it of utmost importance to stand up and take responsibility in the areas where we can influence the situation. We are an important part of the solution in this challenge. We will contribute by showing the way forward.

*Dear friend, why are you sleeping
Why are you sleeping, why are you sleeping
Listen to your inner voice
Inner voice
Wake up, don't sleep yourself to death
You have a heritage from mother and father to
take care of
Listen to the voice within you
The voice within you*

* author's note

*Your own voice is urging you
To take responsibility for your relatives*

*Listen to your own voice
Your own voice
Be happy, sing joyfully
Sing like the bird*

*Hear nature's ancient voice
Ancient voice
Listen how beautiful it sounds
How beautiful it sounds*

(Paulus Utsi)

A way forward

Our culture is based on a life in which humans and all other living beings are in a mutual relationship to each other. It is based on subsistence and requires a multitude of in-depth knowledges, awareness, open mindedness, and a sense of responsibility by both the individual as well as the community.

This way of relating to nature as well as to each other is our tradition since time immemorial. We are proud of this tradition and it is the very reason for why the Sami Parliament has formulated Sami goals for a shared future.

In this document, we state our goals and our vision for a sustainable and resilient Sami living environment – the future for our land and our people.

We seek answers to questions like: what kind of world do we want to live in? Which

conditions do we want to pass on to our children and grandchildren? How can we give rise to a development trajectory which is appropriate to our culture, protects nature, and promotes the well-being and self-development of people?

The Sami Parliament takes responsibility to work toward a better living environment and a wise, informed path of development that protects nature – even in other parts of the world. This program is at the same time a call by the Sami Parliament for each individual in Sápmi to take full environmental responsibility for his/her own daily life and to actively participate in this process. If we all act together and believe in the future, Sápmi can become resilient and we can handle the challenges before us. We have no time to lose.

*Beautiful thoughts
Create warm community
Turn ugly words into beautiful ones
Awaken warmth
Which can awaken new
Beautiful thoughts*

*Joyful thoughts widen
The path to the heart*

*The fire that warms your being
Is nourished by joyful thoughts
And good smiles.*

(Paulus Utsi)

2. Purpose / Prioritization / Time frame

Purpose

The purpose of the program is to:

- Provide a foundation for all of the Sami Parliament's operations
- Set goals for a sustainable and resilient Sami living environment
- Inspire ourselves and others with the Sami Parliament's environmental perspective and initiatives

The program shall be:

- A starting point, defining long-term intention and ambition toward the goal of a sustainable & resilient Sápmi
- An underlying document for developing a more detailed plan of action & planning instruments

Prioritization

In order to decrease vulnerability and to considerably reestablish resilience in Sápmi, the Sami Parliament will prioritize the following areas:

- Focus on Sami traditional knowledge
- Define direction of culturally appropriate sustainable development and facilitate projects and initiatives to reach this vision
- require and implement actions to limit our own climate impact – through change of consumption patterns regarding vehicle use, energy needs, energy use patterns, choice of materials, etc.
- Invest in cooperation – both internally and externally

Time frame

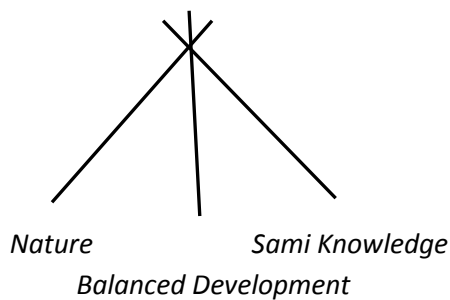
Through commitment and prioritizing actions during the next ten years, the Sami Parliament will work to ensure that our environmental perspective becomes groundbreaking both for ourselves as well as for the surrounding society.

3. Eallinbiras: The Sami Parliament's goals

Our overall goal: a resilient & sustainable Sami living environment for all

We wish to live in a resilient Sápmi which is rooted in both healthy nature and a living Sami culture. People and nature shall have a long term capacity to renew themselves and to sustainably evolve even in times of significant changes. Both – nature and culture – shall be experienced as enriching for the surrounding world.

Our three sub-goals



*Ealli eallinbiras juohkeaktii*¹

A resilient living environment is the basis for people, animals and plants to thrive and evolve. What we take from nature should be in balance with what it can give. Land and water shall be used without being depleted. Economic interests should not dominate how we use natural resources. We aspire to use nature balanced and sustainably. Products and production processes which deplete natural resources in Sápmi shall be minimized.

Nature conservation and environmental protection must be given highest priority in all planning processes. They shall become a natural aspect of all decisions made regarding use of natural resources.

¹ Nature – a vital living environment

All activities that contaminate air, land and water have to stop.

*Arbevirolas máhtu*²

We are sustainability experts. Sustainability has always been a necessity for our culture to continue and for our society to go forward. It is important to look for existing knowledge, for example Sami collective knowledge about how to optimize the use and management of resources. We must respect this knowledge in our effort to create a long-term sustainable society. Researching our traditional knowledge enables us to review the past, to critically evaluate the present and to shape the future.

That is why we will establish our own capacity to do research, why we will look for solutions within our culture and build on what is inherent in our culture today.

First, we will remember and revive our knowledge. We will research with a holistic perspective, which is inherent in our culture and philosophy of life. Different aspects of sustainability include social circumstances, history, culture and rights. Sustainability shall be a unifying

² Traditional Sami knowledge

theme for Sami research about Sami culture.

In our research, we must also pay attention to different aspects of knowledge such as the material, social and cognitive dimensions. This kind of research must happen on a local level as traditional knowledge is tied to place.

*Dássálas ovdanahttin*³

Combination of modern and traditional knowledge

Our goal is to research about our own culture and how we can reach a sustainable lifestyle and high quality of life through simplifying our life style instead of increasing our costs.

We take both modern and traditional knowledge seriously and will make use of the best experiences of these for future development.

Sustainable development builds on a meaningful balance between traditional and modern knowledge. If successful, innovative technologies will be used within the framework of our value system. Thus, they will neither destroy the living environment nor our health – which they do in many instances today.

³ *Balanced development*

Who is responsible for what?

Each step is an important contribution to move forward and reach our goals. Our success depends on each individual.

The Sami Parliament's responsibility

Subgoal Nature:

The Sami Parliament will create standards and indicators according to the following principles:

- Protection of habitats and ecosystems
- All activities are conducted according to the precautionary principle
- Use of natural resources is conducted sustainably and with a long-term perspective
- Air polluting activities are minimized
- Pollution of groundwater, wetlands, lakes and streams is minimized
- Harmful materials are phased out as soon as possible
- Nature is kept clean from non-degradable waste and from materials which threaten biological diversity or human health
- Reduce, reuse, recycle: The principles of a closed loop system (Cradle to Cradle) are taken into account through:
 - reducing consumption
 - maximizing the reuse of valuable materials (which are usually summarized as 'waste', for example: wood, compost, biogas)
 - recycling of all that cannot be reused (whenever possible)

Subgoal Sami knowledge:

The Sami Parliament will encourage and facilitate research, documentation & reestablishment of traditional knowledge with a focus on the following areas:

- **Biebmu (Food):** foods, nutrients, preparation, preservation, storage
- **Dearvalasvuolta (Health):** Sami medicine & health tips as well as knowledge about clothing and materials to deal with a cold climate
- **Ráhkadeapmi (Building):** local building materials, architecture and building places that are suitable to the local climate (climate-smart placement etc), building plans
- **Ealáhusat (Business):** Sami knowledge within different branches of industry e.g. reindeer herding, hunting, fishing, handicrafts, design, small scale agriculture
- **Giella (Language):** our language expresses our relationship to nature and to life. It is thus important - even from an environmental perspective - to protect our language. The Sami Parliament refers to its own language program
- **Oahppan (Learning):** Sami knowledge regarding learning related to the environment e.g. how we have learned about respect for nature and each other before, how we used to learn vital survival skills and gained an understanding of nature, etc.
- **Oktavuodat (Relationships):** Sami knowledge about relationships e.g. way of life in relationship to nature (relationship to and cooperation with animals and nature, including/for

example weather, climate, seasons, resources); cooperation amongst people (structure of communities and society, structure of reindeer herding family companies, etc); Relationship to seasons – rhythm of use of nature in relation to the seasons

- **Hálddaseapmi (Management):** methods of natural resource management

Subgoal: Balanced Development:

Energia ja golggaheapmi (Energy & transportation): *The Sami Parliament will contribute and facilitate the reduction of an energy dependant lifestyle and energy depending industries through:*

- Demanding, for example, cautious use of motor vehicles; use of environmentally less-harmful fuels, etc.
- Supporting initiatives which reduce the vulnerability of humans and nature in Sápmi; e.g. establishment and use of small scale renewable energy sources
- Reducing energy use at the Sami Parliament's offices
- Reviewing travel habits of Sami Parliament employees (e.g. use of transportation means, use of hotels)
- Setting standards regarding the purchase of materials for the Sami Parliament offices (e.g. organic and fair trade foods, FSC certified wood products, environmentally certified paper products, etc.)

Biebmu (Food): *the Sami Parliament will encourage*

- Promotion of Sami food production and food processing (both in quantity and diversity)
- Increased use of seasonal natural foods (e.g. slow food)
- Resistance (boycott) to genetically modified goods
- Purchase of organically produced and fair trade certified foods (applying to foods which can't be produced in Sápmi)

Ealáhusat (Business): *The Sami Parliament will promote and encourage the further development of*

- A diversity of sustainable small scale Sami businesses
- Sami research and participation in existing research regarding e.g. future development of reindeer herding (including preparedness for possible climate changes, environmentally friendlier alternatives within reindeer herding activities, development of adaptive management models)

Dearvalasvuohta (Health): *the Sami Parliament will prioritize and support beneficial work environments for our physical and mental health.*

Oahppan (Learning): *the Sami Parliament will work so that curricula and school plans take our traditional knowledge and the Sami Parliament's environmental perspective into consideration.*

Dássálas (equality): *the Sami Parliament will actively work towards all Sami being treated equally regardless of their age, profession, locality or gender. Additionally,*

the Sami Parliament refers to its equality program.

Hálddaseapmi (Management): *The Sami Parliament will exchange experiences with other indigenous peoples regarding methods of natural resource management.*

Your responsibility:

Subgoal Nature:

The Sami Parliament asks you to

- Use natural resources with great caution
- Protect species' habitat and ecosystems
- Avoid pollution of ground water, wetlands, lakes and streams
- Reduce air pollution
- Use motor vehicles in a way that minimizes terrain damage
- Keep nature free from non-biodegradable substances /waste
- Use only materials which do not threaten biological diversity or human health

Subgoal Sami Knowledge:

The Sami Parliament encourages you to

- Reflect on your own life & daily habits and to use valuable Sami knowledge in all areas of your life
- Participate in research projects regarding Sami knowledge
- Teach Sami knowledge to your children and grandchildren (the future generations)

Subgoal Balanced Development:

Biebmu (Food): *The Sami Parliament asks you to*

- Question your food habits and to use Sami traditional foods when possible
- Eat as much seasonal and natural food as possible
- Avoid genetically modified products
- Make sure that food products you buy which cannot be produced in Sápmi are organically produced and fair trade certified

Energia ja golggaheapmi (Energy & transportation): *the Sami Parliament asks you to participate in our effort to reduce vulnerability in Sápmi through reduction of energy dependency in your life. You can contribute by*

- Limiting your use of motor vehicles
- Striving to use fuels that are better for the environment
- Reducing energy use in your home and in your work life/ business
- Reviewing your travel habits (e.g. choice of transportation means and accommodation)
- Having high environmental and social standards when you buy products, e.g. you can choose
 - local food when available
 - organic and fair trade certified food
 - FSC-certified wood products
 - Environmentally certified paper products
 - Environmentally certified household products, etc.
- Using energy from sustainable energy sources when you have the choice

- Review your habits in daily life according to Eallinbiras - the Sami Living Environment Program

Ealáhusat (Business): *the Sami Parliament would like to inspire you to take part in the sustainable development of Sami businesses by*

- Operating your business in a sustainable and cautious way
- Participating in Sami research about different businesses, e.g. reindeer husbandry, food processing, etc
- Paying attention to the principle of a closed loop system in all you do, e.g.
 - active reduction of consumption of products
 - striving to reuse as many valuable substances as possible, including those which are usually considered 'waste', e.g. wood, compost, etc
 - recycling all that one cannot reuse (when possible)

Dearvalasvuohhta (Health): *the Sami Parliament asks you to contribute with ideas and own initiatives so that our physical and mental working environment benefits our health as much as possible.*

Dássálas (Equality): *The Sami Parliament asks you to actively take part in the equal treatment of all Sami regardless of their age, profession, locality or gender. The Sami Parliament refers to its own Equality program.*

Everybody's Responsibility:

Certain goals can only be reached through cautious acting and cooperation between all players in Sápmi, e.g. the Swedish government, authorities, companies, etc. must collaborate and take responsibility

for a sustainable development. The Sami Parliament will prioritize the following:

Subgoal Nature:

Meahcci (Forest): *the Sami Parliament regards it as extremely important that*

- old growth forests and forests with high biological value are protected by law (both the forest structure, biological diversity, supply of lichens and connectedness with other important grazing grounds shall be protected)
- Forestry measures which are doubtful and have a damaging effect on the natural environment will be minimized
- Sami values regarding the Sami *cultural environment* are respected
- *Sami ancient traditions* and customary rights are respected

Duottar (Mountains): *the Sami Parliament regards it as extremely important that*

- Particularly valuable areas for our culture and activities are protected against interferences and other disturbances (CBD, Akwé Kon Guidelines)
- Preconditions for our trades are protected and strengthened

Áibmu (Air): *The Sami Parliament regards it as very important that the air is as clean as possible so that the health of humans, animals and plants is not compromised*

Cáhci (Water): *The Sami Parliament regards it as extremely important that*

- The natural water ways of streams are not modified any further
- Spawning grounds and natural migration paths of fish are protected

- Pollution of groundwater, wetlands, lakes and streams is avoided
- Groundwater sources can provide safe and sustainable drinking water

Ollislas Eatnamat (connected landscape): *the continuing fragmentation of nature/natural landscapes contradicts the goal of protecting biological diversity. A holistic landscape perspective which embraces landscape connectivity is utterly important to ensure that animals and plants can move and survive in nature. This aspect is particularly important today to ensure the survival of flora and fauna in times of fast and considerable climatic changes. Thus, the Sami Parliament considers it as extremely important that*

- Customary rights for all our trades are respected
- Cautious and sustainable use of resources/land is put into practice
- No more large-scale exploitation takes place
- Fragmentation of connected areas and new infrastructure are only acceptable if absolutely unavoidable
- Reindeer husbandry's need for connected migratory paths is respected

Mánggalasvuohta (Diversity): *the Sami Parliament regards it as extremely important that*

- Biological diversity in landscapes and ecosystems is protected
- Species' habitats and ecosystems as well as their functions and processes are protected
- All natural resources are sustainably used with a long term perspective

- Predator policies within the reindeer herding area pay attention to biological diversity
- Small game hunting and fishing are carried out according to the precautionary principle

Mirkohis Luondu (non-toxic environment): *The Sami Parliament considers it as utterly important that*

- The precautionary principle is considered in all actions (waste reduction!)
- The phasing out of environmentally harmful substances is sped up
- The natural environment is kept clean from non-biodegradable waste and from materials that can threaten biological diversity or human health
- The *closed loop (cradle to cradle) principle* is valid for all activities:
 - Consumption reduction
 - Maximized reuse of valuable substances (which are usually considered 'waste', e.g. wood, compost, biogas)
 - Recycling of all materials, which can't be reused (if possible)

Subgoal Sami Knowledge:

The Sami Parliament considers it as utterly important that:

- we have a crucial role as climate- and environmental witnesses both on the national and international level
- Sami traditional knowledge is acknowledged as equal in nature conservation and landscape research
- We are acknowledged as equal in consultations regarding land use and exploitation in Sápmi

- Areas reserved for sport (leisure) hunting and fishing shall be designed and managed by Sami themselves

Subgoal Balanced Development:

The Sami Parliament considers it as extremely important and will work toward the following goals:

- Planning and decision making which concerns us is based on our environmental perspective as a starting point, as well as our needs for land and water resources. Within this framework it is necessary to create decentralized forms of management with strong local impact
- Multiple-use and long-term sustainable yields are guiding principles in all planning processes
- Production of plain-speaking (easy to use) social impact assessments and environmental impact assessments
- Ethical and environmental indigenous standards are secured at the establishment of new industrial activities (mining etc.)
- The Sami perspective has significant weight in the national debate about development (including plans for extension of wind power plants, mining etc.)
- Local management of natural resources (small game hunting, national parks, tourism, etc.) is prioritized
- Excellent transboundary cooperation
- Mining operations and exploitation for energy purposes (hydro power, wind power etc.) are adapted to ecological

conditions, Sami culture and Sami activities

Energia ja golggaheapmi (Energy & transportation): *The Sami Parliament regards it as critical to fundamentally question a highly energy dependant lifestyle and therefore demands that the Swedish government*

- Prepares a comprehensive plan for sustainable energy production in Sápmi (Sweden)
- Works toward a complete phase-out of nuclear power use as well as mining of radioactive substances

Ealáhusat (Business): *The Sami Parliament regards it as extremely important that*

- The cumulative uses within the traditional Sami settlement area are in harmony with the ecosystem in which Sami trades are being conducted (as sustainable Sami trades like reindeer husbandry, hunting, fishing, small scale farming, etc. require long term use of natural resources)
- Land and water resources in Sápmi are first and foremost for our trades' needs
- Use and exploitation of land and water resources do not further deplete the needs of Sami trades
- All activities are sustainable and conducted according to the precautionary principle
- Localisation of production is encouraged and happens across all sectors

4. Time plan – Program of actions 2009-2012

2009-2011

The Sami Parliament employs a coordinator for the Sami Parliament's environmental work.

The Sami Parliament forms an overall steering committee that will

- Define priorities
- Define time frame (e.g. which subgoals can be reached by whom and by when?)
- Establish methods and tools like e.g. indicators for success (measurability of quality and quantity: how do we know that we are successful?)
- Make sure indicators & criteria are interlinked with goals
- Facilitate the evaluation of the Sami Parliament's environmental work

The steering committee shall think about which events should be carried out, for example appropriate competitions, stipends etc. The steering committee will prepare a time plan.

Overall methods and steps are to:

- *Commission experts* to compile special information or produce materials when needed.
- *Compile facts and produce accessible popular scientific materials* according to Sami Parliament's environmental perspective & goals.
- *Spread information* internally and externally via radio, internet, films, media, seminars, etc.
- *Organise inspiring & educational events* on different topics and for different audiences.
- *Build a network* for national and international cooperation.

2012

Evaluation and further development: the Steering committee leads the evaluation and investigates if our actions and initiatives are successful. Which indicators show positive change? What needs to be adjusted? How will we move ahead?

4.1. Target group 1 The Sami society (community)

Purpose

- Widen the perspective and show how environmental matters touch all aspects of our lives
- Inspire with the Sami Environmental Perspective and initiatives
- Start environmental initiatives on different levels in Sami society

Goal

- The Sami society acts environmentally aware and finds new paths to develop in the future
- Sami activities/ trades/ products become visible and known as environmentally friendly, sustainable and successful

Role of the Sami Parliament

Inform - inspire - support

Activities 2009 – 2010

Spread information e.g. through information on the Sami Parliament's home page and via the "Sami Information Centre", through articles in newspapers, through radio and TV interviews.

Start with planning and organising an inspiring event, the purpose being to change the basic perspective and to cooperate across borders (e.g. an international conference with the theme localisation with people like Helena Norber-Hodge, Winona LaDuke, Robin Kimmerer). The conference will take place in the spring of 2011 at the earliest.

Activities 2010 - 2012

Focus on international event in Sápmi 2011 (e.g. Earth Day). Purposes: to make the Sami sustainability movement visible; to exchange experience and information with people from other countries who have taken similar initiatives; to initiate fruitful cooperation.

Form small working groups for different aspects to work on solutions, proposals, ideas ... e.g. regarding food, energy, learning, research, youth, health, local resource management, etc.

Create a time plan for the next 3 years.

4.2. Target group 2 Sami Parliament programmatic activities

This target group includes the Parliament's programmatic work in all departments.

Purpose

- Systematic integration of environmental thinking and implementation into all of the Parliament's operations
- Inspire with Sami environmental perspective and with initiatives (walking the talk)

Goal

- The Parliament has a well functioning, integrated system of rules and standards with clear indicators and environmental criteria for its operations
- The Parliament calls attention to the importance of the environmental dimension in all contexts when cooperating with other parties (partners)

The role of the Parliament

- Provide information and start the process within the Parliament
- Create regulations with indicators and criteria (operational plan with stipulations)
- Make demands to partners and employees
- Implementation

Activities 2009 - 2012

Form a working group of Parliament employees which will drive the process during the initial phase (the group should exist until the regulations are finalized and employees have taken full responsibility for the integration of environmental aspects).

Compile facts and produce information:

facilitate access to information and produce easy to understand materials according to the Sami Parliament's environmental perspective and goals, e.g.:

- Recommendations how everyone can act more environmentally friendly, and how businesses can become more resilient
- Addresses & information on how one can measure one's own environmental impact
- Lists with facts about environmentally friendly materials, technology, dangerous materials, etc.
- Lists with addresses and contacts of environmentally friendly suppliers and businesses
- Specific lists with facts about environmentally friendly materials (including addresses) for certain trades (e.g. reindeer husbandry, crafts, tourism)
- Methods/models for careful use of motor vehicles /fuel/car pooling etc.
- Information about waste management

Start to devise guidelines together with working group for each division at the Parliament. The process of how these guidelines and criteria are being developed is crucial. Employees must be involved and consulted in their areas of expertise; their knowledge, ideas and experience are an important contribution for the process to succeed. All guidelines shall be based on the *Sami Parliament's*

environmental perspective and the environmental goals (this document).

Guidelines shall be prepared for e.g.:

- Sami research about traditional knowledge
- Support/ grants/subsidies in the Parliament's "*Rural communities program*"
- Reindeer husbandry according to national *environmental legislation, reindeer husbandry legislation, tools for reindeer husbandry*
- Implementation of legal environmental requirements from the Swedish government in all trades
- Support of sustainable business development
- Handicraft, small scale agriculture, and other trades

The Sami Parliament will allow for flexibility in reaching these goals in a realistic time frame (e.g. one of five goals has to be reached by 2009, two of five goals by 2010 etc.). Potential grantees will also have the possibility to suggest other measures. Such suggestions will be respected if they are appropriate. New ideas and projects which are in accordance

with the Eallinbiras goals will be encouraged.

Encourage research projects related to climate change and its effects on Sami trades and society. In addition, the Sami Parliament will encourage Sami research on Sami knowledge in relation to sustainability.

Form a permanent core group within the administration which takes responsibility for environmental work in the future (at least one person at each of the four Sami Parliament offices).

Activities 2011 - 2012

Evaluation and further development of environmental work/program (including a plan for staffing) for the coming three years. The working group leads the evaluation and examines if the work is successful. Which indicators show a positive change? What has to be adjusted? How should we continue from now on?

4.3. Target group 3 Sami Parliament administration

This target group consists of the Sami Parliament staff's day to day work activities.

Purpose

Systematic integration of environmental measures into all the Parliament's activities. Focus will be on the subgoal "Balanced development" with the aim to improve work place and operations.

Goal

- The Parliament's personnel continuously enriches the process with its ideas
- The Parliament's employees act as ambassadors and role models
- The Parliament's operations become recognized as a role model for a sustainable government authority; (potentially environmentally certified operations?)

The Sami Parliament's role

- inform, educate
- make demands (restrictive)
- *create indicators and stipulations, framework*
- role model

Activities 2009 - 2010

Compile facts and information.

Regular activities to raise awareness and to motivate a change of lifestyle, for example through films, presentations, meetings with staff where all employees contribute with ideas and make voluntary commitments.

Education of staff – The process shall be based on active participation. Employees shall enrich the process with their ideas,

and contribute by prioritizing and by developing the operations plan.

Experts shall be commissioned where external expertise is needed, e.g. regarding technical solutions.

Energy

- consumption: check e.g. settings at the offices such as computers, lighting, heating
- Type of energy: check what kind of energy is being used, find out about better alternatives

Transportation & travel

- Travel habits (minimize travel where possible, e.g. through coordination of meetings, car sharing, etc.)
- Type of transportation and travels (transportation means (foot > train > car > plane))
- Choice of accommodations (ecologically certified when possible, etc.)

Cradle to Cradle Principle

Review: office materials (recycled or certified products, electronic equipment, FSC-certified wood products); reduction of harmful materials; consumption habits; food (local, seasonal, organic, fair trade); health (materials, reduction of harmful substances, transportation), etc.

Activities 2011 - 2012

Evaluation of program and further development of a time frame for the following three years (incl. adjustments, improvements)

5. Budget 2009-2012

BUDGET	2009	2010	2011	2012	Totalt
Overall activities					
Steering committee	200 000	200 000	200 000	200 000	800 000
Education & seminars	50 000	50000	50 000		150 000
PR and information material	200 000	200 000	100 000	100 000	600 000
Environmental consultants /experts	150000	100 000	100 000	50 000	
Web publishing	50 000				50 000
Costs	650 000	550 000	450 000	350 000	1 600 000
Target group 1					
Grassroots work – seminars (organisations, Sami communities)	300 000	100 000	100 000	100 000	600 000
International conference		500 000	500 000		1 000 000
Information material	100 000	75 000	75 000	75 000	325 000
Costs:	400 000	675 000	675 000	175 000	1 925 000
Target group 2					
Working group	Part of regular operations				0
Education	100 000				100 000
Programmatic work	Part of regular operations				0
Costs:	100 000	0	0	0	100 000
Målgrupp 3					
Working group	Part of regular operations				0
Education	100 000				100 000
Other activities	Part of regular operations				0
Costs:	100 000	0	0	0	100 000
Organisation					
Project leader	555 000	666 000	680 000	700 000	2 601 000
Office	40 000	48 000	48 000	48 000	184 000
Office equipment	25 000	10 000	10 000	10 000	55 000
Travel and accomodations	150 000	150 000	150 000	150 000	600 000
Phone, office materials, postage, etc.	30 000	30 000	30 000	30 000	120 000
Costs:	800 000	904 000	918 000	938 000	3 560 000
Total costs:					
INVESTMENTS					
PC, software, cell phone, digital camera, etc	50 000	10000	10000	10000	80 000
TOTAL INVESTMENTS	50 000	10 000	10 000	10 000	80 000
TOTAL PROJEKT COSTS	2 100 000	2 139 000	2 053 000	1 473 000	7 365 000
FINANCING					
Further grants	2 100 000 kr	2 139 000 kr	2 053 000 kr	1 473 000 kr	7 365 000 kr
TOTAL FINANCING	2 100 000 kr	2 139 000 kr	2 053 000 kr	1 473 000 kr	7 365 000 kr

6. Commission

In October 2003, the plenary decided to assign the steering committee to update the Sami Parliament's environmental perspective and to prepare a Sami environmental policy program based on the revised vision.

Plenary directive

On May 21, 2008, at its plenary session, the Sami Parliament decided: *"To ask the steering committee to prepare an environmental policy document, protocol no. 2003: 3, § 52.4, to be presented to the Parliament for decision at the latest February 2009"*.

Implementation

The commission should be carried out in the following way:

- A group of five people should function as sounding board and reference group
- A program secretary shall be employed full time for the time period from September 2008 – February 2009.

7. Previous Sami environmental work

Organised Sami Environmental work was initiated by national Sami organisations. First, the focus was on protecting nature and ecological conditions for Sami trades. Later on, other Sami organizations took further environmental initiatives. At the Nordic Sami conference in Åre 1986, an environmental policy program was adopted to protect and promote the environment in Sápmi. In 1995, the Swedish Sami Parliament (SP) presented its "environmental vision". The same year, the Swedish Sami Association (SSR) adopted an environmental policy program: "Sami alternative" to facilitate the internal work of reindeer herding communities on environmental and democracy issues. This

program was unfortunately not followed up on.

Sami environmental work is also carried out through dialogue with politicians and representatives of other land use interests.

SSR has actively participated in the creation of the Forest Stewardship Council (FSC) standards for sustainable forestry in Sweden. From its start, SSR was represented in the steering committee of the Swedish FSC. In addition, the Sami Parliament and the Sami Council have been active in the international process of implementing different aspects of the Convention on Biological Diversity, e.g. article 8j which deals with indigenous peoples' participation in natural resource management, consideration of traditional knowledge, etc.

Throughout the last 15 years several Sami communities have undertaken environmental initiatives. In 1996 five Sami communities in the county of Jämtland cooperated with WWF to establish an Agenda 21 program. Idre & Mittådalen Sami communities have worked toward ISO (14001) certification and carried out active environmental work. The certification could not be finalized, as the certification system was not compatible with reindeer herding. The so called "Jämtland alternative" (Tåssåsen model) aimed at creating a sustainable small game hunting model in which small game hunting is in harmony with fauna in the mountains. Several private Sami businesses are certified according to "Nature's Best" criteria. (e.g. Ajvin Site, Vägvisaren, Nutti Sami Siida AB). Furthermore, groundbreaking work is carried out within Lapponia – an area that was nominated a UNESCO Cultural & Natural World Heritage site in 1996. The UNESCO nomination created special conditions for the

Sami communities' environmental work. Nine Sami communities have actively driven the process since its start in 1999. In 2002 an "Environmental Manual" was produced for Sami Parliament operations. Swedish authorities are obligated to create such a technical document which ensures environmentally friendly operations according to Swedish environmental legislation.

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