

YOUTH THE FUTURE OF REINDEER HERDING PEOPLES

EXECUTIVE SUMMARY

International Centre for Reindeer Husbandry (ICR) & Association of World Reindeer Herders (WRH) in cooperation with the UArctic EALÁT Institute (UEI).

EALLIN is an Arctic Council project of the Russian Federation and Norway in partnership with the Sámi Council, UArctic and others.

EALLIN is led and implemented by the Association of World Reindeer Herders in cooperation with the International Centre for Reindeer Husbandry.

Cover: Arctic Lavvu dialogue in Kautokeino, March 2012, between circumpolar reindeer herding youth, teachers and HSH Prince Albert II & HSH Princess Charlene of Monaco.

Pic: Riccardo Pravettoni



Sustainable Development
Working Group

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Ассоциация «Оленоводы Мира»
Association of World Reindeer Herders



Sámi allaskuvla
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Eallin means “life” in Sámi language.
It is related to the word **Ealát** which means “good pasture conditions”
and **Eallu** which means “herd”



Pic: Yuri Kokovin

REINDEER

have always been and remain the foundation of reindeer herding peoples' lives. Reindeer provide people with shelter, food, clothing, security and are at the center of herding peoples' universe, the foundation of their cultures, languages, worldviews and ways of knowing. Reindeer are also the foundation of reindeer herders' economy. It goes without saying that reindeer herding youth are the future of reindeer peoples everywhere.

Reindeer herding is an ancient livelihood practiced across the Arctic and Sub-Arctic regions, areas that have recently become the intense focus of development and policy interests, and are predicted to experience dramatic climate shifts over the next decades. Young herders today face an uncertain future. Reindeer pastures are being lost wherever they are and the full range of consequences and impacts of climate change is unclear. The conditions under which they practice herding today will likely be very different by the time they are middle aged. What kind of herding will the coming generations of herders be able to practice?

The goal of the EALLIN project is to bring the voice of reindeer herding youth to the Arctic Council: the good, the not so good and most importantly, what young herders want to see changed in order that they can bring their livelihoods into a future which the following generations will want to choose.

This report is a summary of one of the deliverables to the Arctic Council Sustainable Development Working Group project 'EALLIN – The Voice of Reindeer Herding Youth 2012-2015'. The main goal of the project was to maintain and further develop a sustainable and resilient reindeer husbandry in the Arctic, working towards a vision of creating a better life for circumpolar reindeer herders. The full report is available for download at eallin.org. Through this project, over 160 youth from different reindeer herding peoples had the opportunity to meet each other, learning maybe as much about themselves in the process as they learned from their peers. This report is co-produced by the participants of 12 community-based workshops in Norway, Sweden and Russia, China and Mongolia, where herding youth were both organizers and participants.

“For us, the reindeer is everything. If we lose the reindeer we lose our language, our culture, our traditions and the knowledge to move in the nature.”

Participant, EALLIN Jokkmokk 2013



Since the future of reindeer husbandry and its traditions lies with youth, the most pressing question is whether young herders want to continue herding and under what terms? Through this work it has become apparent that young herders not only have a lot to say about the things that matter to them but also about what they think should be done to make their lives better.

HOW BEST TO ENCOURAGE YOUNG HERDERS TO TALK? BRING THEM TOGETHER.

As EALLIN means 'life', young herders wanted to stress that 'life is good', and they want to make it better as there are many factors that are making life 'not so good'. Therefore we have gathered our material in a way that reflects these discussions. The challenges are many and they are as diverse as the peoples' herding reindeer. But reindeer herding youth, just as their parents and grandparents who initiated international collaboration among reindeer peoples' 25 years ago have found through the EALLIN process, that through dialogue, networking and communication, they gain strength from each other to meet the challenges of the future. Climate change and globalization are long-term challenges therefore our responses must also be long-term – such as investing in our youth.

ARCTIC LAVVU DIALOGUE

*A forum where herders dialogue with scientists, authorities and industry
in more familiar surroundings such as traditional tent poles,
fire & reindeer skins.*

*“**Lavvu**” is the Sámi term
for the traditional nomadic tent used in Sápmi
Evenki use the term “**Djuh**”, Chukchi use the term “**Yaranga**”,
Nenets and others use the “**Chum**”*

CO-PRODUCTION OF KNOWLEDGE

EALLIN brought people together by arranging a series of community workshops in Norway, Sweden, Russia and China and involved young herders as well as scientists and experts in the field of traditional knowledge, natural resources and environment, representatives of indigenous peoples, the executive and legislative authorities, NGOs and the media. Reindeer herding youth participants included Sámi from Fennoscandia, Nenets and Khanty from the Yamal Nenets Autonomous Okrug, and Dolgany, Chukchi, Yukagir, Eveny and Evenki from the Republic of Sakha (Yakutia); Russia as well as Evenki from China and Dukha from Mongolia.

The project was built on the successes and methodologies of one part of the International Polar Year EALÁT project, whereby young reindeer herders interviewed reindeer herding elders about traditional land use, climate change and reindeer. EALLIN has further expanded the use of place-based community workshop methodologies developed in Arctic Council SDWG EALÁT Information.

There is a strong need to use all available knowledge, including scientific and traditional knowledge to better adapt to a changing Arctic. Community-based workshops address this need and represent an arena where science and traditional knowledge meet, where reindeer herders, scientists and local authorities have been brought together in dynamic discussions on important issues related to reindeer husbandry.

These workshops are a way to “co-produce”, where herders’ local observations of change and their resilience and adaptive capacity, are used to explore, analyze, interpret and understand change. They help to give an in-depth understanding of the complex human-ecological relationships in reindeer husbandry, and expand the co-production of knowledge about adaptation. The hope is that information derived from these workshops could lead to new research questions and projects, where a process of co-production between herders and scientists in monitoring change could be nurtured and developed.

EALLIN FROM SÁPMI TO SAKHA

1 TROMSØ

January 23-26, 2012

2 KOLYMSKOE

March 9-12, 2012

3 KAUTOKEINO

March 22-30, 2012

4 SAINT-PETERSBURG

November 30, 2012

5 JOKKMOKK

February 15-16, 2013

Joint Skype seminar with Yakutsk

6 YAKUTSK

March 15-18, 2013

7 AOLUGUYA

July 26, 2013

8 SALEKHARD

September 26, 2013

9 UMEÅ

January 30 - February 1, 2014

10 KAUTOKEINO

March 24 – 27, 2014

11 LAPONIA

March 28 - 30, 2014

12 KAUTOKEINO

March 31, 2014



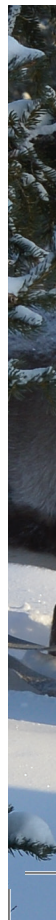
The Arctic Council SDWG EALLIN project has achieved major goals: bringing young herders together, facilitating exchange of knowledge, understanding and improving adaptation practices. Through these EALLIN workshops reindeer herding youth expressed their wishes and need for new insights into matters of land use change, industry, and the shared experiences of reindeer peoples. EALLIN revealed that there is a need for new tools to meet the present and future challenges in reindeer husbandry, such as relevant education programs for herding youth, tundra and taiga Internet and innovative co-production methods. The EALLIN workshops showed that the exchange of knowledge and co-production of knowledge are necessary for a better understanding of rapid change in the Arctic and for the development of better adaptation strategies. Steps towards building capacity were seen to be key for youth if they are to thrive in traditional livelihoods such as herding.

Reindeer herding youth pointed out that first of all we need to secure the physical and mental health of reindeer herders and their families since there are a lot of external stressors that can make this life very challenging. Young herders in particular need attention and support. There is a need for further research and development of tailored programs in order to provide quality medical services to reindeer herding societies.

Reindeer herders also need appropriate educational systems designed to fit with their nomadic way of life and their special needs and help stem the loss of indigenous languages. Nomadic schools provide children from reindeer herding families with an access to a basic education, while also giving the opportunity to lead a traditional way of life. But there is a need to develop legislation and education standards in nomadic schools, accelerate the training of teaching personnel, and improve state support of reindeer herding families, infrastructure and transportation.

In general, national education systems are not designed to cater for the unique demands of traditional nomadic livelihoods. It is difficult for young herders to find an institution that can provide him/her with those disciplines that a reindeer herder actually needs. In terms of indigenous languages, by way of example, Sámi children have slightly better conditions today when it comes to education in their own language, since the Sámi language is now integral to schooling in many Sámi villages, but there are many gaps and challenges in fulfilling education particularly outside the core Sámi region.

Remote or distance education and online tools can offer some possible solutions for herders education during their daily work with the reindeer. The UArctic EALÁT Institute (UEI) (www.ealat.institute) intends to deliver educational opportunities for reindeer herders and could be a tool to implement solutions for other reindeer herding regions and in that way give herders possibility to continue in reindeer husbandry. UEI needs financial and scientific support to create systematic educational courses for reindeer herding youth on a national and international level, as well as assistance from Universities to develop tailored training programs.



Through EALLIN, new networks have been established, but we need support for them to thrive.

Reindeer herding youth from various regions pointed out that losses to predators has increased. Several reasons were identified: **(i)** an increase in the number of some reindeer predators' population; **(ii)** a change of their behaviour, such as a reduced fear of attacks on domesticated animals and of humans in general; **(iii)** changes in reindeer herds structure and composition, that make the herd more vulnerable to predators. Reindeer loss to predation has reached such an extent, that some youth, particularly in Fennoscandia, see it as the biggest threat to their future as reindeer herders.

The EALLIN workshops showed that youth are greatly concerned about the loss of grazing land. Loss and disturbance of reindeer pastures are primarily related to oil and gas extraction, mining and infrastructure development. Encroachments have had large impacts in reindeer husbandry in many places, thus reindeer herding youth are worried that this could be a considerable threat to their future, to such a degree, that many demanded



there be no mining in reindeer herding areas. Bit-by-bit encroachment combined with climate change is challenging the traditional livelihood of herders. Young reindeer herders wish to be heard at an earlier stage in the planning processes of industry as well as contributing with knowledge on changes which will impact their livelihoods. EALLIN has clearly shown how complex the drivers of change in reindeer herding are. During several EALLIN workshops, especially in Kolymskoe and Yakutsk, concerns were raised, that young people were disappearing from reindeer husbandry. Across reindeer herding regions, many youth were very concerned about the lack of support for families and that a lack of women in some areas of the tundra and taiga was a major challenge for the future. Reindeer herders propose that knowledge about food culture is essential to the future ability to adapt to Arctic climate change and globalization and maintain social and economic sustainability. It is important that industry structures and governance networks for reindeer herding products in the Arctic is in line with the needs for local value added for reindeer herders facing Arctic change. Mechanisms should be developed to assist reindeer herding youth to develop innovative solutions, new businesses and local action leadership, based on their own traditional knowledge and on their own terms.

The very existence of reindeer peoples and livelihoods depends on the availability of grazing land. That is why EALLIN youth expressed a particular worry about land use changes in their homelands, occurring due to such drivers as industrial development of resources, nature protection policy, climate change and the interconnection between these factors. Reindeer herding youth insist that if the industrialization of the Arctic is to be advanced it should include indigenous peoples interests and knowledge and take place on the basis of true partnership and respect. Reindeer herding youth wish to be able to maintain their traditional livelihoods and be in a position to develop their own societies.

Reindeer herders are in crisis mode within many taiga areas. In Mongolia, reindeer herds have fallen by about 50% since the 1970s and remain dangerously low; the livelihood is close to extinction. Within the Russian taiga, the number of reindeer has declined by 85% between 1991 and 2007. In some areas of Russia such as Sakhalin, the Irkutskaya oblast, Buryatia, the Amurskaya oblast, the Khabarovsk kray and others, it has almost become extinct. Nowadays, reindeer herders are the minority in nearly all societies in which they reside, often a minority within a minority.

They are generally poorly represented in governance processes, and their institutions are poorly adapted to deal with competing land users and other sectors of society, including industry and even protected areas administrations. Legislation limiting hunting in protected areas is a major concern raised by youth, especially in taiga reindeer husbandry. Their traditional knowledge, essential for living and working in a challenging and changing environment, is eroding rapidly. Likewise, indigenous languages, which bind together herding peoples are under threat in most

reindeer herding societies. These languages are the centre of herding peoples' worldviews, interactions and understandings of nature, the land and also themselves. The loss of language is especially felt among youth and this point was brought up again and again throughout the EALLIN project.

The continued disappearance of reindeer husbandry is bad news for biodiversity conservation and sustainable land management in these northerly regions. Across the world, research and practise are increasingly demonstrating the environmental benefits of pastoralism: the benefits it provides to pasture growth and to biodiversity. Reindeer herding is also one of the most sustainable forms of land use there is in the world: more than a thousand years of continued existence, in areas where high levels of biodiversity still exist, can attest to this. The areas where reindeer herders live – whether it is within hotspots of mega-industrial development (such as in Russia and Fennoscandia) or within extreme biodiversity hotspots (north-west Mongolia is one such example) – provide important test cases for how different sectors of society can co-exist, and achieve biodiversity, land use and sustainable development goals.

The connections between reindeer husbandry as a livelihood and Arctic biodiversity are complex. One of the main challenges in reindeer husbandry today is habitat fragmentation and the reduction in biodiversity.

The challenge of preserving Arctic biodiversity and the sustainability of nature-based livelihoods of Arctic indigenous peoples is also a knowledge challenge, since reindeer herders' knowledge is often not included. Science is, of course, important in this context, but not exclusively. There is also a need to include and involve the knowledge base of reindeer herding peoples in the management of the Arctic. As traditional users of land reindeer herders have knowledge about their areas that is deeply rooted in the environment on which they depend. This represents another kind of knowledge, still based on observation and testing, a knowledge that is developed, organized, and transmitted differently from scientific knowledge.

Traditional knowledge that herding peoples and communities have can make a strong contribution to both the conservation and the sustainable use of biological diversity. It is natural that protection of areas where there is reindeer husbandry ensures the equitable sharing of benefits arising from the utilization of traditional knowledge. Traditional forms of governance and management have a great deal to offer citizens and governments in this time of Arctic transformation.

Above all, however, young herders want to stress that the herding life is good, but there is much work to do to make it better. The recommendations below are the results of hours and hours of dialogue by young herders across Eurasia and gives real voice to their concerns to the Arctic Council.





Kolymskoe Tundra. Pic: Kia Krarup Hansen

A young boy with dark hair and a slight smile is holding a baby. The baby is wearing a light-colored hat and a green blanket. The background is a warm, orange-toned outdoor setting, possibly a field or a campsite, with a tent visible in the distance. The overall mood is warm and intimate.

KEY RECOMMENDATIONS

*Young herders, scientists and authors of this report make the following
joint recommendations to the Arctic Council:*

Pic: Riccardo Pravettoni

for **LIFE TO BE GOOD**

WE NEED TO BE HEALTHY

- Special attention needs to be paid to young herders' health care. Mental health issues require culturally relevant and specific expert care urgently in some regions.
- Access to fair and prompt response times to emergency health care situations in a culturally appropriate way is critical for nomadic herders in particular.
- Living conditions and quality of life need to be supported in accordance with locally specific customs and values so that reindeer husbandry is a viable choice for young people and their families.

OUR HERDING LANGUAGES NEED SUPPORT & RECOGNITION

- Support traditional models of governance and recognize that without such models, reindeer husbandry would not be possible.
- Recommend that the Arctic Council and its Members pay special attention to and take action on the status of reindeer herders' indigenous languages. The knowledge embedded in the professional languages of herders is a vital tool for the survival of the livelihood.

PREDATORS MUST NOT THREATEN OUR LIVELIHOODS

- Heavy loss to predators continues to threaten the sustainability of reindeer herding in multiple regions. Young reindeer herders ask to be equipped with means by which they can effectively influence policies for predator management.

WE NEED NEW TOOLS IN THIS ERA OF ARCTIC DEVELOPMENT – SO DOES INDUSTRY

- Loss of grazing lands and fragmentation of reindeer pastures and migration routes continues to threaten the sustainability of reindeer herding in multiple regions. Young reindeer herders ask to be provided with training courses and education to professionalize their societies in industrial relations and processes with developers.
- Industry and local institutions operating in areas of reindeer husbandry need to acquire and consider cultural competence in their local hiring practices in order that benefits are accrued locally.

WE NEED ACCESS TO TECHNOLOGIES THAT WORK FOR US

- Equal access to telecommunication technologies across reindeer herding communities is needed so that young herders can unleash its potential in their communities, for their own purposes, on their own terms.



WE NEED ECONOMIC MODELS THAT SAFEGUARD OUR FUTURES

- All forms of reindeer husbandry need to be supported equally across nation states and special attention should be paid to the traditional ownership practices of family based reindeer herding including indigenous understandings of private reindeer ownership.
- Create mechanisms and opportunities for young reindeer herders so that they can initiate their own added value businesses and bring new products to the market.
- Young reindeer herders in some regions, especially in the taiga, need start up support in order to manage and thrive. Without this help they often cannot even begin in the livelihood.



Pic: Yuri Kokovin



RECOGNIZE THAT HUNTING IS ALSO INTRINSIC TO WHO WE ARE

- › Recognise that hunting is an important source of food and income for reindeer herders in many regions and that local hunting regimes and practices exist that can operate effectively outside official hunting regulations.

TO THRIVE, WE NEED HELP TO SUPPORT OUR NETWORKS

- › Young reindeer herders ask that the Arctic Council support and facilitate fora where pan-Arctic reindeer herding youth can meet, exchange best practices and learn.
- › Young reindeer herders asks that the Arctic Council and its Members support the Arctic Indigenous Peoples' Culinary Network Institute and UArctic EALÁT Institute, so they can deliver their relevant and culturally specific educational programs to indigenous youth.
- › Young reindeer herders' ask the Arctic Council and its Members to support the Arctic Indigenous Scientists Association (AISA), for the benefit of the Arctic. AISA was established in part to stimulate recruitment of indigenous youth into academia for the benefit of their own societies, so that solutions and expertise can be found from within.
- › Young reindeer herders expressed the hope that the important work of EALLIN and the networks it has established be enhanced and further supported. Young reindeer herders are thankful to the Arctic Council for their support of the EALLIN project, which has connected and energized young reindeer herders.
- › Young reindeer herders asked that the Arctic Council recognize and pay attention to the Aoluguya Declaration, on the occasion of the 5th World Reindeer Herders Congress in Inner-Mongolia in 2013.
Available here: bit.ly/1UJlpx



VOICES OF REINDEER HERDING YOUTH

EALLIN Kautokeino Pic: Riccardo Pravettoni



ON HEALTH

“My name is Piere Bergkvist, and it is little wonder that I stand here today. Seven years ago, I was going to commit suicide and end my life. I want to tell you why I had such thoughts and what made me think about ending my life.. I felt I could not live anymore. I was sitting with the gun and was going to end this life.”

EALLIN Aoluguya 2013

Piere Bergkvist 's powerful speech is available in the full EALLIN report, eallin.org

“I want the reindeer herders’ work to be honorable, not to be mocked.”

Participant, EALLIN St. Petersburg 2012

“I think development is the main problem of my land. Yamal is rich in oil and gas. This is certainly good for economy of the country. But in terms of ecology it brings great damage here. Every year more Nenets living in the traditional way move to a settled life... where they live in flats. After couple of years of living there, people begin to drink too much... Why? Because people don’t have any work. They are not employed.”

Participant, EALLIN St. Petersburg 2012



ON LANGUAGE

“If there is no reindeer, indigenous languages will disappear! When people leave traditional occupations, the language will be forgotten. Reindeer are the very foundation of reindeer peoples’ universe.”

Arkadiy Gashilov, EALLIN St. Petersburg 2012

“We know that in most of our schools the Chukchi language and other languages are taught less and less. In our school Chukchi language is taught from kindergarten to 8th grade, but it is not enough. People must understand its significance, or after 2-3 generations it will be more difficult to do it.”

Participant, EALLIN St. Petersburg 2012

“In the Yamal Multidisciplinary College in Salekhard there is no opportunity to learn Selkup language and recently even Nenets, while the teaching of indigenous languages in Salekhard was at a very high level, before several colleges were merged in one.”

Arkadiy Gashilov, EALLIN St. Petersburg 2012

“There is no school in the Verkhnekolymskiy ulus in the village of Utaya. Children do not know their mother tongue and do not want to become reindeer herders. I would like the Utaya school to work, because all kids have to move to the district centers in order to get knowledge.”

Participant, EALLIN Yakutsk, 2013



EALLIN Jokkmokk. Pic: ICR



ON PREDATORS

"I think the high number of loss to predators in Norway is a result of the authorities economic subsidies for slaughtering calves. We have to save every female reindeer as a "production-reindeer" to produce enough economically, even though the weak female reindeers aren't strong enough to protect their calves against predators. And that system generates the problem, because the "bad-genetic" female reindeers, that should have been slaughtered in the first place, reproduces weak reindeer. Such a herd is far more vulnerable to predators. We don't have the possibility to adapt the herd structure based on our own knowledge. For example, in areas with higher risk for predator-attacks, one can't have a herd structure based on economic system of calf production."

Johan Daniel Turi, EALLIN Kautokeino 2014

"As for a young reindeer herder it is important for me to see a future within reindeer herding, and not to be depressed. The amount of predators needs therefore to be decreased and the grazing lands need to be bigger."

Participant, EALLIN Jokkmokk 2013

“Wolves cause great damage to private reindeer herding obshchinas. According to the Ministry of Agriculture, in 2012 we lost 16 000 reindeer in Yakutia as a result of predation. This is one of the main threats to reindeer husbandry in Yakutia today.”

Alexander Grigoriev, head of the Evenki community “Bugat”, EALLIN Yakutsk 2013

“The predators’ compensation system does not work. Sometimes when representative of authorities cannot come to the mountains to witness the accident, we are asked to bring the dead reindeer to the village. Then, while a herder is absent, the predator comes back and takes more reindeer, while it could have consumed the one it killed before. I am annoyed that authorities don’t believe us and don’t take our knowledge into consideration. Reindeer herders know that White tailed eagles do take reindeer calves. We have witnessed it many times!”

Rávdhá B.M. Eira, EALLIN Kautokeino 2014

“Wolf hunting in the taiga is completely different from hunting in the tundra, where you can use snowmobiles. Wolves are very difficult to get, so the control over their population should be carried out systematically involving the experience of herders, because we have the traditional methods of dealing with wolves, and we know a lot about their habits.”

Alexander Grigoriev, head of the Evenki community “Bugat”, EALLIN Yakutsk 2013



ON EDUCATION

“In Yamal it is a problem that only few indigenous graduates come back after their studies. And they lose traditional knowledge in sewing clothes, constructing chums or even herding reindeer.”

Nechei Serotetto, EALLIN Kautokeino 2014

“Here [in the taiga] children live with their parents, they go to school without breaking away from their families. And they will continue transferring traditional knowledge to the next generations.”

Svetlana Egorova, EALLIN Yakutsk 2013

“Nomadic schools are the backbone of reindeer husbandry. And there is a huge need in specially trained teachers.”

Tatyana Terletskaya, EALLIN St. Petersburg 2012

“From the reindeer herding youth’s perspective, there is need to both integrate traditional knowledge into education and also include training about international and national law and governance pertaining to reindeer husbandry in education programs. Also more co-operation with other reindeer herding peoples is needed.”

Anne-Maria Magga, EALLIN Kautokeino 2014

“To organize courses on legislation for reindeer herders, because 90% of them don’t know their rights.”

Participant, EALLIN Yakutsk 2013



EALLIN Jokkmokk. Pic: ICR



ON KNOWLEDGE

“Traditional knowledge is preserved and is used in the tundra home life. To preserve the traditional knowledge, we need transmit them by inheritance. To save the traditional food we need to love and eat it and, of course, must learn these recipes in our younger years.”

H.A. Khudj, EALLIN Salekhard 2013

“In Arctic regions every single square meter is in use. Every new economical project decreases the areas for reindeer herding and that leads to personal, social and cultural problems. The traditional knowledge of the nature and culture is disappearing in the world.”

Participant, EALLIN Jokkmokk 2013



Pavel Sergeevich Vinokourov, Minsky district. Pic: Galina Sleptsova



Infrastructure development on Yamal. Pic: Anna Degteva



ON LOSS OF PASTURES

“But, this is not all. The life on our winter pastures is getting harder and harder. We have a lot of exploitation in our district, not only in my district but also throughout Sweden. In our winter pastures, they are building windmills and the grazing area decreases constantly. You start worrying if there will be any winter pastures left. In addition, the mining industry is also coming everywhere in Sweden. They have also been drilling for minerals and uranium in the middle of the area where I have my herd in the summer.”

Piere Bergqvist, EALLIN Aoluguya 2013

“Have you ever considered the future of us young reindeer herders? Are you about to allow mining, oil and gas and every other exploitation to have bigger priority than us? We will no longer exist if you continue like this.”

Participant, EALLIN Jokkmokk 2013

“What to do with oil and gas production in the Yamal-Nenets Autonomous District? It damages reindeer husbandry in the region. Gas and oil are very important to the economic situation in Russia, but the reindeer husbandry on the Yamal Peninsula has always been promising for the whole world.”

Participant, EALLIN St. Petersburg 2012

“To preserve the lives of herders and traditional reindeer husbandry in Yamal, Youth need a guarantee that the gas companies won’t hinder us.”

Participant, EALLIN Salekhard 2013

“There are scientific estimations of pasture capacity and how much reindeer it can carry. But are there assessments of how much industrial development our pasture can take?”

Helena Omma, EALLIN Tromso 2012

“The majority society should get knowledge of aboriginal societies and cultures in order to be able facilitate future policies.”

Participant, EALLIN Jokkmokk 2013

“Impact assessment based on traditional knowledge must be required. Apply reindeer herding Sámi terminology.”

Participant, EALLIN Kautokeino 2014

“In conflict (situations) herding-interests often lack resources, capacity, information and tools.”

Anders Eira, EALLIN Kautokeino 2014



“We need more information about the ways of participating in decision-making and the mechanisms to protect our livelihoods from outside infringements. This could be done by organising training tailored for reindeer herding youth about relevant national legislation and international human rights mechanisms.”

Anne-Maria Magga, EALLIN Aoluguya 2013

“It is a challenge to illustrate the cumulative effect of encroachments. We need a tool. Sweden is ahead: it has established a GIS system as a planning tool, which show the cumulative effects.”

Anders Eira, EALLIN Kautokeino 2014





ON TECHNOLOGY

"I had not even thought about internet in the tent, but I like this idea. There is partially a network in the Yamal region. But, unfortunately, it is just next to the railway."

Nenets youth participant, EALLIN St. Petersburg 2012

"Of course, I understand that it's the 21st century, computers, big cities, mobilization and so on. In this case, those who want to become a reindeer herder and live in the forest would be very few. But why does everyone think in clichés? We can perfectly combine our traditions and new traditions and new technologies, and not only combine, but also extract the maximum benefit from it. If we develop this idea and bring it to life, we will have more benefits."

Participant, EALLIN Yakutsk 2013

"I think if we have a mobile connection, on the one hand, it will be good; on the other hand, it entails a settled way of life. This leads to the fact that people won't pay attention to the reindeers. People are known to require a lot of needs. And the towers will not stand for the whole area of Yamal. And each reindeer herder, a resident of the tundra, will seek to quickly get closer to the tower. In this case there will be a lot of problems."

H.A. Khudi, V.A.T. Serotetto, EALLIN Salekhard 2013



"I want modern things like the Internet and then the good life would not seem like a fairy tale."

Participant, EALLIN St. Petersburg 2012

"In the tundra people need a mobile connection. In this way people know what is going on in the world, also in the world of reindeer herding."

Participant, EALLIN St. Petersburg 2012



ON ECONOMY

“Conditions in reindeer husbandry today are quite hard, many youth leaves reindeer herding. We need to have our own private reindeer husbandry. I worked for 20 years, and now have around a thousand reindeer in the taiga. Industries grow, modern life takes over. I would like to continue, for the sake of our reindeer, but we have many problems with transportation, communication, and no infrastructure. So it is difficult to develop the economy of our business.”

Djulustan Sidorov, leader of Obshina Gonam, EALLIN Yakutsk 2013

“...My name is Samira, I am from Chukotka, from a small village called Kanchalan. I know the hard work of reindeer herders, because I grew up in the tundra. My uncle continues the work of his parents, he is the brigadier of brigade #12. Uncle rarely goes to the village, he has a small salary. And I’m surprised by this! How this hard work could be paid at a minimum. Most of the conditions are not the best now. Sometimes there is no enough food, the reindeer herders begin drinking... It’s very sad. They forget the traditions and don’t conduct traditional ceremonies...”

Samira Tymnekvyna, EALLIN St. Petersburg 2012



"Is it possible to increase reindeer herders' salary? Because of this problem, young people simply do enter reindeer herding."

Participant, EALLIN St. Petersburg 2012

"When we finally managed to gather all reindeer, and had delivered reindeer for slaughtering to a slaughterhouse, we got the message that the slaughterhouse was bankrupt. We did not get any income from the slaughtering. It was very tough to live a year without income. One simply had to borrow money to survive."

Piere Bergqvist, EALLIN Aoluguya 2013



Pic. Yuri Kokovin

AN EXAMPLE OF A YOUNG REINDEER HERDERS' VISION OF THE FUTURE

TODAY *I'm still at the workshop learning something new.*

TOMORROW *I'm on a snowmobile in the forest, watching my reindeer.*

NEXT WEEK *I'm at Jokkmokk Winter market. After that at a course learning how to apply for starting funds for my herding business.*

IN THREE MONTHS *the spring will be here! I work somewhere to get some extra money.*

IN SIX MONTHS *for a year I got the starting funds I needed and bought reindeer for a good price.*

2017 *I'm happy at the sixth World Congress, maybe lecturing about my success.*

IN FIVE YEARS *the hardest time are past. Now it's getting easier. The business is working well.*

IN TEN YEARS *reindeer husbandry is more accepted by the outside society.*

IN TWENTY YEARS *I'm 39 and on the top of my life. I'm maybe the chairperson in the Sami Village, who has a strong and powerful position in the society.*

EALLIN Umeå

Pic: Riccardo Pravettoni



ON FAMILY

“We should live life not only for ourselves, but for our development. Primarily, we should think about the family, our culture and we must lead our people forward.”

Recommendation from EALLIN Salekhard 2013

“We have 29 000 reindeer, 250 reindeer herders, 60% of them are young people. There are 3 million hectares. Tundra, and no women.”

Andrey Terentjev, EALLIN Aoluguya 2013

“There are a lot of single unmarried people in reindeer husbandry. It is possible and it is necessary to organize meetings between districts, exchange of personnel. New reindeer herding families can be created.”

T.K. Sleptsova, Bulunsky ulus, EALLIN Yakutsk 2013



“Honestly, I must admit that the whole problem of reindeer husbandry in Yakutia is the loss of family traditions.”

Participant, EALLIN Yakutsk 2013

“It would be very nice if the children were involved in reindeer husbandry and its basics since childhood, were brought up on the traditions and values of the people. Future reindeer herders would not only herd reindeer and count them, but would transfer their knowledge and skills to the next generation so that they would have the opportunity to know their traditions.”

Participant, EALLIN Yakutsk 2013



EALLIN Jokkmokk. Pic: ICR



Рис. Юрий Коквин



ON HUNTING

“The governments protect the nature from us. But we are people that were living on this land for thousands of years in a sustainable way. At the same time big companies dig the ground for gold and other metals, they extract oil and gas, they pollute the environment and say that we can’t use the nature as we used to. We can’t have dogs when we migrate with reindeer near protected areas, we cannot hunt there, but this is the main source of our subsistence. Maybe I don’t understand something?”

Evenki reindeer herder, EALLIN Yakutsk, 2013

“Some years ago we were forbidden to keep rifles and guns and now we cannot hunt and a dog is our protection against a bear.”

Participant, Evenki camp, EALLIN Aoluguya 2013

“It is not only loss of the income from hunting, the most important thing lost is the hunting culture of our nation.”

Yunting Gu, EALLIN Aoluguya 2013

“Dukha reindeer herders in Mongolia should be able to provide for traditional livelihood and continue reindeer pastoralism within the borders of recently organised protected areas.”

Battulga, EALLIN Kautokeino 2014

THE VOICE OF A YOUNG EVENKI HERDER

I'm twenty-six years old. I spent all my childhood in taiga with my family, working with reindeer. I can't stay in the town for too long, my legs almost without control carry me into taiga, to my reindeer. Only then I feel comfortable, I start to have good sleep – reindeer are close to me, and my soul is calm. And when the hunting season starts, there is no peace for me – all I start to think about is hunting. So I like living in taiga, everything suits me here.

But there are a lot of reindeer herders who cannot create their own families, because girls don't want to live in the taiga or tundra. They got used to living with comforts, such as hot water, electricity, and the internet. Today young women are afraid of those living conditions, which the taiga is giving them.

And this is also the reason why traditional knowledge is disappearing. For instance, knowledge in handicrafts. I have to ask elderly Evenki women to sew me traditional clothing, make working shoes from reindeer skin. But usually because of their age, they are not always able to make proper clothing, it is hard for them to prepare reindeer skin. And young girls they don't know how to make this traditional clothing, which is needed for reindeer herders work. It is very sad.

While married a reindeer herder can come to his tent, where his family is waiting for him, where it is warm and food is prepared. He can have a good dinner, take a proper rest and continue to work. But bachelors got used to eating instant noodles. It is easy to prepare, but for how long it will be enough to be full, and continue to work? Of course reindeer herder gets tired very quickly, and his work cannot always be finished.

It is very good that the Parliament raised the question about nomadic families again. Girls need to be attracted to work in reindeer husbandry. And for that purpose, the living conditions in taiga must be improved. Because today even the material for tents is not of a good quality – it used to be better before.

If we don't have reindeer herding families, then how can we preserve our traditions? To whom we will pass our knowledge and experience? To become reindeer herders, children should be raised close to reindeer, in the taiga. And of course they need their mothers to be close to them.

*Igor Kolesov, nomadic community "Oldoyo", Iengra village, Neryungri region
Interview conducted by Alena Gerasimova*



Igor Kolesov. Pic: Yuri Kokovin

EALLIN LEA BUORRE

#datbuorreeallin #detgodalivet #thegoodlife



At the EALLIN workshop in Umeå youth participants had to text their ambitions and future vision for reindeer herding, answering the questions “what did I do so that my grandchildren could continue with reindeer herding” or “what does the good life mean for you”? The vision was then to be written on a white paper, and held in front of a camera where the youth read his or her vision presenting it to the viewer.

These visions were presented in the short video “EALLIN lea buorre”

Watch: youtube.com/watch?v=EhAFHwH77HI

*“Reindeer herding is my safety. I know who I am and what I want,
thanks to the reindeer”*

Helena Partapuoli

“I never stopped believing in reindeer herding”

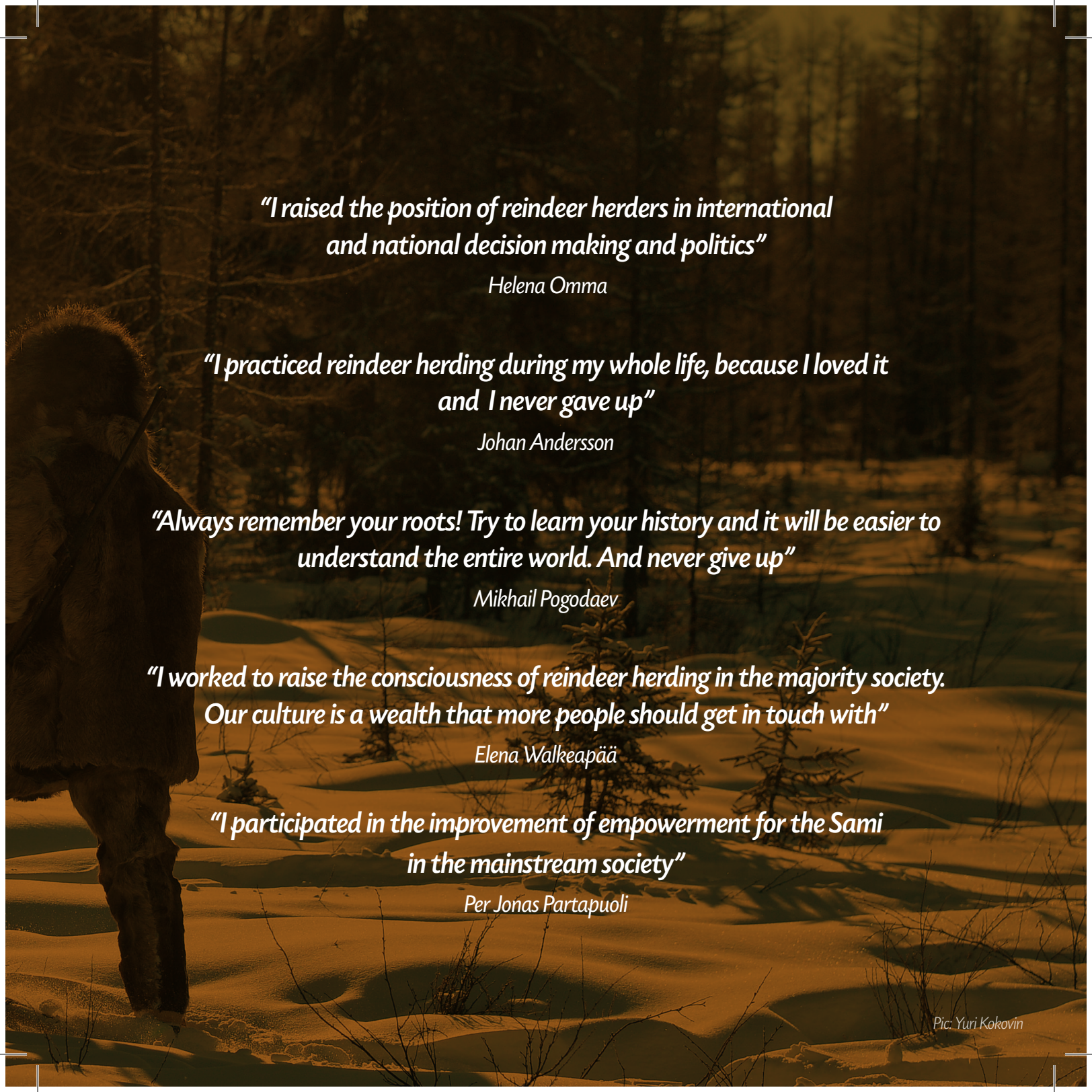
Sanna Vannar

“The connection between the reindeer and the human being”

Sofia Engström

“I brought Sami reindeer herding back to Alaska”

Issat Turi

A person wearing a dark fur parka with a fur-lined hood stands in a snowy, forested landscape. The person is facing away from the camera, looking towards a dense forest of snow-covered trees. The ground is covered in deep snow, and the overall scene is bathed in a warm, golden light, suggesting a sunset or sunrise. The person's shadow is cast on the snow in front of them.

*"I raised the position of reindeer herders in international
and national decision making and politics"*

Helena Omma

*"I practiced reindeer herding during my whole life, because I loved it
and I never gave up"*

Johan Andersson

*"Always remember your roots! Try to learn your history and it will be easier to
understand the entire world. And never give up"*

Mikhail Pogodaev

*"I worked to raise the consciousness of reindeer herding in the majority society.
Our culture is a wealth that more people should get in touch with"*

Elena Walkeapää

*"I participated in the improvement of empowerment for the Sami
in the mainstream society"*

Per Jonas Partapuoli

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WEB RESOURCES

eallin.org
ealat.institute
reindeerportal.org
bit.ly/1UJlpx
facebook.com/icr.wrh
youtube.com/icrh
[@ReindeerHerdin](https://twitter.com/ReindeerHerdin)

The website of the EALLIN project. The full referenced report is available here for download.
The website of the UArctic EALÁT Institute
The website of the International Centre for Reindeer Husbandry and the Association of World Reindeer Herders.
The Alouguaya Declaration, 5th World Reindeer Herders' Congress.
ICR & WRH on Facebook
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Pic: Anders Oskal



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