Tsagaannuur Declaration

On the Occasion of the 8th Congress of World Reindeer Herders, Tsagaannuur, Khovsgol Aimag, Mongolia, August 5-8, 2026

***

The Congress of World Reindeer Herders, constituted by reindeer herders representing their respective reindeer herding regions and peoples,

Recognizing with satisfaction that the international cooperation of world reindeer herders has developed in a positive way, insofar as the international situation has allowed, through the Inari, Yakutsk, Kautokeino, Aoluguya, Jåhkåmåhkke and Guovdageaidnu Declarations, as a true people-to-people consensus-based collaboration, by and for reindeer herders,

Reaffirming the commitment of reindeer herding peoples to maintain peace, stability, and constructive cooperation in the north,

Recalling that it was the fall of the iron curtain that made possible the establishment of our cross-border collaboration, **noting with concern** the limitations put on contact and collaboration between reindeer herders in Russia and the West through current governmental sanctions, and as a consequence, **acknowledging** the necessity of putting the Association of World Reindeer

***

Herders (AWRH) on a temporary technical pause while World Reindeer Herders (WRH) meanwhile functions as a temporary organization for all reindeer herding peoples outside of Russia, with an identical purpose and construction,

Acknowledging the historical positive support from the Governments of Norway, Yamalo-Nenets AO, Finland, Sakha Republic, Inner-Mongolia, Khanty-Mansiysk AO and Mongolia to the people-to-people collaboration of world reindeer herders, including this year´s host region of Khuvsgul and Tsagaannuur,

Underlining that reindeer herding as a form of nomadic indigenous pastoralism represents an original nomadic civilization of the north, based on traditional Indigenous knowledge, and carrying multiple traditional livelihoods like herding, fishing, hunting, gathering, and other nature utilization,

Underlining that mobility is not a problem to be solved, but a resource and strength for adaptation and resilience of reindeer herding peoples, and **noting** that, in nature, mobility is the natural state,

Noting with concern that there are still many myths and misconceptions concerning reindeer pastoralism and pastoralists, and **underlining** that these myths must be replaced with facts, also for any policy to be effective,

Underlining that research studies show that reindeer grazing has a positive impact on the biodiversity of the mountain and tundra, buffering the effects of climate change in the Arctic, and **welcoming** more research on these issues,

Regretting that the general tone in public debates and social media discussion forums in Fennoscandia has hardened regarding reindeer herding, including very negative exposure of single reindeer herders from leading national media, and also straightforward hate speech against reindeer herders, and **noting with concern** the negative effects of this trend especially on reindeer herding youth and children,

Noting with concern the range of ongoing, profound and global changes occurring in the circumpolar north not witnessed before in the long histories of world reindeer herding peoples, as also reflected by the interlinkages and combined effects of the findings of United Nations IPCC and IPBES,

Confirming the positive effects of the Arctic Council in support of sustainable circumpolar reindeer husbandry, **noting with concern** the recent disturbances of the Arctic Council´s work due to the international situation, and **welcoming** the

Romssa-Tromsø Statement on the Occasion of the 14th Arctic Council Ministerial Meeting in Tromsø, Norway May 12, 2025,

Reiterating the importance of Norway´s decision to host and fund the International Centre for Reindeer Husbandry (ICR), as a direct follow-up of recommendations of the Arctic Council,

Acknowledging Arctic States and Permanent Participants´ co-leadership and support of WRH´s EALLU and Reindeer Herding and Resilience project in the Arctic Council,

Welcoming the Statements adopted by the Conference of Parliamentarians of the Arctic Region in Fairbanks, Alaska April 19, 2026 and in Giron, Sweden March 23, 2024,

Welcoming the Concluding Statement for the UN Permanent Forum on Indigenous Issues side-event Land Fragmentation and Indigenous Resilience: Challenges and Solutions for Implementing UNDRIP, New York, April 22, 2025,

Confirming the positive support and important contributions of University of the Arctic (UArctic) for addressing the education challenges of reindeer herders,

Applauding and supporting Mongolia´s initiative for the International Year of Rangelands and Pastoralists (IYRP) in 2026, the initiative for a Pastoralist Decade, and their hosting of UNCCD COP17, and all efforts of the IYRP Global Alliance,

Welcoming *Green Taiga - Mongolian Reindeer Herders* as the Civil Society Organization for the Dukha reindeer herding people, the Member Organization of World Reindeer Herders, and the appropriate partner for international cooperation,

Appreciating the support of GEF, UNEP, FAO, Harvard Kennedy School, Harvard Business School, Fletcher School of Law and Diplomacy, American Museum of Natural History, and others for joint efforts in education of reindeer herding youth and emerging leaders,

Hereby:

LAND DEGRADATION

Underline that while reindeer herding peoples have original resilience and capacities to adapt, a future for the reindeer herding civilization without grazing lands for the reindeer is impossible.

Underline that reindeer herding pastoralist systems represents nature-positive land uses, that contributes significantly to biodiversity preservation, carbon sequestration and nature protection.

Note with concern that the situation with cumulative land degradation, land fragmentation, loss of access, and human disturbance of grazing areas, calving grounds, and migration routes is becoming worse, also by climate mitigation efforts like windturbines, hydroelectrical power, forestry and biofuel, furthermore, infrastructure development, insensitive national park regimes, leisure cabins, non-adapted and unregulated tourism, and unsustainable businesses like mining, and so on.

Note with concern the proposed energy policy package from the Norwegian Government with it´s likely consequences for reindeer herding and pastures.

Welcome mechanisms based on traditional knowledge and science to protect reindeer herders´ pasturelands, including peatlands and efforts to reduce permafrost melting.

Note with concern that traditional Indigenous knowledge systems face an erosion of their foundational practices as land encroachment continue to degrade traditional grazing areas, constrain mobility and grazing, disrupt migration routes, and restrict traditional hunting, fishing and gathering, and that this development severely undermines reindeer herders' ability to adapt to changing environmental conditions.

Urge the development of land use monitoring systems and holistic land management plans for the reindeer herding areas, including documentation of traditional land use, without which one cannot have appropriate grounds for public management decisions, and **support** the development of an international Reindeer Pasture Monitor Program involving reindeer herders in the monitoring

process to leverage their observational skills and traditional Indigenous knowledge.

Demand that Land Degradation Neutrality is reframed in the management of reindeer herding areas, with reference to the UN Convention to Combat Desertification (UNCCD).

Note with concern that false narratives are used by certain actors as cover for land-grab of indigenous reindeer herders´ lands in Fennoscandia, including narratives on the so-called green shift, climate mitigation projects, so-called critical minerals, room-for-all, so-called co-existence, and as of lately, soft and hard security.

Recall that the progress on recognition of reindeer herders´ inherent indigenous land rights in Fennoscandia has come in small steps, for most parts not by legislation but through an overrepresentation in national higher courts.

Demand that reindeer herders´ rights to their ancestral homelands be fully recognized and respected, also as a precautionary approach to changes in global climate and biodiversity.

Question that there can be collective indigenous rights of indigenous peoples as long as the rights of indigenous reindeer herders - as the primary users of their grazing lands and resources - are not fully understood, recognized and respected.

Recognize the Forest Stewardship Council (FSC) Certification Standard as a best practice of the natural resource industry benefitting both business and indigenous peoples, **recommend** other industries to follow this example, and **note with concern** the Swedish company SCA's withdrawal from FSC certification as an attempted land grab, and a weakening of Indigenous reindeer herders´ human rights, of protection of old forests and biodiversity, and of sustainable development.

Call for an update of the Arctic Investment Protocol (AIP) so that it does no longer undermine established Indigenous human rights, into a 3rd party-controlled system in line with the model of the FSC Certification Standards.

Welcome ICR´s achieved outcomes of the GEF funded UNEP project ´Peatlands and reindeer herders´ resilience´, and **welcome** the implementation of the NASA

funded project ´Enhancing the capacity and community resilience of Arctic Indigenous reindeer herders to implement change monitoring solutions´.

CLIMATE CHANGE

Note with concern that the warming of the Arctic now exceeds four times the global average, already today effectively constituting a two degree reality in reindeer herders´ ancestral homelands and **urge** the need to limit this disproportionate development.

Recall the central function of the Arctic climate in the global climate system, and **underline** that research now confirms the positive role of reindeer grazing on the albedo effect, limiting climate change in the Arctic and thus globally.

Conclude that reindeer herders´ adaptation to climate change is best decided by reindeer herders themselves.

Underline that to maintain reindeer herding, it is not enough that reindeer herders adapt to climate change, but that also reindeer pastures must be maintained, that reindeer herders´ rights must be respected, and that reindeer herders must be part of public management decisions that affect them.

Reiterate that the most important adaptive strategy for reindeer herders under climate change is protection of the grazing lands, as highlighted by IPCC AR5 WG II, research findings under the International Polar Year (IPY), and beyond.

Acknowledge the lack of long-term experiences with consequences of additional feeding of reindeer, **note** that it impacts pastures, reindeer behaviour and nomadic systems, and **welcome** more co-production of research and traditional knowledge to address this.

Note that new reindeer diseases are now occuring in the taiga areas, seemingly caused by climate change, ticks, parasites and biting insects, exacerbated by the consequences of intensive tourism and the limitations on traditional pasture use by protected areas, **welcome** more research and co-production of knowledge on root causes and remedies for these diseases, and **support** veterinary study scholarships for Dukha reindeer herders.

Recognize that climate mitigation, the so-called green shift, and associated narratives constitute another land grab of reindeer herding pastures in Fennoscandia.

Reiterate that reindeer herders´ traditional economies were always circular, while reindeer herders are now on the frontlines of climate change bearing vastly disproportionate costs of climate mitigation and adaptation.

Observe a continuing increase in climate change-related crises and variability, as also substantiated by science, including forest and tundra wildfires, floods, locked winter pastures, unstable ice conditions, avalanches, and more, and **reiterate** the resulting socio-economic distress, health and security challenges, reindeer starvation and death, and the subsequent dangers of fatigue of reindeer herding communities, people and youth.

Note with concern the increasing problems that wildfires are causing in the reindeer herding areas.

Demand effective support for climate change relief and adaptation at least on the level of support to other societal sectors, and **demand** that relief systems for climate crises in reindeer herding must be fair, immediate, and also based on traditional Indigenous knowledge.

Underline that an effective response to climate change must include halting land grabbing, encroachment and fragmentation, enhancing the understanding of cumulative impacts on biodiversity and reindeer herding pastures, mitigation of the impacts of climate policy-driven developments, strengthening resilience in nomadic pastoralist systems, and broad empowerment of traditional Indigenous knowledge systems.

Note that droughts are considered part of the question of desertification globally, **underline** that rain-on-snow events and locked pastures from challenging snow conditions in reindeer herding areas also represent a form of drought, and **call for** the UN Convention to Combat Desertification to fully take this into account and to include affected Indigenous reindeer herding peoples and their perspectives in it´s work.

YOUTH, GENDER & FAMILY-BASED REINDEER HERDING

Note that the challenges of our time require long term commitment, **recognize** that supporting youth represents the most important future investment for world reindeer herders, and **welcome** learning and training opportunities for youth to enhance leadership, resilience, and ensure the continuity of traditional practices.

Recognize the need for empowerment of reindeer herding youth to manage their own destinies, and **support** continuation and further development of the concept Training of Future Arctic Leaders for reindeer herding youth by ICR and partners, including the ARISE initiative in the Arctic Council.

Welcome the perspectives of reindeer herding youth in policy advocacy in international processes of the UN, the Arctic Council, and other forums.

Welcome exposure and exchange of reindeer herding youth to other reindeer herding cultures and areas than their own.

Underline that indigenous languages are essential for reindeer herding, and that reindeer herding is essential for upholding indigenous languages, and **call for** more support from governments for protection of indigenous languages and efforts on language revitalization.

Recognize that resilient reindeer herding depends on the ability of women and men to adapt and share evolving roles and responsibilities while maintaining Indigenous values, cultural continuity and strong family and community relationships, and **call for** equal opportunities for women and men to participate in decision-making within reindeer herding institutions and governance.

Recognize that women, men and youth contribute distinct and complementary knowledge, skills, roles and responsibilities that all sustain reindeer husbandry, and **call for** this family-based system and these contributions to be equally valued in research, education, and policy development, as a gender-sensitive knowledge base for decisions.

Call for gender-responsive policies and support systems that recognize the different circumstances and needs of women, men and youth, and that ensure equal access to education, training, financing, technology, social protection and economic opportunities within reindeer husbandry.

Support safe, inclusive and respectful reindeer herding communities by preventing discrimination, harassment and gender-based violence, supporting shared responsibilities in family and working life, and creating opportunities for young people to remain in reindeer husbandry.

REINDEER HERDERS´ LIVELIHOODS

Support reindeer herders' unique food knowledge systems and their food sovereignty**.**

Underline the undeniable contributions of reindeer herders´ food systems to food security in the north, delivering sustainable human food even beyond reindeer herding societies themselves, and **demand** a wider recognition of these contributions by authorities and society at large.

Support continued development of the NOMAD Indigenous FoodLab, for engagement of reindeer herding youth, food knowledge systems, culturally appropriate food innovation, and increased pride in their own traditions.

Note that innovation is also about combining what is known in new ways, and **welcome** extending the NOMAD Indigenous FoodLab and the wider Arctic Council EALLU Project legacy into a reindeer herders´ food innovation cluster.

Note with concern the challenges related to protection of reindeer herders´ intellectual property rights (IPR) connected to their culturally-based products, methods and services, and also **underline** the shortcomings of existing IPR mechanisms´ limited-term protection for their ancestral culture and rights.

Underline that the Indigenous reindeer herding peoples uphold their ancient sacred social contract with the reindeer, where herders think of the reindeer´s needs first, and **support** that ownership of reindeer in Indigenous ancestral homelands be exclusive to the Indigenous reindeer herding peoples.

Note with concern that non-indigenous people are holding reindeer for commercial purposes, portraying themselves by the image of the reindeer herding peoples as a cultural appropriation, and **call for** authorities to take effective measures against this.

Underline that the value chains of reindeer herding extend well beyond the primary sector, and **support** that reindeer herders, as the rightful originators, should control the most valuable parts of these value chains.

Recognize that tourism development can be a positive opportunity to improve local reindeer herders´ economy, yet **acknowledge** the inherent dangers posed by disruptions of nomadic herding systems and practices, and escalations of land disturbances, and **demand** that authorities respect the norms and traditions of

reindeer herding peoples in supporting tourism, based on real dialogue and consent.

Underline that tourism development also requires protecting, sustaining and developing the practices of traditional nomadic reindeer husbandry, as well as ethical principles for a fair division of added value.

Note with concern the growth of unregulated tourism, especially in the taiga reindeer herding areas, **underline** that tourism in the reindeer herders´ areas should also be a public good for reindeer herders, and that the tourism companies operating from outside also have a responsibility for a positive societal development for reindeer herding as identified by herders themselves, and **welcome** the development of a new system for fairly sharing the value added from tourism in reindeer herders´ homelands.

Underline the need for environmental consciousness of visitors to indigenous reindeer herding lands, given the challenges of garbage disposal and pollution, and **note** the positive experiences with regulation of tourism in Bhutan and the Faroe Islands.

Demand alignment of food regulations, praxis and governance networks to reindeer herding realities and knowledge systems for the aim of food safety, and **support** actions by ICR towards this end.

POLICY, GOVERNANCE & KNOWLEDGE SYSTEMS

Acknowledge that nomadic pastoralism is a deeply rooted way of life that embodies Indigenous peoples' relationships with land, animals, and ecosystems, sustaining knowledge systems essential for environmental stewardship and resilience of Indigenous nomadic livelihoods, and **underline** that pastoralism must be managed with a relevant knowledge base.

Underline that reindeer herding, as a family-based form of Indigenous nomadic pastoralism, is fundamentally different from settled agriculture and industry, and, as demonstrated by experiences from Fennoscandia, cannot be properly understood, respected, or managed through models and knowledge systems built for those other forms of production, **note** with concern that the continued application of such ill-fitting models results in a continuing lack of understanding of reindeer herding on its own terms, **call for** the development of nomadic livelihood models, knowledge, and management systems specifically adapted to

reindeer herding itself, and **welcome** collaboration with nomadic pastoralism experts in Mongolia on this matter.

Call for the development of decision-making processes and co-management frameworks that effectively incorporate traditional Indigenous knowledge and engage knowledge holders as equal partners, also including traditional Indigenous knowledge into impact assessments and land use planning.

Note that reindeer herders´ knowledge systems are affected by silencing and disrespect, so-called epistemic injustice, hindering the shaping of research agendas and limiting influence in policy and decision-making, and **call for** meaningful participation and Indigenous leadership in research, in setting research priorities and agendas, and respectful collaboration between knowledge systems, supported by sustainable funding, and inclusion of indigenous and early-career scientists.

Recognise that reindeer herders' knowledge and experiences are often not given sufficient weight in policy and decision-making, **call** for meaningful participation in shaping policies, goals and management practices that affect their lands, livelihoods and futures in line with herding communities' lived realities and ways of life.

Conclude that insofar as national consultation agreements with Indigenonus peoples goes, the affected reindeer herders must be the primary group for consultations.

Question that the knowledge base for public management of predator populations can be complete without reindeer herders´ traditional Indigenous knowledge systems, and **demand** a stop to the de-coupling of reindeer herders from the public management of nature in their ancestral homelands.

Note with concern the continuing challenge of increased predator populations in ancestral reindeer-herding areas, resulting from public management decisions, and the devastating effects of predator losses on animal welfare, reindeer herders' well-being, and family economies, and **recall** research directly linking predator losses and land encroachment to severe psychosocial pressures experienced by Sámi reindeer herders, against a well-documented background of elevated suicidal behaviour vulnerability among Sámi reindeer herding youth.

Recognize that hunting represents an integral part of the cultures of taiga reindeer herders, **underline** that hunting is thus part of their basic human right to enjoy their own culture, and **call on** governments to take effective measures to secure the material foundation and economy of taiga reindeer herders.

Support the establishment of a Duhka Reindeer Husbandry Information Centre by and for the Duhka reindeer herders in Tsagaannuur, Mongolia, and **welcome** the establishment of a museum for the Dukha reindeer herding culture in Tsagaannuur in partnership with Green Taiga and Dukha reindeer herders.

Welcome and applaud the extension of the reindeer pastures for the east taiga in Tsagaannuur as a necessary measure to support sustainable reindeer herding and the Dukha culture, and **call on** Mongolian authorities to equally follow up to also effectively extend the naturally limited pastures for the west taiga, to protect and preserve the Dukha reindeer husbandry in its entirety.

Welcome the proposed purpose provision of the Finnish Reindeer Husbandry Act, in particular its emphasis on ecologically, economically and socially sustainable reindeer husbandry and on safeguarding the right of the Sámi, as an Indigenous people, to maintain and develop their language and culture, **note with concern**, however, that the purpose of the Act is not adequately reflected in its substantive provisions, and **call for** the remaining provisions of the Act to be revised so as to ensure that they are consistent with, and give effect to, the purpose set out in Section 1, **further call for** the purpose provision to set out not only what the Act is intended to achieve, but also the fundamental principles by which its purpose is to be achieved, including respect for the Sámi people's right to enjoy their culture in accordance with Article 27 of the International Covenant on Civil and Political Rights, the use and recognition of Sámi traditional knowledge and knowledge systems, the Sámi siida system, and Sámi self-determination.

Highlight the need for available, relevant, appropriate, culturally and linguistically adapted health services for reindeer herders, and **call for** comprehensive approaches including physical health, mental health, and health insurance, utilizing remote services and replicating international experiences.

Underline the need for specialized institutions and approaches for addressing mental health and suicide prevention for indigenous reindeer herders, **welcome**

and support existing and ongoing efforts in this regard, and **encourage** the establishment of new structures and the replication of successful initiatives.

Reiterate that the educational systems of reindeer herders cannot exist outside a nomadic way of life nor their own knowledge systems.

Welcome tertiary vocational education as a valuable part of reindeer herders' education and development, **note** the need for international cooperation on vocational education for reindeer herders, and **support** efforts to establish a new higher vocational school for reindeer herding and duodji (traditional handicrafts) in Norway, in line with the provisions of ILO Convention nr 169, parts IV and VI.

Support the implementation of ICR's online course on Reindeer Herders´ traditional Indigenous knowledge, and **welcome** ICR to create international courses in protected area management, observation systems, and ranger roles for reindeer herders in the field.

Welcome and support the 5th International Polar Year (IPY-5) based on a vision of transformative change towards transdisciplinarity and sustainable science, bridging the gaps between science and society and between science and traditional Indigenous knowledge, in the polar regions and beyond, and **note** that this change also requires a change in the perception and culture of science itself.

Support the joint initiative of ICR and Inuit Circumpolar Council for an Indigenous Secretariat of IPY-5, **call for** repeating the Indigenous Peoples´ IPY from the 4th International Polar Year (IPY-4).

Support WRH and ICR in developing an IPY-5 research project on reindeer herding and climate change, based on traditional Indigenous knowledge and focused on transdisciplinary research, including addressing the social-ecological tipping points of reindeer herding communities.

Acknowledge ICR´s work on using reindeer herders' traditional Indigenous knowledge in research projects, **welcome** ICR´s membership in the International Science Council (ISC), and **support** ICR´s status as an independent Indigenous research institution with a special responsibility for documentation and analyses of traditional Indigenous knowledge.

Support WRH in developing a certification and approval system for research projects in reindeer herding communities.

PROTECTED AREAS FOR NATURE AND PEOPLE

Recognize that reindeer herders and indigenous pastoralist peoples have shaped, maintained and stewarded their pastoral landscapes through sustainable mobile land use over centuries and millenia, and **acknowledge** that these landscapes often represent areas of outstanding biodiversity and ecological value.

Recognize the important role of protected areas and other effective conservation measures in safeguarding biodiversity and ecosystems, **highlight** that reindeer herding as a human-coupled ecosystem is a part of nature.

Underline that conservation can only be successful and equitable where it recognizes the rights, knowledge systems, governance customs and livelihoods of affected reindeer herding peoples, avoiding a de-coupling of reindeer herders and nature, and **conclude** that the protected area in Tsagaannuur constitutes a major problem for the traditional Dukha reindeer herding in Mongolia, established long before the protected area.

Urge that reindeer herders must be properly and meaningfully included as real partners in the protection of nature, including their traditional Indigenous knowledge systems, filling roles like rangers of national parks and operators in local monitoring systems, and respected as knowledge carriers and right-holders.

Affirm that conservation measures should not undermine pastoralist cultures, livelihoods, practises or traditional governance systems, and **call on** governments and conservation institutions to ensure that protected areas are established, governed and managed in real partnership with affected reindeer herders, respecting traditional Indigenous knowledge, Free, Prior and Informed Consent, human rights, customary governance systems, and pastoral mobility.

Encourage international conservation organizations to further develop rights-based approaches that recognize Indigenous peoples and pastoralists as key partners to achieve biodiversity, climate and sustainable development objectives.

Reiterate Laponia World Heritage as a best-practice on the initiation and co-management of protected areas in reindeer herding homelands, providing a system to include reindeer herders in the management of protected areas, and **note** that to achieve real equality, resources must be provided also for reindeer herders´ participation and contribution in the co-management, and **support**

collaboration between Mijá Ednam, Laponia and the GEF/ UNEP reindeer herding and resilience project.

Support the establishment of territories and areas conserved by indigenous peoples and local communities (ICCA) and similar structures initiated and managed by reindeer herders.

Support the conversion of existing protected areas that are insensitive to reindeer herding and traditional Indigenous knowledge systems into structures of co-management, based on the Laponia World Heritage Site model, for a more efficient, knowledge-based, fair, and sustainable protection of nature.

INTERNATIONAL COOPERATION

Support World Reindeer Herders continued efforts in the Arctic Council and it´s working groups.

Welcome international exchange programs for reindeer youth in collaboration with World Reindeer Herders, and **urge** governmental structures to support and fund such programs through ICR.

Welcome the import of reindeer from the Tuva Republic to the Dukha reindeer herders in Tsagaannuur, to strengthen the quality of Dukha reindeer herds, and **welcome** the experience with reindeer insemination in Scotland.

Recall the European Union's foundational values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, as enshrined in Article 2 of the Treaty on European Union, and **recognize** that the EU, EEC and its Member States depend upon a rules-based international order grounded in respect for human rights, **note with concern** the serious shortcomings in the new EU Critical Raw Materials Act and its implementation with regard to safeguarding the land rights of Indigenous Sámi reindeer herders, **note with concern** that cumulative land encroachment and European and national large-carnivore conservation and management regimes add substantial economic, occupational and psychosocial pressures to Sámi reindeer husbandry, despite the well documented mental-health vulnerability and elevated suicidal behaviour among reindeer herding youth, and **warn** that the EU and its Member States thereby risk undermining in practice the very human-rights-based order they themselves profess to uphold.

Note with appreciation the revised EU External Policy on Indigenous Peoples of 2016, and **question** why this policy is not also applied internally towards Sámi reindeer herders as part of the only recognized indigenous people of the EU and EEC, in line with EU foundational values.

Recall again Protocol No 3 annexed to the Act of Accession to EU of Sweden and Finland, that also includes EEC member Norway, **note** the need to not just acknowledge but also concretely support reindeer herders, and **call for** an independent external assessment of whether EU, Sweden, Finland and Norway have fulfilled their obligations, and further if it is now necessary to activate article 2 in the Protocol to take account of effective recognition of the rights of Sámi traditional reindeer herding.

Welcome the full inclusion of Indigenous pastoralists by their own organizations in the seven socio-cultural regions of Indigenous peoples of the United Nations, and **propose** the inclusion of the Arctic as a separate pastoralist region of the UN FAO Pastoralist Knowledge Hub.

Call for sustainable funding for the work on Indigenous peoples´ food systems by the FAO Indigenous Peoples´ Unit, and the Global Hub on Indigenous Peoples´ Food Knowledge Systems.

Urge states to strengthen the implementation and follow-up of CBD Article 8(j), in cooperation with World Reindeer Herders.

Call for support to establish a Civil Society Organization for the nomadic Indigenous peoples of the world, co-organized by World Reindeer Herders.

Call for a UN International Pastoralist Day.

***