



Jåhkåmåhkke Declaration

On the Occasion of the 6th World Reindeer Herders' Congress,
Jåhkåmåhkke/Johkamohkki, Sweden, August 16-20, 2017

**The 6th World Reindeer Herders Congress in Jåhkåmåhkke,
consisting of reindeer herders representing their respective reindeer
herding regions and peoples,**

Recognizing with satisfaction that the international cooperation of world reindeer herders has grown and developed in a very positive way, through the Inari, Yakutsk, Kautokeino and Aoluguya Declarations, as a true people-to-people collaboration for reindeer herders based on consensus,

Acknowledging the fruitful cooperation and financial support from the Governments of Norway, Russia, Finland and China to the people-to-people collaboration of world reindeer herders, and for funding the World Reindeer Herders' Congress, and **thanking** Norway and the Russian regions that supported the 6th World Reindeer Herders' Congress,

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,

Confirming the positive effects of the Arctic Council in support of sustainable circumpolar reindeer husbandry, and **acknowledging** Arctic States and Permanent Participants' co-leadership and support of WRH's *EALLU* and *Nomadic Herders* projects in the Arctic Council,

Reiterating the importance of the Arctic Council initiative to establish the International Centre for Reindeer Husbandry (ICR) and the decision of Norway to host and fund it,

Welcoming the Fairbanks Declaration on the occasion of the 10th Arctic Council Ministerial Meeting May 11, 2017 in Fairbanks, USA, and the Statement adopted by the 12th Conference of Parliamentarians of the Arctic Region June 14-17, in 2016 in Ulan Ude, Russia, as well as Statement 2:24 from UNEA-2 in 2016 on promoting sustainable pastoralism,

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

Noting with concern the current challenging international situation, and that it is affecting the collaboration of indigenous peoples in the circumpolar north through actions that have unforeseen negative impacts, and **reaffirming** the commitment of reindeer herding peoples to maintain peace, stability, and constructive cooperation in the north,

Hereby:

EDUCATION, INDIGENOUS LANGUAGES, RESEARCH AND MANAGEMENT

Note that the rapid global changes occurring in the circumpolar north will have implications for the knowledge needs of reindeer herders and their societies.

Note that reindeer herding is done in accordance with pastoral principles and must continue to do so in the future, and therefore **underline** that proper understanding of nomadic pastoralism as well as inclusion of Traditional Indigenous Knowledge in national education structures and public management is necessary, and **reiterate** the Kautokeino Declaration of 2009 that the system of education of reindeer herders cannot exist outside a nomadic way of life.

Underline that people that follow the reindeer need special support and attention.

Underline the importance of developing international cooperation on education and exchange for reindeer herders, and **support** the *UArctic EALÁT Institute* and its further development, the *Biegganjunažát- joint education and development project* for young Sámi herders, the Arctic Council *Children of the Arctic* Nomadic Schools project, and *Arctic Skills*, and **urge** that national qualification requirements for international student exchange be adapted for circumpolar exchange of indigenous students.

Recognize the reindeer herding trainee programs in Norway as a useful model for education and exchange of young reindeer herders, and **acknowledge** the funding allocated from the Norwegian Sámi Parliament, NRL and the Reindeer Herding Agreement.

Welcome and **support** tertiary vocational education as valuable part of reindeer herders' education path and career development, **note** the need for coordination of vocational education, and **welcome** the efforts to establish a new vocational school for reindeer herding and traditional handicrafts in Kautokeino, Norway.

Acknowledge the importance of reindeer herding education institutions, including *Samernas - the Sámi Education Center and Laplands Gymnasium Jokkmokk* in Sweden, the *Sámi Upper Secondary and Reindeer Herding School* and *Sámi University of Applied Sciences* in Norway, the *Sámi Education Institute* in Finland, as well as the diversity of educational institutions in Russia.

Welcome local observer networks such as *LEO* as valuable tools for reindeer herders in sharing observations, raising awareness, and identifying answers about significant environmental challenges and possible actions.

Recognize the importance and need of culture-based educated professional personnel in vocational health care education.

Acknowledge and **recognize** the importance of family-based reindeer management systems such as *Sámi Siidas* and similar structures in all reindeer herding areas in the world, and **demand** protection, integrity and rights of *Sámi Siidas* and similar structures in national legislation.

Acknowledge positive contributions of scientists and national research and educational institutions to world reindeer herding, while at the same time **underline** the need for sustainable science, that is building relevant knowledge and capacity in local societies, as opposed to research driven merely by institutional economic agendas, individual career goals, or research shopping, and **welcome** a Code of Ethics for research in world reindeer herding communities.

Agree on a vision of a nomadic university, based on the needs for education of reindeer herding societies and youth.

Reiterate the Aoluguya Declaration of 2013 on the need to give attention to the concept of Nomadic Schools, and **recommend** other regions to replicate the system of nomadic schools, and making use of the experience from Sakha (Yakutia) Republic and Yamalo-Nenets Autonomous Region in this regard.

Support involvement of NGOs of circumpolar Indigenous Peoples for implementation of projects in preschool education and nomadic families, in order to adapt them to modern traditions, and preserve Traditional Indigenous Knowledge and skills of their peoples.

Note with concern disappearance of indigenous languages among the youth of some reindeer herding peoples, **reiterate** the Kautokeino Declaration on the importance of

traditional languages, and **underline** that all reindeer herders' languages are unique carriers of Traditional Indigenous Knowledge important for reindeer herding, while reindeer herding carries culture, traditions and knowledge from generation to generation.

ECONOMIC DEVELOPMENT, YOUTH, FOOD CULTURE AND CRAFTS

Recognize that reindeer herders base their existence on a holistic economic system, where diversity and utilization of marginal resources are key fundamentals, a system that is uniquely adapted to the seasons and risks of our natural environment, that keeps our people and societies healthy, that is integrated and expressed in our cultures and based on our Traditional Indigenous Knowledge, and that has kept our peoples secure from time immemorial, and **underline** that it is very important that this holistic system is understood and taken into account in public management.

Recognize the need for special efforts to realize that reindeer herders have real economic freedom and are in position and able to utilize arising opportunities from changes in the north, on their own terms, based on their own needs, resources, knowledge base and people, so that the opportunities of our changing north can be real opportunities for all.

Recognize that reindeer herders' rich understanding and knowledge-base of food and crafts has not been fully utilized for economic development in and by their societies, **agree** that revitalizing traditional products for modern markets - on reindeer herders' own premises and by reindeer herders themselves - can be a good approach for innovation and strengthening reindeer herders' economy, and **welcome** the results and experience of *Slow Food Sápmi* and *Sámi Duodji* in this regard.

Note with concern that non-adapted food regulations can force reindeer herders' production out of their own control, and **support** bringing quality control back to the producers, by modernizing and adapting the veterinary rules to accommodate reindeer herding and realities of the circumpolar north, and by better education of controllers in the EU system building on the model of veterinary zoo-technicians in Russia.

Recognize that climate change is also about what we are going to eat in the future, and **underline** the need for food security for reindeer herding peoples based on their equitable access to and possibility to select their own resources, food empowerment through utilization of their Traditional Indigenous Knowledge, sustainable use of all resources in accordance with their traditional food systems, food safety regimes adapted to realities and Indigenous cultures in the circumpolar north, focus on health and well-being, and local economic development and value-added from within their own societies.

Welcome and **support** the Arctic Council report and work of WRH's *EALLU Youth and Food Culture Project*, **support** the Arctic Council Fairbanks Declaration of 2017 concerning the establishment of a training program for indigenous youth and food, **support** the WRH and ICR *Northern Searoute Initiative* as a continuation of the EALLU project, and **welcome** and **support** establishment of *Arctic Indigenous Peoples' Culinary Institute*.

Underline the importance of preserving and protecting reindeer herders' knowledge on traditional clothes and equipment adapted to the northern natural conditions since time immemorial, representing integral parts of reindeer peoples' cultures, arts and ways of life.

Underline that illegitimate imitation of traditional handicrafts reduce and discredit reindeer herders' markets which can weaken reindeer herders' knowledge base, intellectual property, as well as their economy, and furthermore constitute inappropriate representation of reindeer herders cultures, and **note** that imitation problems can also exist for other products.

Support indigenous origin branding for reindeer herders' products as a way to protect knowledge and secure fair trade, and **welcome** the results and experience of *Sámi Duodji* and *Slow Food Sápmi* in this regard.

Note that the regulations of modern slaughterhouses does not provide for traditional utilization of raw materials, **underline** the need for developing new technologies in this regard, and **welcome** initiatives to develop micro-scale and mobile reindeer slaughterhouses.

BIODIVERSITY, PROTECTED AREAS AND TRADITIONAL INDIGENOUS KNOWLEDGE

Note that the circumpolar north is the homeland of reindeer herding peoples, that reindeer pastures does not represent so-called untouched wilderness, and that reindeer herding peoples have managed their own areas and its biodiversity as a cultural landscape since time immemorial, **underline** that reindeer herders' traditional management of the circumpolar north have contributed to maintaining these areas in a state that makes them worth protecting today, and **note** the importance of ecologic and economical safety for reindeer herders.

Acknowledge that protected areas on reindeer herding pastures can only be managed properly if reindeer herders' Traditional Indigenous Knowledge is included, and that such areas should at the very least be established with the consent of affected reindeer herders, and **reiterate** the Aoluguya Declaration of 2013 on the concept of 'Territory of Traditional Nature Use' in Russia.

Recognize *Laponia World Heritage* as a best-practice on the initiation and co-management of protected areas in reindeer herding areas, 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 *Nomadic Herders* project.

Support the implementation of the Convention of Biological Diversity (CBD) Article 8-J on traditional knowledge, and **encourage** establishment of a Center for Biodiversity in Kautokeino, Norway in agreement with world reindeer herders.

Welcome the Ottawa Traditional Knowledge Principles of 2014, as developed by the Permanent Participants of the Arctic Council.

Note that forest and tundra fires are severely impacting reindeer herders, and **urge** authorities to give priority to reindeer pastures when fighting such fires.

Recognize that 2017 is the Year of Ecology in the Russian Federation.

FRAGMENTATION OF GRAZING LANDS

Conclude that the situation concerning fragmentation of grazing lands has not improved since the 5th World Reindeer Herders' Congress, but instead **note with concern** a growing pressure on the grazing lands and migration routes in Fennoscandia from increasing human activity and infrastructure, including from un-sustainable industries such as mining and resource extraction.

Urge that reindeer pastures impacted by industrial development that later comes to an end, must be returned to the use and state of reindeer pastures as far as possible.

Reiterate the Kautokeino Declaration that the access to pastures and pasture resources will be even more important under climate change, and **underline** that the UN Intergovernmental Panel on Climate Change 5th Assessment Report WG II of 2014 points out that protection of grazing land will be the most important adaptive strategy for reindeer herders under climate change.

Note the lack of accounting systems for reindeer pastures and holistic management plans for reindeer herding areas particularly in Fennoscandia, meaning that information about the real situation is possibly not provided for management decisions, and **note with concern** the removal of the buffer zone between wild reindeer hunting and the domestic reindeer herding reserve in Greenland.

Recognize the *Forest Stewardship Council (FSC) Certification Standard* as a best practice initiative from the natural resource industry that is beneficial for both business and indigenous peoples, and recommend other industries to follow this example.

Welcome the experience of Sakha (Yakutia) Republic in development of Ethno-Cultural Expertise Assessments of development projects in reindeer herding areas, and **encourage** other regions to implement this concept.

HEALTH AND WELL-BEEING

Underline the need for available, relevant, appropriate and culturally adapted health services for reindeer herders, including physical health, mental health, and health insurance.

Acknowledge and **support** culturally and linguistically adapted health care services and support deriving from the needs of reindeer herding communities, utilizing remote services,

and **recognize** the importance of comprehensive approach to reindeer herders' health and wellbeing including social, cultural, linguistic, mental and physical aspects.

Acknowledge and **support** reindeer herders' traditional community structures such as *Sámi Siida* and **recognize** their role in maintaining and supporting mental and physical health and wellbeing.

Welcome the results of the *SámiSoster Searvi* in Finland on providing health services to reindeer herders, and **support** continuation and replication of this initiative to other reindeer herding regions.

Welcome the new law on nomadic families in Sakha (Yakutia) Republic.

Underline the need for specialized institutions for addressing mental health of indigenous reindeer herders, **welcome** and **support** the ongoing efforts to strengthen mental health and prevent suicide among reindeer herders by reindeer herder organisations, indigenous organizations and governments in Norway, Sweden and Finland, such as the new project on suicide prevention by SSR in Sweden, **encourage** establishment of new structures and initiatives to strengthen these efforts both where they already exist and in other reindeer herding regions and countries, and **welcome** the experience and results of SANKS in Norway and the *SámiSoster Searvi* and *Utsjok Municipality Eallin/ Veajan Project* in Finland.

Underline that effectively working against suicides of young reindeer herders requires both research and assessments, community mechanisms to openly and safely address these challenges, proper first line services, training people to identify individuals at risk, as well as other concrete local action aimed at reindeer herding youth.

Welcome establishment of a working group of WRH on human health, and **urge** states in the circumpolar north and others to support the work of this group.

Recognize the grave seriousness of the tragic 2016 anthrax outbreak on the Yamal Peninsula, **highly appreciate** the unique experience of the Yamal-Nenets Autonomous Region in the fight against anthrax, and **recommend** the national governments and scientific research institutions to comprehensively generalize and utilize the Yamal practices in eliminating outbreaks of such infectious animal diseases.

Note that Yamal reindeer herders have Traditional Indigenous Knowledge about historical anthrax outbreak sites that should also be utilized in the understanding and handling of this issue, and **underline** the need for programs to implement this.

Appreciate the Norwegian Government's quick response in taking out the Chronic Wasting Disease (CWD) infected wild reindeer population in southern Norway to avoid further spreading and infection of domesticated reindeer, and **encourage** utilization of Traditional Indigenous Knowledge of CWD of indigenous North-American hunters to address this challenge further.

Acknowledge that the most successful future handling of contagious disease outbreaks in domesticated reindeer is founded on preparedness locally, collaboration and dialogue with

reindeer herders, and also respect, recognition and utilization of their Traditional Indigenous Knowledge.

Note that border controls related to animal diseases should not unnecessarily hinder reindeer herders' movements.

TAIGA REINDEER HERDING

Note that taiga reindeer herding in itself represents a diverse form of reindeer herding, including taiga, mountain-taiga, and lesotundra reindeer herding.

Underline that today taiga reindeer herding is severely jeopardized and in risk of disappearing in some regions, and that it is still necessary to work with understanding, stabilizing and consolidating the difficult situation of taiga reindeer herders in Mongolia, China and southeastern Russia.

Emphasize that to protect and stabilize taiga reindeer herding cannot be a challenge only for reindeer herders but also of the mainstream society, and **call on** national, regional and local governments and the international society, UN and international bodies to meaningfully address this issue and implement concrete measures together with reindeer herders.

Call on National States, UNEP and GEF to urgently find practical solutions to release the allocated funding of WRH's *Nomadic Herders Project* as an international initiative of, by and for indigenous peoples focusing especially on the taiga reindeer herders and regions.

Welcome the experience and results of development of taiga reindeer herding in Komi Republic, Khanty-Mansiysk AO, Taimyr and Evenkia in collaboration with Yamal reindeer herders, and **encourage** other regions to utilize this experience to establish programs for development of taiga reindeer herding.

Encourage programs for breeding taiga reindeer, like for instance the initiative of reindeer herders in Buryatia, and **ask** for governmental support for breeding and fencing projects for taiga reindeer husbandry.

INTERNATIONAL COLLABORATION AND INFORMATION

Emphasize that Association of World Reindeer Herders is a well established circumpolar civil society organization for Arctic indigenous peoples, with a majority Arctic indigenous peoples constituency representing reindeer herders and their diversity of traditional indigenous livelihoods, and **appeal** again to the Governments of the Arctic States as well as the Permanent Participants to adopt Association of World Reindeer Herders (WRH) as a Permanent Participant of the Arctic Council.

Recognize the potential for collaboration between world reindeer herders and other indigenous pastoralist herders worldwide, **support** the proposal to arrange a UN

International Year of Rangelands and Pastoralism in 2020 following up the 2016 UNEA-2 resolution on promoting sustainable pastoralism, and **urge** the parties to actively include reindeer pastoralism and WRH in this initiative.

Support continued work for re-establishment and expansion of traditional reindeer herding in North-America, in collaboration with local indigenous peoples.

Recall 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 **urge** Sweden, Finland and Norway to assess if their obligation has been fulfilled, and further if it necessary to activate article 2 in the Protocol to take account of any further development of Sámi rights linked to their traditional livelihood.

Note with appreciation the revised *EU External Policy on Indigenous Peoples of 2016*, and **urge** that this policy is also applied towards Sámi reindeer herders belonging to the internal indigenous people of the EU and EEC.

Encourage establishment of internships for reindeer herding youth at WRH and ICR.
