

The Sami and EIAs

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The Sami people





Sápmi

The first EIAs for projects within Sápmi

Identified physical remains – Archaeological survey

Ancient monument

Other cultural-historical remains

The first EIAs for projects within Sápmi

Example:

A Sami hearth



Sami dwelling: Kåta

The first EIAs for projects within Sápmi

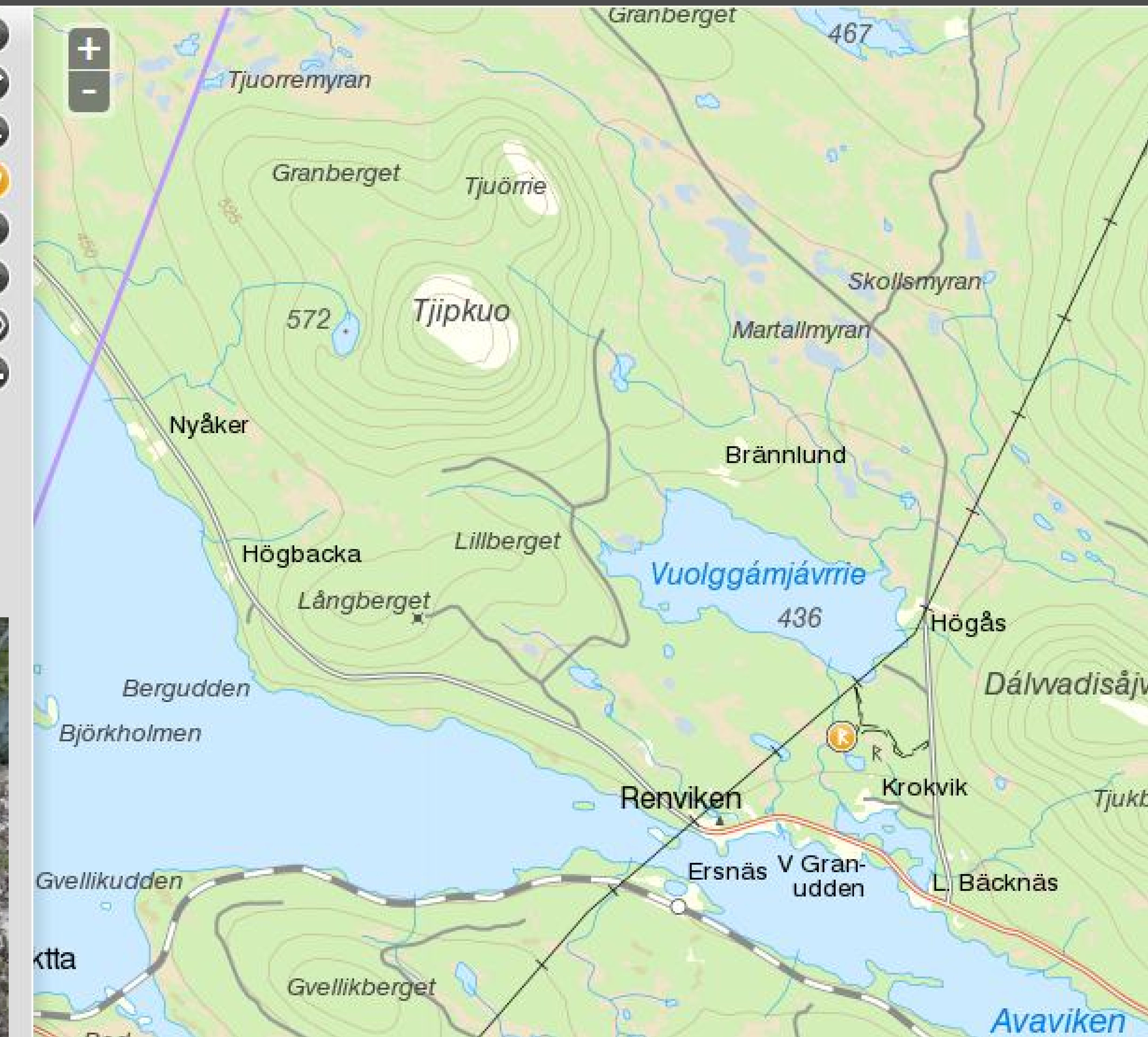
Sök Sökresultat Objekt

RAÄ-nummer Arvidsjaur 13:1(2)

Viktig information! Antikvarisk bedömning kan vara inaktuell p.g.a. den nya kulturmiljölagen.

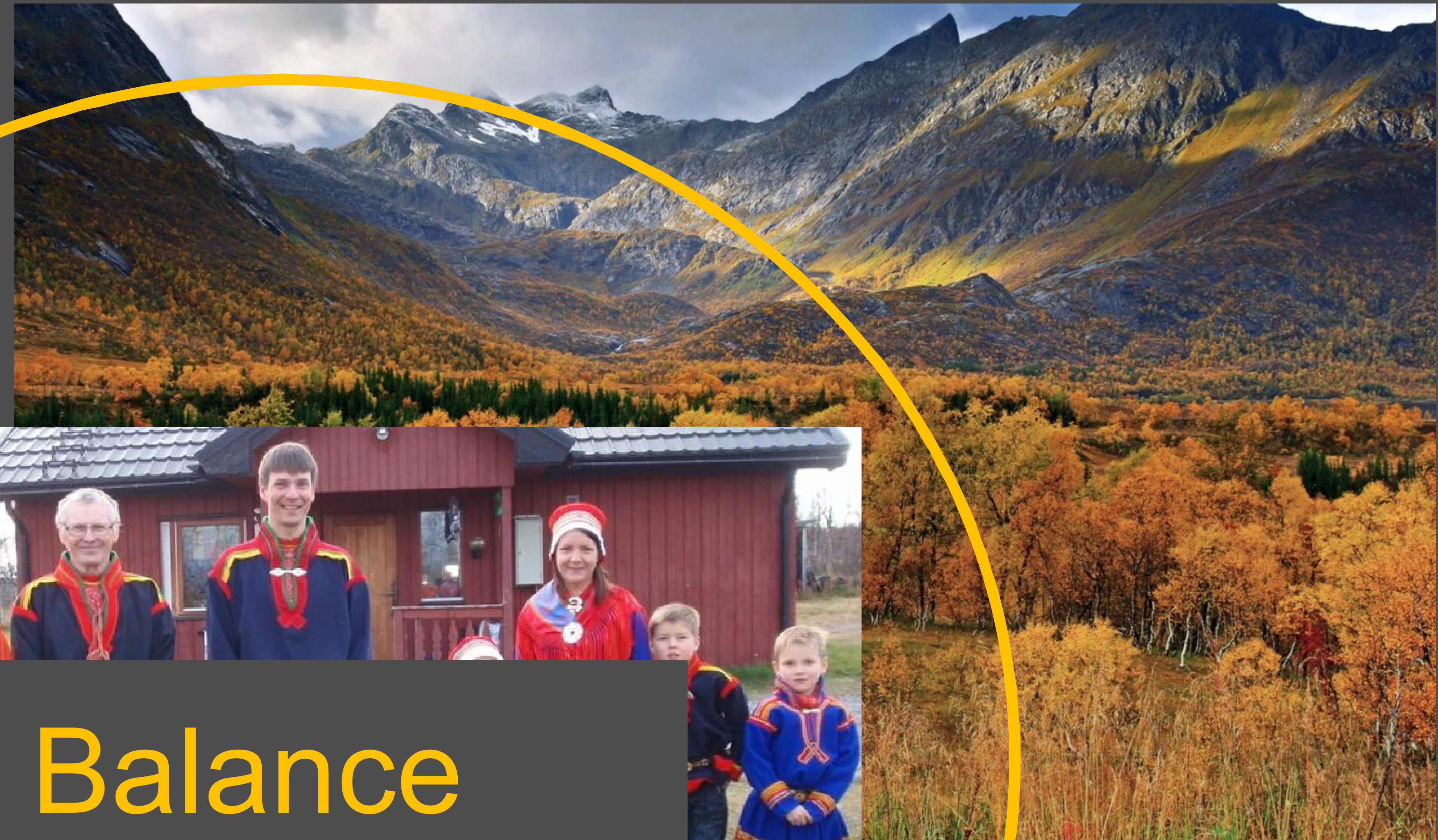
För aktuell rekommendation om antikvarisk bedömning - se [Riksantikvarieämbetets vägledning och lämningstyplista.](#)

| | |
|-----------------------|-----------------------------|
| Objektidentitet | 11125000000611 |
| Lämningstyp | Härd |
| Antal | 3 |
| Form | Oval |
| Fyllning | Ev. i beskrivning |
| Typ | Ev. i beskrivning |
| Antikvarisk bedömning | Fornlämning |
| Osäker position | Nej |
| Osäker utbredning | Nej |



An abandoned physical object
→ Relevant as historic evidence

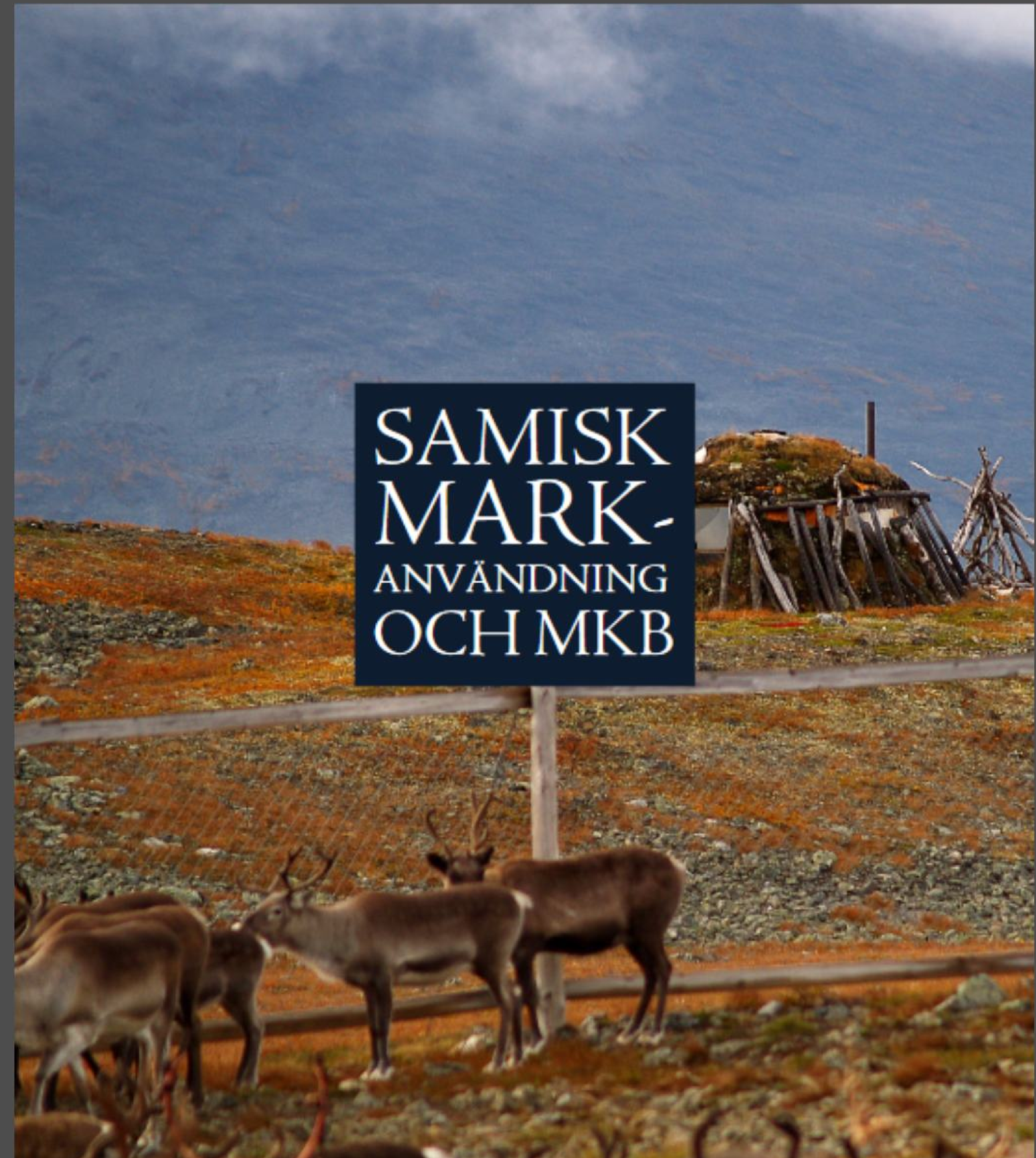
From a Sami point-of-view



2010 → Publication The Sami land use and EIA guidelines

Recommendation
Take into consideration:

1. Tangible cultural heritage
2. Intangible cultural heritage
3. Biological cultural heritage



2011 (SNHB Congress) → Ragnhild Svonni

Siellu min siste (The Landscape within us)



2011 (SNHB Congress) → Ragnhild Svonni
Siellu min siste (The Lanscape within us)



From a Sami point-of-view:

~~Physical remains~~

Knowledge connected to the place

Dialogue

So what happened after that?
EIAs after 2011:

Most EIAs have the same approach as before

Only a few took up a certain dialogue with the local Sami people

→ But in this case cultural heritage was restricted to activities connected to reindeer herding

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Sami people

→ But in this case cultural heritage was restricted
to activities connected to reindeer herding

We are still on square one.

So what is the problem?

Worldview based
on Western
European and
American thought

The core of my
thinking has a
cause-and-effect
relationship



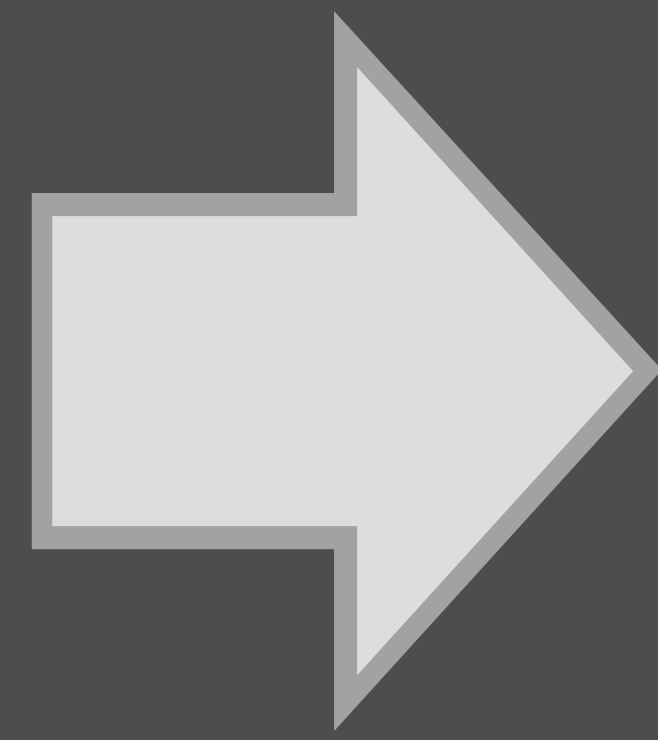
Logical,
time oriented,
and systematic

To understand
the world is to
understand the
linear
cause-and-effect
relationships
between events

Myself

So what is the problem?

A linear person



according to
Members of
a
Canadian
First Nation



Myself

Canadian
First Nations:

Define...

"We are the
landscape."

The Sami challenge

Understanding the Relational Worldview

It is intuitive, non-time oriented and fluid.

The balance and harmony in relationships between multiple variables, including spiritual forces, make up the core of the thought system.

The Sami challenge

When we work with EIAs

- Project to be insterted in the landscape
- Disrupting the balance

Possible solutions:

- Dialogue with the local Sami, of course
- Ask about Jojk and traditional knowledge in relation to the place
- Take into consideration the three main aspects of cultural heritage pointed out by the Sami

Context

Mind

Balance

Spirit

Body

Not this:

Cause

Effect

Past

Future



Scene from *Áile ja áhkku* (Áile and her Grandmother)
a short film by Siljá Somby



Thank you!

