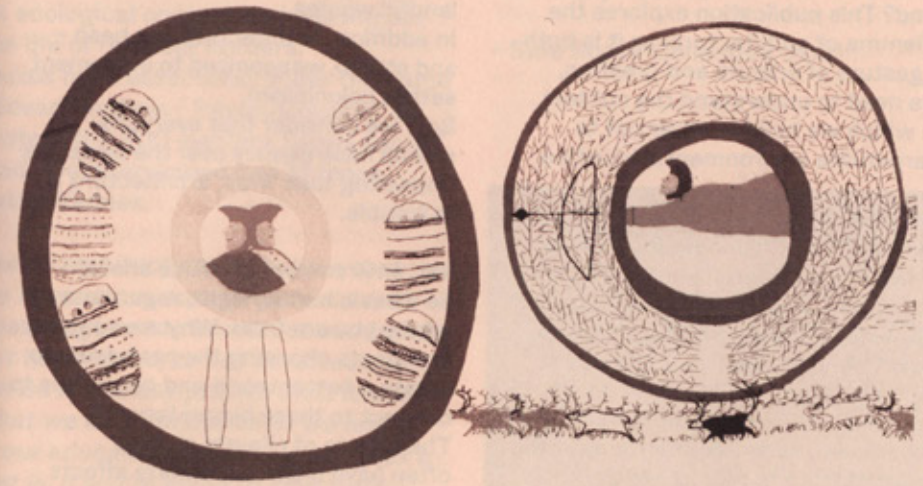
SAFE SPACE

Zine 5

Environmental justice and the preservation of Sápmi



"Historien" by Britta Marakatt-Labba
"Historien" (2007) is a hand broadery frieze built up as a story that combines elements from a Sami mythical universe, with references to Sámi history and everyday life.

The broadery was photographed by Ola Røe

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Editor's Letter

How can architects involve themselves in environmental justice and be sure their project do not exacerbates inequalities? How can architects include indigenous rights in their projects? How to respect indigenous history and their relationship to their land? This publication explores the dilemma of architecture: as it is both a gesture of erasure and creation, we need to understand the context in which we build in order not to perpetuate environmental injustice.

Whether being aware of it or not, architects and planners increase or lower environmental justice by their act of planning and designing. Indeed, any act of building involves extraction, pollution, carbon release, as well as control over the land – and the bodies. Some acts do more harm than others, and as architects we have the responsibility to record and control the consequences of our work. From its extraction to its completion, we need to be strategic about the positive changes we can bring in a project.

As of today, the building sector emissions is responsible for 38% of CO2 emissions when adding building construction industry emissions[1]. At the same time, the past five years have been the hottest on record since the industrial revolution, and the impact of overall warming will take centuries to reverse, and if no action is taken, we will hit 1.5 degrees by 2040[2].

It could even happen earlier, leading to heavier rain, drought, typhoons and storms, resulting in famine and displacement for example. The sector is also guilty for part of the destruction of ecosystems and pollution: 40% of drinking water pollution and 50% of landfill wastes.
In addition, architecture has been – and still is- weaponized to implement settler colonialism.
So if we consider that everyone should have agency over the decisions impacting their lives, architecture is in trouble.

Yet, environmental justice should be a basic human right, regardless where you are from. Why are so many architects choosing the profession to create a better world and do so little to connect to these bigger issues?
The effects of climate change often have disproportionate effects on historically marginalized or underserved communities. One of them are indigenous people, being the front line of communities affected by climate change. According to recent studies[3], indigenous people manage or hold tenure over a quarter of the world's land surface and protect 80% of global biodiversity while comprising less than 5% of the world's population. Loss of nature and species is significantly less where Indigenous peoples manage the lands and resources, yet they are excluded from it. A lot of their knowledge could help us tackle the current ecological crisis and climate emergency.
In Norway, the Sámi -the indigenous people inhabiting Sápmi- are often ignored in the discourse. Their different livelihoods such as semi-nomadic reindeer herding are not respected, as they lost large part of their pastureland because of development schemes such as dams, mining, tourism, and "green" infrastructure such as wind mills, which is seen as green colonialism.
One of the latest touristic projects planned outside of Tromsø, in Finnheia / Rávdnjemuotki, is called "The Arctict Center". Consisting of a ski station, hotels and 400 cabins it disregards its ecological context and will impact the life of reindeer herders.
Locals have assembled under the name "Bevar Finnheia / Rávdnjemuotki" to protect the 800-hectare Sápmi sacred land. We interviewed one of them, Astrid Fadnes.

"As an architect, I truly believe that we have to use our competence and knowledge not to construct and build, but to not build, to not construct, to advise into these project that, and use what we know about what we learn in our education about how complex a plot is, if you're going to construct"

We cannot stand for ecological projects while tolerating and participating in processes of deforestation, occupation and destruction of indigenous territories. We need to understand the context in which we build in order not to perpetuate environmental injustice, especially in Northern Norway, where the Arctic is warming twice as fast as the global average. To care about environmental justice and learn from indigenous knowledge leads us to develop adaptation strategies and resistance. It also gives back its utopia's dimension to architecture, and we deeply need it.

- Safe Space Collective, 2021

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Content

Guarani and Kaiowá Political Imagination, Collective Memories, and Critiques

Susanne Normann

The text is adapted from an original article published under Creative Commons license in the Journal Human Arenas: Normann, S. (2021). Re-living a Common Future in the Face of Ecological Disaster: Exploring (Elements of) Guarani and Kaiowá Collective Memories, Political Imagination, and Critiques. Human Arenas, 1-24.)

How to re-member a fragmented world while climate change escalates, and green growth models reproduce coloniality, particularly in Indigenous territories? Decolonial scholars are seeking to transform how academia approaches climate change and search for answers to such kinds of questions. In my research, I have engaged with indigenous Guarani and Kaiowa people's knowledges and practices of resilience opposing green growth models in Mato Grosso do Sul, a Brazilian state in the Central-West, bordering Paraguay. Their collective memory of a different past, enacted through narratives, rituals, and social practices, was fundamental to imagine different possible futures, and put in motion transformation processes. Internationally, many Indigenous peoples denounce how 'green' economies and projects of climate-change mitigation implemented in their territories often add to the burdens that adapting to dramatically changing weather patterns pose to their ways of life. Their demands are gaining traction in international forums and include greater emphasis on guaranteeing their rights when mitigation projects are implemented. UN reports further recommend states to include Indigenous knowledge (IK) in mitigation agendas. However, advances run parallel to increasing pressures on Indigenous territories by extractivist industries often promoted as 'green', or climate friendly.

A 'green', but toxic environment

The environment that structures Guarani and Kaiowa life-experiences in the reserves in Brazil's state Mato Grosso do Sul (MS) could appear as nearly static and suffocating. This material and symbolic reality can be considered as a toxic one, not only because of the large amount of pesticides applied in the agribusiness sector, poisoning the land, the air, and water resources but also because of the toxic patterns and effects of racism, colonialism, direct and structural forms of violence, and human alienation The original populations in this region of Brazil were left in relative freedom by the colonisers until the end of the nineteenth century, when the first agro-company, Cia Mate Laranjeira, was established and the federal Indian Protection Service (SPI) begun displacing Indigenous peoples from their lands to newly created reserves. The Guarani and Kaiowa people's gradual dispersion away from their ancestral forests has been described as sarambi, meaning 'dis-order' in the Guarani language.

The agribusiness sector in MS developed following patterns of global emerging 'flex crops' and commodities, as well as national financial, statemaking, and geopolitical goals featured in the Brazilian version of the 'green revolution'. Through the phenomenon 'the March towards the West' from the 1940s onwards, which was when State incentives made people from other parts of Brazil move towards the west, given geopolitical interests in protecting the border and generating an efficient large-scale agroindustry, cattle and soybean gradually expanded in MS. ProAlcool was a national public policy aiming for a transition from fossil-fuel based gasoline that gained momentum during the 1970s Military Dictatorship and brought sugarcane from the highly exploitative plantations in North- Brazil with roots to the time when Brazilian economy was built on slavery, to many of the country's regions.

Under this gradual development of the agribusiness order, where transnational and national capital and the Brazilian state's geopolitical interests colluded, Indigenous populations were both made invisible and envisaged as cheap labour for the plantations: the reserves were therefore established close to the new cities. However, many Guarani and Kaiowa families continued to seek return to home territories.

During Brazil's Military Dictatorship (1964–1985), this could lead to detention and torture, as documented by the Truth Commission's report. The new Constitution of 1988 guaranteed the return of the lands to Indigenous peoples through a land-demarcation process; however, in MS, plantation owners continue to profit from agro-industrial extraction on Indigenous lands. Most of the approximately 45,000 Guarani and Kaiowa individuals still live inside overpopulated reserves, generally in extremely precarious conditions, lacking the most basic human rights. These suffocating conditions is claimed to represent an ongoing genocide. Many Guarani and Kaiowa families engage in multiple strategies to defend their cultural survival, often articulated through Aty Guasu, which is the General Assembly of Guarani and Kaiowa people. This includes moving back into their Tekoha, the ancestral lands now under the control of plantations, and creating land recovery/re-occupation camps (retomadas in Portuguese). This subjects them to violent persecution and uncertainty, but many prefer it to existence in the reserves.

Collective memory to imagine a different future

During my visits and stays in the region, I sought to learn from

the Guarani and Kaiowa people's knowledge and goal-oriented practices of resistance confronted with 'green' economies and climate change, emphasising their enactment of collective memory as a tool in transformative processes.

'Narratives' can be people's accounts of disruptions in the expected course of things, about meanings that are given to them, and about attempts to resolve the unexpected. In my study I have found that through narratives built on different forms of memory, people constructed strong criticisms of the modernity/coloniality models of progress (in their words, Karaí ways of being, where Karaí has come to be an expression of white people and white people's colonial ways of being) that are dependent on extractivism. People did not decouple coloniality/modernity from climate change—neither in addressing causality nor in enacting resilience strategies. This is perhaps no surprise, given the collective memories of how initial contact with white colonisers concurred with the deforestation and destruction of their world system.

Greenwashing disputing our political imagination

Considering these situations, United Nations' calls to include Indigenous knowledge (IK) in climate agendas have become a thought-provoking and complex matter. As the case of the Guarani and Kaiowa, Indigenous knowledges can entail profound breaks with central logics of the current climate agenda that promotes models of green growth, with agrofuel-production expanding despite the increasing global focus on land-use change as a significant cause of harmful emissions. Western systems can extract and de-politicise knowledges—re-signifying and assimilating them into Western-hegemonic ways of being.

An example of this, relevant in the research setting, is how some companies in the agribusiness sector in the region now frame parts of their endeavours as 'agroecology', through limited technical fixes, all the while ignoring the sociocultural, political, and the deeply spiritual meanings of agroecology among the Guarani and Kaiowa (even if agroecology is a new word generated through knowledge dialogues among small farmers and Indigenous peoples, their ancestral practices are continued). Such 'greenwashing' practices may indicate that underlying the de-politicisation of IK, there can be disputes concerning people's ability to imagine other futures. This could draw our attention to political imagination. Through narratives by spiritual guides and other elderly individuals, the constant practice of remembrance among the Guarani and Kaiowá 'speak to' youth and children who grew up in colonial and adverse situations. The narratives of how things were before seemed

to indicate conscious efforts to open the ability of children (and adults) to imagine other possible futures—but also to connect their experience with a different past, one without the 'disease' induced by the Karaí colonial system, and thus to contest stereotyped and racist accounts of them in the toxic environment. Kaiowá anthropologist Benites (2012, p. 20) describes the search for a future in the past as to follow existing elements (rivers, prayers, forests, practices) as 'conductive lines to the past and spiritual dimensions, and when returning, bringing back the living memory to fundament new relations in a constantly transforming reality.

Among Guarani and Kaiowá communities there are ongoing efforts at undertaking dialogues with other Indigenous peoples, but also with possible allied individuals in the Karaí system, through invitations to register (and spread the word) of ceremonies, to contribute to processes of agroecology, or to receive researchers like myself. These dialogues approximate us to the Guarani and Kaiowá notion of nhe'e, meaning simultaneously word, language, and soul. Nhe'e, is sacred (Cariaga, 2019), both during dialogues and during when stories are shared (João, 2011). Gonzalez and Silva Guimarães (2020), working in the Mbya Guarani context in Brazilian coastal areas, propose that nhe'e might be an equivalent to the western word psyche. This is not to say that the worldviews are similar, but to underline how to overcome epistemic violence, people may seek to engage dialogically with the conceptions in the communities they visit, instead of homogenising translation efforts. In this way, narratives, or nhe'e, can present us with possibilities of imagining the world (and ourselves) from another's viewpoint, gaining new senses about what things are about. They open for the possibility of imaginatively moving forward into 'what if' futures (Andrews, 2014 as cited in Bradbury, 2019 p. 100). Against this backdrop, the dialogic engagement with the meaning system of the Guarani and Kaiowá directs the gaze towards imagining other ways of being in Western settings.

The Guarani and Kaiowá people's method for theorisation has resemblance with the anticolonial work of Frantz Fanon, who, through the embodied experiences and phenomenological writings about being a black man in colonial Martinique, developed his ideas of the sociogenesis of racism (Fanon, 2017). Similarly, the people I have met developed decolonial ecological theory, generated from their experiences of deforestation and dismemberment and projected to today's global challenges. Through this, they could target various strategies of re-membering and resilience—on the micro-, meso-, and macro-levels—interconnected with their cosmology.

One example is agroecology; it had healing effects on individual and community traumas. It was directed at increasing resilience in the retomadas. It enabled the elderly to strengthen spiritual work—and it meant dialogues with other communities and questioning agribusiness hegemonies at the macro-level.

Such models of personhood and social relations can be critically important not only for Indigenous communities but also as models that better suit humanity's interests in Western settings. Indeed, some communities may be figuring as some sort of 'laboratories' as they resist and generate resilience under extremely adverse conditions (Mbembe, 2019). The case of the Guarani and Kaiowa can be seen as one such place. In the broadest sense, the toxic environment in which they live is a dystopic image of some of the unsolved problems in models of green economies. In another sense, their persistent efforts at defending a collective memory can pave the way for re-thinking also in Western academic institutions. In these institutions, contemporary aspirations to re-think, remake and recover, and a search to understand possibilities and limitations of human imagination, can perhaps partially be explained by increasing exhaustion, and the paradigm shift in how we think about the future. Western future-oriented optimism is becoming replaced with dissonance and social retreat as fires and floods with planetary consequences force us to recognise hegemonic strategies' failure. One decolonial contribution might be to engage more deeply in accompanying and learning from individuals and communities to enact collective re-memberment and imagination processes.

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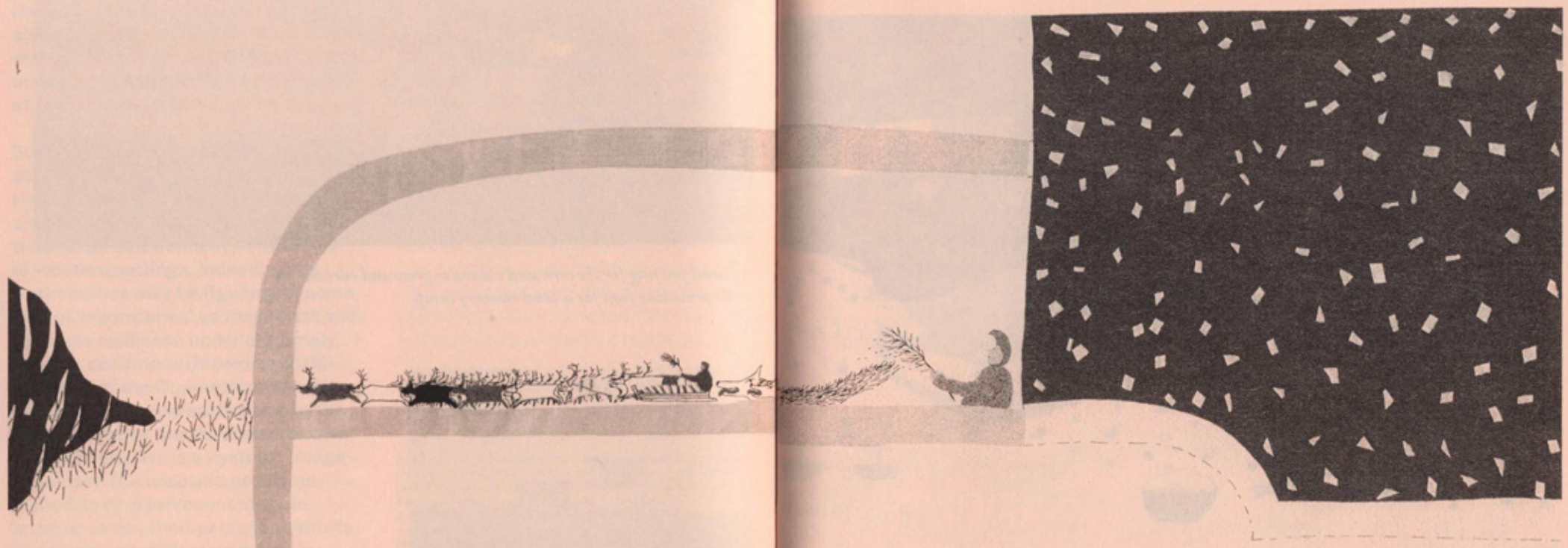
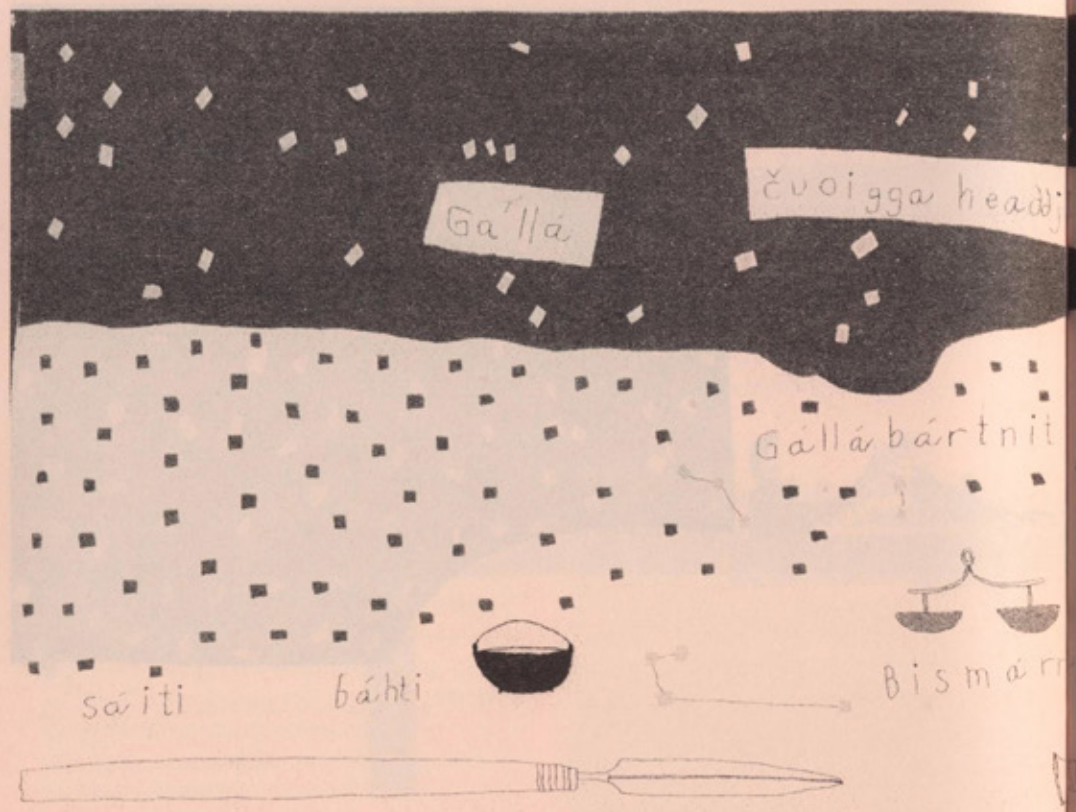
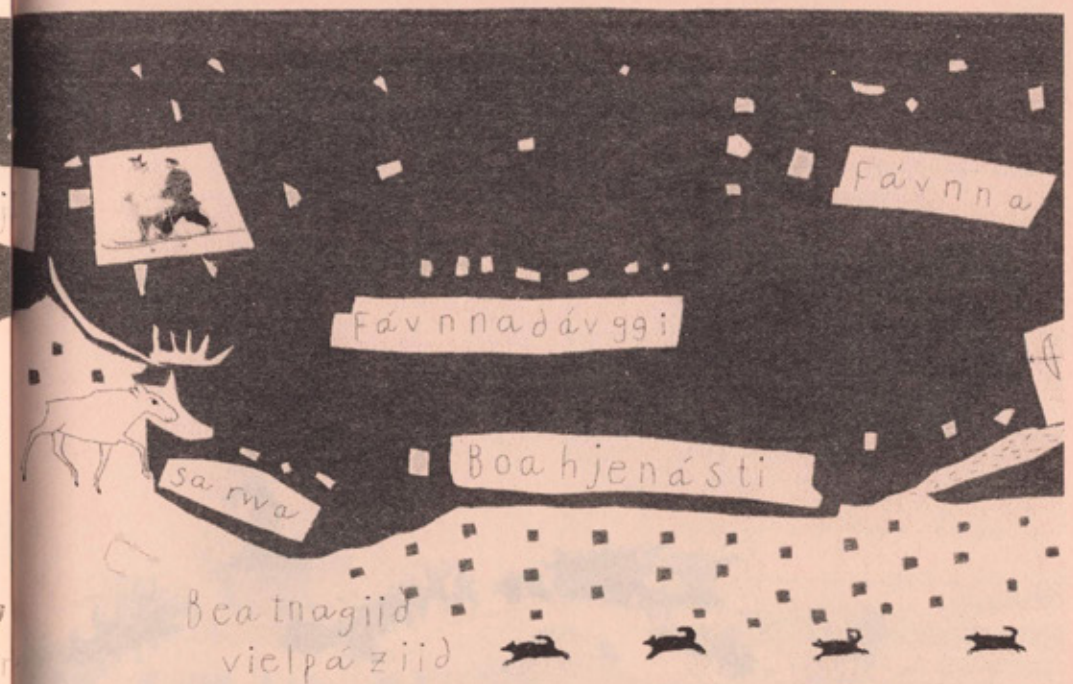
A friend praying for the corn and casava to grow and cure the soil while providing food for a land recovery camp.

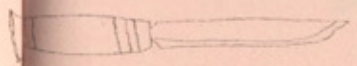
A struggle over world making. The fazenda's (large farms producing sugarcane) sign is overwritten and then replaced with the sign remembering that these are the ancestral lands of the Guarani and Kaiowá.



"Historien" by Britta Marakatt-Labba







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—Astrid Fadnes:

"You could say that the reindeer fence used during the herding is also a piece of architecture, and how it's made is also a way of thinking of architecture but maybe not architecture in a western way.
The term 'architecture' itself is also a western term. So what word could you use for this?"

—Joar Nango:

I'm a
Sámi Architect.
And I've been working with questions that relate to Sámi architecture, indigenous identity and architecture, since I was a student, quite a while ago.(...)

During my study time I remember being quite frustrated over the lack of conversations dealing with issues I was interested in. At that time the word 'decolonization' wasn't really a word that I knew about, at least. Thinking back on it from today's perspective, it was really what I was searching for, a conversation that was dealing with this ignorance that the institution that I was studying at was embodying, the lack of perspectives on indigenous rights, and the role of colonization within the Nordic countries. And the Sámi people, we are obviously a colonized people in this geographical context.

—Joar:

Architecture has this utopian quality, where you can propose all kinds of things, and they can suggest futures that aren't necessarily realizable within the next state budget, but they can still propose ideas or ways that we see ourselves, and directions in which we want to head, in which we want to develop our communities.

—Astrid:

As an architect, I truly believe that we have to use our competence and knowledge not to construct and build, but to not build, to not construct, to advise into these project that, and use what we know about what we learn in our education about how complex a plot is, if you're going to construct. Because always when you construct and build something, you also necessarily need to extract something, and in this case, it would be very destructive. This is a very useful knowledge that we as architects can use into these kind of cases.

—Astrid:

In a specialized society, you should have your specialized competence within a very narrow field. You should know how to repair, work with specific materials, for example, and this is what your job is. This is maybe one trademark of the new liberal society, specialization.

Architects and architectures could be a very strong counterforce to that if we dare to also embrace the broadness in our field to, both working in a counter disciplinary way because building, constructing or not constructing requires a lot of knowledge about many things related to the soil, related to the biodiversity in that place, related to the materials; where they come from, how they are made, how they are transported, construction principles, the use, the social aspects of adding or building something and adding it into a local community or an urban context. So architecture, is complex and I think this is also a strength within the architecture education: it has the capacity to keep this broad view when we go into different tasks. Clinging onto this complexity and broadness within the field is important.

—Joar Nango:

I feel that the big thorn in the field of architecture, is that architects are compromising all the time.

But architects don't have to compromise!

" Oaivemozit/Madness " by Máret Ánne Sara

—Joar:

Why is there so little awareness about what's left behind in terms of competence and knowledge? Why aren't these huge vast processes, for example, focusing on developing competence about architecture, when there are these huge architect projects being built in Sámi areas? Why are none of these processes using Sámi architects, for example? (...)

I'm just wondering. It is weird for me that Statsbygg* wouldn't be interested in involving us more in these processes. It doesn't need to be expensive, they don't need to give the work fully to one of us as architects. That's not really what I'm suggesting. I'm just suggesting a more sort of openness towards us as Sámi's, as professional representatives of the culture. I think it is strange that throughout all these years Statsbygg is not trying to open up for generating more local knowledge, and in this case, Sámi knowledge.

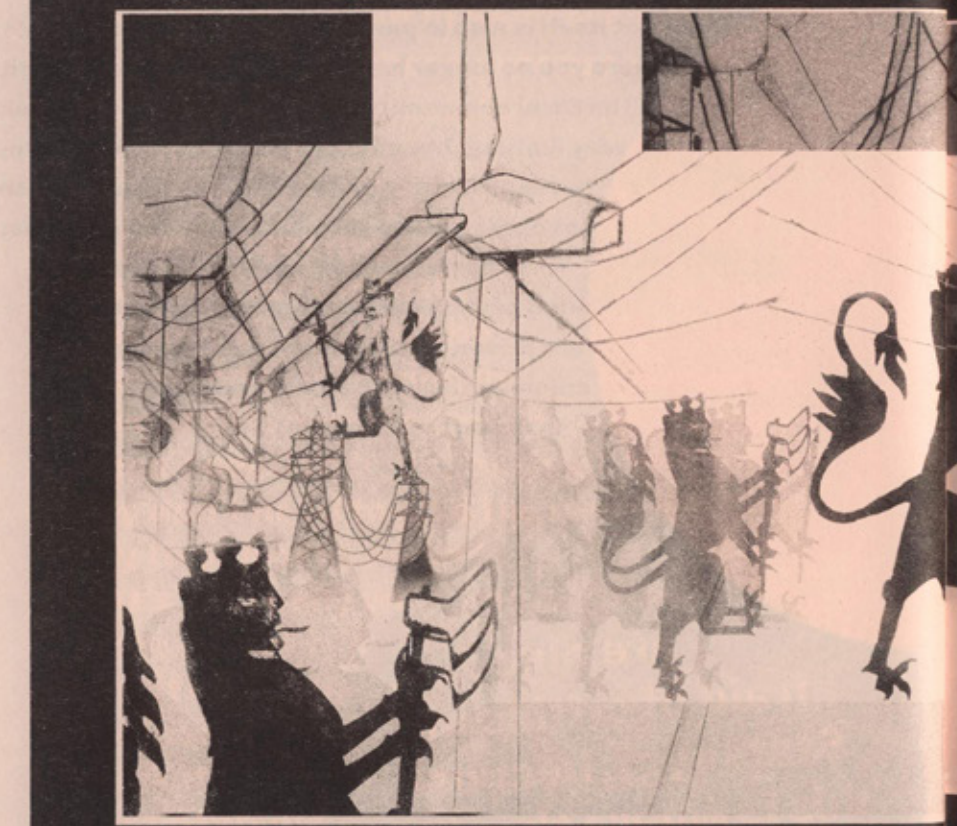
** the Norwegian Directorate of Public Construction and Property*

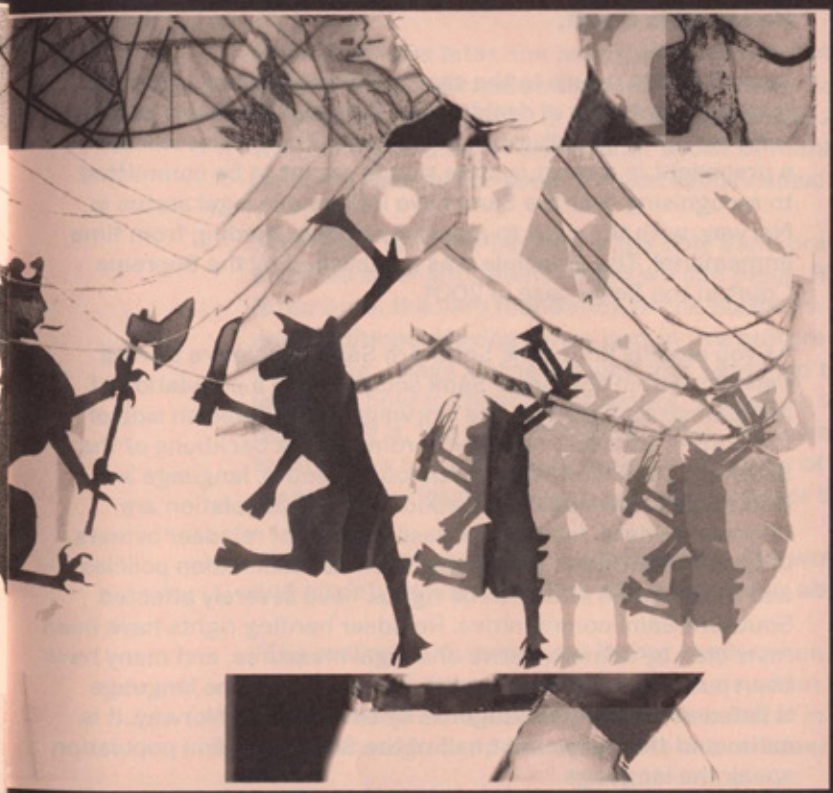
—Astrid:

It can be difficult and very bureaucratic. It becomes even more clear when Statsbygg leads processes on Sámi institutions, because then suddenly it is something both symbolic in it, the Norwegian state is not only responsible, but it is also the top chef leading the processes, and limiting the processes of the new Sámi institutions. As an example, let's say the Skoltesamisk in Neiden has a problem with the ventilation system and they need to change it, they need to ask the Norwegian government for permission to change that. That act itself is also in parallel to colonizational processes where you no longer have a real self-governance within the Sámi community. That is quite serious and also very limiting. Imagine the potential if we could open these processes and let them be locally driven, not only because you can say it's the same also for other local communities, where these kind of top down architectural processes are driven and alienated from the local communities or the local architects that want to be part of the process.

Architects are also afraid of criticizing Statsbygg because this is where they get some of the biggest and most lucrative type of work

—Joar:





" Oaivemozit/madness " by Máret Ánne Sara

Baajh vaeride årrodh! Let the Mountains Live!

Eva Maria Fjellheim

The text was originally published as Eva Maria Fjellheim, 'Honourable Court. "Baajh vaeride årrodh! Let the Mountains Live!"' in the book Let the River Flow. An Indigenous Uprising and its Legacy in Art, Ecology and Politics, edited by Katya García-Antón, Harald Gaski and Gunvor Guttorm (OCA / Valiz, 2020).

Honourable Court,

I would like to return to the essence of this matter: you have the important duty of deciding the future of Southern Sámi reindeer herding, culture and livelihood. The verdict will set a precedent in a court system that is meant to be committed to recognising that the Sámi have Indigenous legal status in Norway, with the right to practice reindeer herding from time immemorial. This principle was established by the Supreme Court in the Selbu case in 2001.

As you already know, the Southern Sámi people are a small minority within the larger Sámi society, with a population of approximately 2,000 on the Norwegian and Swedish side of the border. Båatsoe, reindeer herding, is the backbone of the Southern Sámi worldview, livelihood, identity, language and traditional knowledge since about half the population are reindeer owners, relatives or descendants of reindeer owners. Internal colonisation processes, such as assimilation policies and the violation of territorial rights, have severely affected Southern Sámi communities. Reindeer herding rights have been restricted by administrative and legal measures, and many have been pushed out of their traditional livelihood. The language is listed as severely endangered by UNESCO. In Norway, it is estimated that only about half of the Southern Sámi population speak the language.

It is fundamental to understand that the Southern Sámi cultural landscape is defined and maintained through the continuous interaction between nature, animals and people. If reindeer herding is threatened, Southern Sámi culture, language and knowledge is in danger of disappearing. With increased pressure from a range of industries, it is a continuous 'life or death' struggle, as southern Sámi political pioneer Elsa Laula Renberg, wrote as early as 1904.

Honourable Court,

Over 100 years later, the next generation of reindeer herders are equally concerned about the future of the Southern Sámi people. On the fifth day in court, Maja Kristine Jåma's voice was strong and clear. She did not speak of numbers and amounts, but rather about irreplaceable values:

"At Fosen, reindeer herding is the only Sámi practice that provides an environment where we can meet. Reindeer herding is our core, the very foundation of the Southern Sámi language and traditions. Having taken part in this culture from the beginning, I have learned values that I am glad to have received: values of how to think about nature, and share with it, not just harvesting it. We look after each other. We have respect for the territory we work in. There are a lot of traces of history in our areas, memories of the past, and also hope for the future."

She takes a deep breath as she narrates the worries, despair and anxiety young Sámi feel when they think about the future:

"The real pain, if we can call it that, came when the shovels were put in the ground. When the construction road was built. Then it became serious for me. We can feel it in our bodies, because we grew up this way, with the reindeer and the land."

Honourable Court,

What about the double climate burden? I ask, because it was not discussed in the courtroom, but is the very reason why the parties ended up there in the first place. I am aware it is not the Court's duty to give its opinion on political priorities, but what happens when climate change mitigation measures threaten Indigenous peoples' right to exercise their culture, identity and way of life?

While young Southern Sámis from Fovsen Njaarke Sijte expressed their concerns in Court, Indigenous leaders demanded that their voice be heard at the UN Climate Summit (COP25) in Madrid. As a matter of fact, the two happened simultaneously, during the first fortnight of December 2019. This is a good illustration of the climate change dilemma, and its double burden.

For the Norwegian government, wind power is the solution to climate change and a central part of the 'green shift'. For Sámi reindeer herders, the wind power industry is neither green nor a shift. It adds on to existing infrastructure and disturbances that disrupt the Sámi cultural landscape. Piece by piece, the land is fragmented by dams, mines, cabins, railways, roads and tourism or recreation, without Sámi consent. What is new, is only the colour. It is nothing but green colonialism, the president of the Sámi parliament, Aili Keskitalo, claims.

There is strong global consensus that the planet is facing great challenges from climate change. Norway signed the Paris agreement in 2016, and committed to pursue efforts to limit the global temperature increase to 1.5°C by 2030.

Reducing emission of greenhouse gases to stop global warming through renewable energy production is an important measure in the agreement, but not without contradictions. Not without costs.

In May 2019, the UN Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) launched an alarming report. Nature and ecosystems are rapidly declining and species extinction is accelerating at a rate never seen before. According to the report, the number one threat is not climate change, but rather change in land use.

Wind power installations require extensive areas, the construction of roads, powerlines and turbines as high as 250 metres. Despite its green label, the industry contributes to massive destruction and disruption of pristine nature and the cultural landscape of the Southern Sámi. Sámi reindeer herders face the consequences of both climate change and its mitigation measures. The solution has become part of the problem.

Honourable Court,

I will get straight to the point. The report states that loss of nature and species are significantly less where Indigenous peoples manage the lands and resources. Reindeer herding leaves insignificant carbon and destructive footprints. It is greener and more sustainable than most land-use practices. It is a paradox then, that reindeer herders are accused of blocking sustainable or 'green' development.

Indigenous peoples' traditional livelihoods have contributed the least to polluting and degrading the Earth. At the same time, they are the most affected by climate change.

The unstable climate stimulates new challenges that are not impossible to overcome. However, to be able to cope, it is crucial to secure access to, and maintain the balance of the cultural landscape. Effective participation and self determination of Indigenous peoples in decision making over their lands, territories and resources is crucial in order to pursue this path.

Honourable Court,

The struggle against green colonialism is not only taking place at Fosen, but all over the Southern Sámi area, from Øyfjellet in Vefsn in the north, to Stokkfjellet in Saalpove in the south. It is fought all over Saepmie, across the four colonial state borders of Norway, Sweden, Finland and Russia.

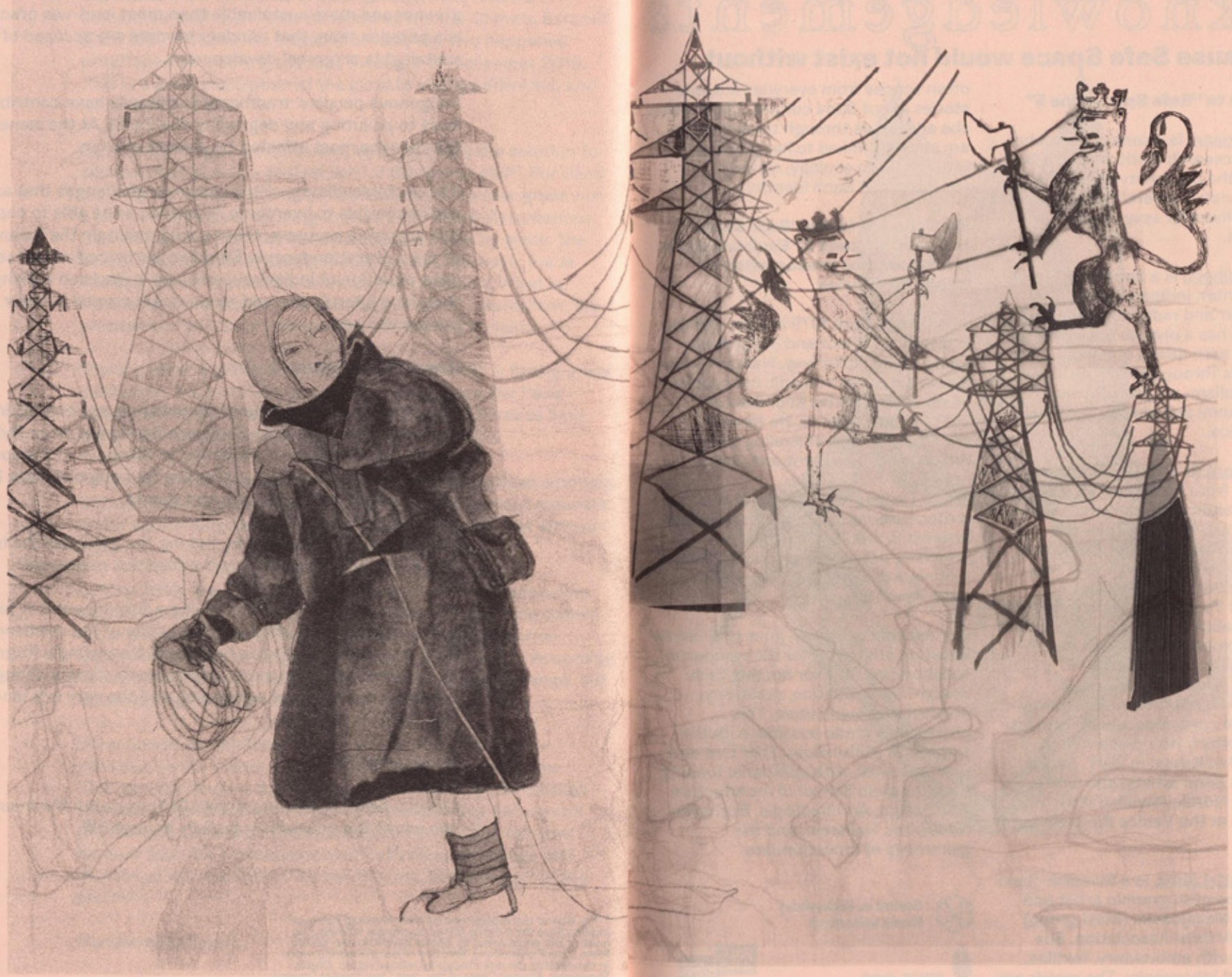
I ask: where is the justice in making the Sámi pay the high costs of climate-change politics and mitigation measures?

The message is this: we are facing a turning point in history that concerns more than just the ability of the reindeer to find food in a landscape that is becoming increasingly fragmented by industry, and even more vulnerable to climate change. It concerns the future of our planet, and the very existence of the Southern Sámi people.

Honourable Court,

Did you hear the beating drum? Did you catch the message in the wind? Did you listen carefully enough? ■

* The title of the project comes from the long battle of Inuit to have their rights linked to climate change. The book of the same name by Sheila Watt-Cloutier (2015, Allen Lane Publication), testifies of her pioneering work in connecting climate change to human rights. Okalik Eegeesiak, Former Chair of the Inuit Circumpolar Council (ICC) used the expression in her discourse at the United Nations Framework Convention on Climate Change COP 21 December 3, 2015 in Paris, France.



" Oaivemozit/Madness " by Máret Ánne Sara

Acknowledgements

because Safe Space would not exist without

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Máret Ánne Sara (b.1983) is an artist and author. She is from a reindeerherding family in Kautokeino and currently works in her hometown. Máret Ánne is the initiator of Dáiddadállu Artist Collective. She has published two novels and was nominated for the Nordic Council's Children's and Young Literature Prize in 2014 for her debut book "Ilmmid gaskkas" (published in Norwegian in 2014 and in English in 2016).
The follow-up "Doaresbealde doali" was published in 2014. Sara is currently working on the contemporary art project Pile o'Sápmi, which was presented at Documenta 14 in Kassel in 2017. Sara is one of three Sámi artists who will transform the Nordic Pavillion into the Sámi Pavillion at the Venice Biennale in 2022.

Britta Marakatt-Labba, is a Swedish-Sami textile artist, painter, graphic artist and co-founder of Mázejoavku (Masi group) and the Sami Artists' Association. She works mainly with embroidery, textiles, watercolor and lithography. The motifs are often scenes from everyday life, and stories about Sami culture. The themes she addresses through these images are strongly linked to her political reflections on ecology, climate, feminism and Sami identity.

Participants to the "Safe Space" podcast, Episode 5: Environmental justice and the preservation of Sápmi territories

Joar Nango born 1979 in Alta, Norway, is a sami architect and indigenous artist, living in Norway. Nango's work investigates the nomadic conception of space, territories and ideas of the concept of home. He focuses on different ways of dealing with materiality, movement and space

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FRITT ORD

BALANSEKUNST

" Garrabajon buollašis " by Máret Ánne Sara

" The Norwegian Hunger Games " by Maret Anne Sara

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