Still Here
Reclaiming Traditional Sami Knowledge Through a Competence Centre

Karin Wilstrand
karin.wilstrand@gmail.com

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Master's Programme:
Laboratory of Immediate Architectural Intervention (LiAi)
Umeå School of Architecture
Umeå University
www.arch.umu.se

Main tutor:
Andreas Lang

Text tutor:
Mateusz Pozar

Additional tutors:
Andrew Belfield
Tom Dobson
Torange Khonsari

Examiner:
Sara Thor

All photos/images by author unless otherwise specified
STILL HERE
RECLAIMING TRADITIONAL SAMI KNOWLEDGE THROUGH A COMPETENCE CENTRE

A master thesis by
Karin Wilstrand
Preface

A couple of years ago, I received a Sami drinking vessel called “goksie” (in umesamiska) from my dad. The fact that it was my grandmother’s who had crafted it some time around the 70’s was news to me. The goksie has been closely investigated as a part of this thesis and a way for me to reconnect with the Sami culture. The more I learned during this investigation the more I considered to follow my grandmother’s footsteps exploring and crafting my own goksie and reclaiming knowledge through the process of making. Through this journey, questions about architecture and cultural identity evolved.

Due to the degrading views of Sami culture that many generations have experienced in the history, a lot of Sami cut ties with their background. The colonization of Sápmi have contributed to the loss of Sami culture in different ways. Except from appropriating the land that the Sami used, the Swedish state split the Sami people by deciding who was the “real” and “authentic” Sami and who wasn’t. The Sami was considered racially inferior predestined only for reindeer herding. It becomes clear that the colonization affected generations like my grandmother when realizing that the consequences can be traced all the way to myself not having the knowledge to create my own goksie or the cultural heritage of speaking Sami. Being Sami today can therefore, from my perspective, relate to a feeling of loss and a fragmented identity.

Except reconnecting with my own Sami heritage, the making of the goksie has become a method for collaborative work creating relationships with newly discovered relatives and people from the Sami community. Interviews with Sami and non-Sami operators working on different national levels and with different issues has also been an important method to gather information. The methodologies are based on the strategy of “digging were I stand” - a way to learn more about my own history and through that knowledge reveal stories and voices of others, adapt to the needs and aspiration of the community, break free from stereotypes and simplified images about the cultural community and to always be critical are some of the guidelines that have constituted the
role of the architect within this project. It is difficult to find a wider discussion about Sami typology and architecture on the Swedish side of Sápmi, concerning both traditional and contemporary structures. The colonization has left marks even within contemporary architecture designed by non-Sami were the stereotype and romantic image of the culture becomes dominant. Is it enough to symbolize the Sami culture with simple forms and expressions or are there other values that enrich not only the Sami community but also the view of architecture?

In order to give something back to the Sami community this thesis explores how to create a space were knowledge can be reclaimed and passed on, proposing a building located in Malå in the county of Västerbotten. The aim is to combine traditional Sami building techniques with modern and contemporary solutions as well as to reflect on the typology of the South Sami kåta, the nomadic lifestyle and trying to understand the full complexity of Sami building traditions. In a wider context, the Sami Competence centre aims to ensure that the integrity of traditional Sami knowledge is maintained for generations to come.

*Karin Wilstrand,*
Umeå May, 2017
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Introduction

The colonization of Sápmi, the christianization and the incorporation of Sami people into Western intellectual approach have gradually decreased the Sami’s physical, spiritual and intellectual independence and the ability to retain traditional knowledge. This problem is not unique for Scandinavia; on a global scale, it has been affecting and still affects indigenous people all over the world. The wider public’s lack of awareness of the colonial history is a structural and national problem that obscure Sami contemporary issues. Sami traditional knowledge is “locally bound” and holistic which means it is stored within the landscape as well as within practice and that the environment should be considered and treated as a whole. The old way of doing things has often been both environmentally friendly and ecologically sustainable and it is stated in national and international obligations that this knowledge should be taken into consideration when planning a sustainable society. Today new generations of Sami lose more traditional knowledge than they produce, a trend that needs to be slowed down and changed if the tradition is not to be lost. Without the traditional knowledge the Sami culture, languages, livelihoods and identity would weaken or disappear. Much of this knowledge has not yet been documented, but exists only as long as the people who carry it are still here. It is therefore important to document, preserve and store Sami traditional knowledge enabling it to be passed on to future generations and the wider community. Where and how should this take place?

Research Question

How can one, through architecture, decolonize and reclaim Sami culture and traditional knowledge?
Methods for collecting data have mainly been based on a document study, interviews and an intervention. Documents can be written, visual and audio sources that in some way constitute a form of “document” which gives the project a value. A document study has partly been used in order to create a discussion concerning topics relevant for both the reader and the outcome of this project; “Sápmi”, “Colonization of Sápmi”, “Árbediehtu: Sami Traditional Knowledge”, “Árbediehtu: Legislation and Practice”, “Sami Settlement” and “Sami Architecture”.

Interviews and collaboration

To get a better understanding of the Sami culture and traditional knowledge, interviews have been made with Sami and non-Sami operators working on different national levels and with different issues. A conversation is a natural way to obtain information, which often is associated and equated with an interview. If the researcher finds it easy to converse it does not mean that an interview is not just as straightforward. Interviews are in fact not a simple method but can involve hidden risks. An interview is a qualitative method that can nuance the image of the research and which reflects the views of the interviewee. An interview can be difficult to compare and analyse as well as being time consuming but it makes room for a more personalized approach that is able to gather in-depth information, tailor the line of the discussion to the individual and which make it easier to ask open-ended questions. Working with the imagination that the thesis could be a live project - a collaboration with the Sami community will be needed. By choosing a site for the project I got in contact with representatives from Malå Sameby and Malå Sami Association. First I wanted to explore a place in the outskirts of Malå but our first conversation led me on a new path following their needs and perspectives. Unlike the interviews with the other actors, these conversations have been more of a dialogue, learning from each other.
Intervention - Reclaiming knowledge through the process of making

As a way to reclaim traditional Sami knowledge in practice during the process of this thesis, I have followed my grandmother’s footstep by unpacking and exploring the complexities of the Sami drinking vessel, “goksie”. The investigated goksie previously belonged to my grandmother and was one of her only Sami wooden craftwork. Aside from investigating the object’s material and construction, I have tried to craft my own goksie using both old and new techniques. Different Sami and non-Sami craftsperson’s have been a part of the process, almost like a guidebook or a mentor, showing me the steps from shopping the material to the final touch. Except reconnecting with my own Sami heritage, the making of the goksie has become a method for collaborative work creating relationships with newly discovered relatives and people from the Sami community which in turn have contributed with valuable information for the project. Parts of the process of crafting the goksie is summarized in the chapter, “The Goksie: an intervention of reclaiming knowledge through the process of making”.

Design criteria

The aim of this thesis is to design a space were traditional Sami knowledge can be reclaimed and passed on. The proposed architecture is based on different design criteria that works like a defined summarize of the underlying research: the document study, the interviews, the goksie intervention and my own subjectivity. Since the reality can be perceived in many ways there is no absolute and objective truth. Instead it is important to highlight the subjectivity of the researcher which guides the whole process from choosing topic, selecting methodologies, doing research and writing a conclusion. The design criteria and the final proposal should therefore be seen as a result of interpretations of the research based on my perspectives.
Research ethics and the role of the architect

There have been countless number of studies of indigenous people and communities in the past where researchers have collected data and then disappeared without giving anything back. This type of research is deeply connected to the colonization process; categorizing, collecting and classifying using zoological terms that become a form of dehumanizing. After centuries of being researched in order to serve different colonial interest and being exploited to gain individual purposes or carriers, indigenous people have been raising voices and requiring a research based on their perspective (Porsanger, 2008:48-49). The professor of indigenous education at the University of Waikato in New Zealand, Linda Tuhuiwai Smith (1999) highlights the same problem and stresses that the West can claim and extract ownership of the traditional ways of knowing, the things indigenous people create and produce, and then simultaneously reject the people who created and developed those ideas denying them further opportunities to be creators of their own culture and nations (Smith, 1999:1). Instead, other researchers such as Utsi (2007) and Nordin (2010) as well as Smith (1999) highlight the importance of having a critical reflection when documenting and researching about indigenous people. According to Utsi (2007) there are few observers, scientists and writers who in the past have had the interest and ability to convey more than a general and superficial picture of the Sami. Smith (1999) emphasizes the fact that research is not an innocent academic exercise but an activity that has something at stake and that occurs in a set of social and political conditions. The academic writing is a form of arranging, selecting and presenting knowledge and if the researcher is not critical about the writings, it can lead to something dangerous (Smith, 1999:36). If the documentation is not carried out by indigenous peoples themselves, or based on their values, there may be risks that the traditional knowledge will be misunderstood (Nordin, 2010:23).

Research ethics in relation to Sami issues have, according to Anna-Lill Drugge (2016), been present in Norway since the 70’s where some argued that Sami research should departure from Sami values, needs and perspectives. Despite the closeness between the countries little attention has been given to research ethics concerning the Sami
in Sweden. But during the past decade and inspired by international development, there has been a growing interest for Sami research ethics even in Sweden which Drugge’s own publication “Ethics in Indigenous research” is an example of. Drugge (2016) among various authors that have contributed to the publication, discuss the difficulties and potential of developing an ethical framework for indigenous research. Indigenous methodologies should have an aim of changing perspectives, always be critical and challenge the mainstream academic structures. In the same publication, researcher Torjer Olsen, stresses the importance of keeping track of which voices are being raised and not. Some individual indigenous voices do not automatically represent the whole group and by only listening to some voices inevitably implies not listening to others. (Drugge, 2016:9-11). Other authors like Rebecca Lawrence and Kaisa Raito, argue that personal engagement also can lead to a better research and that research always should be seen as political. Within the role of the academic there should be room for engagement and collaboration with indigenous issues and for the researcher to reflect on their role in the (de)colonizing academia. (Drugge, 2016:13-15).

Working with architecture for the Sami community seems to be a complex task even if the architect, as myself, is of Sami heritage. To always stay critical, adapt to the needs and aspiration of the community and the users of the space, to break free from stereotypes and simplified images of what that cultural community is are some of the guidelines that can help constitute the role of the architect within this project. There are many interesting ways in which this project could take shape working with issues regarding the Sami culture, its colonial history, its present form and its future solutions but what finally became clear after spending a lot of time with research was to use the method of “dig where you stand”. Learning about my own history and take a more collaborative approach to community heritage could regain control and understanding of it. I see this method as liberating though it challenges the idea that history is controlled by elites who decide its content and audience and instead having the possibility to reveal more stories and voices.
Interviewees

Jörgen Stenberg:
Malå Sameby

Malå Sameby ("Sami village") is identified as a potential user of a Sami Competence Centre. Malå Sameby is the only forest Sameby in the county of Västerbotten. Jörgen Stenberg is the current chairman and the only one working for Malå Sameby.

Monica Sandström Harr:
Malå Sami Association

Malå Sami Association was established in 1953 and has around 300-350 members. Compared to the sameby who manage the reindeer herding, the Sami association works with culture-related issues. Monica Sandström Harr is the current chairwoman.

Mari-Ann Nutti:
The Sami Handicraft Foundation

The Swedish Sami Association and the National Association Same Ätnam founded the Sami Handicraft Association, Duodji, in 1993. Duodji is the wider notion for Sami handicraft as well as the name of the association. The association works within three different areas: crafts and cultural heritage, industry and entrepreneurship and marketing and communications. Duodji, the craftwork, is an important part of the Sami culture, almost every Sami have a relation to it, no matter if the person grew up in a city in southern Sweden or in Jokkmök. The Duodji is a culture and language holder, a strong identity marker as well as a business that can be combined with the reindeer herding. The Sami Parliament’s Cultural Affairs and the Ministry of Culture finance the foundation.
Håkan Tunón: NAPTEK

Conservation and use of traditional knowledge are regulated by the Convention on Biological Diversity, CBD, an obligation signed by almost every country. CBD contains various articles where article 18j concern traditional knowledge. In 2006 the Swedish Parliament decided to establish a national program called NAPTEK located at the Swedish biodiversity centre in Uppsala that in collaboration with the Sami Parliament briefly would work with documentation and dissemination of traditional knowledge as a way to implement the national and international obligations like CBD. Håkan Tunón was the program manager of Naptek, he is an organic chemist and Doctor of Pharmacy in Pharmacognosy at Uppsala University having a background of working with use of biological diversity that partly concerned traditional knowledge at the Swedish biodiversity centre.

Maj-Britt Öhman: Samiland Free University

"Samiland Free University is today a thought, a dream, a vision and an ambition. We start as an association, but with the ambition to become an alternative university. ” This is stated at the website and the platform of Samiland free University which is run by the Sami professor Maj-Britt Öhman and Gunilla Larsson. They first met in 2012 when they started to work together with different inventories in Jokkmokk. Considering Uppsala’s colonial heritage, it felt wrong to be one of their representatives during these inventories, so instead they wanted to represent something different based on a Sami perspective. Therefore, in the autumn of 2014 they launched the platform Samiland Free University. The goal is not to establish a physical university but a way of thinking and reverse perspectives. Today the platform consists of a website with a blog, Facebook page, Twitter account, and sometimes they invent conferences
The Goksie: reclaiming knowledge through the process of making
transporting reindeers
smoke from a fire
reindeer enclosure
Time for a coffee break

Reindeer herding, Malå

smoke from a fire

first stage leather tanning
September, 2016

/Find and chop down the burl
dried reindeer meat
"Kåsa"

modern version of the drinking vessel (a non-Sami item)

keeping an eye on the reindeers

Something warm

communication
November, 2016
/After drying in a shed - rough work
My grandmother

Family portrait, 1952/1953
the Sami flag

My dad at the same place but 2016

Tool for practicing to throw lasso
November, 2016
/ Draw out the shape, measure the moisture and drill a hole for faster drying
hook knife

Meeting with a Sami craftsperson
Napphie: high edges, used to collect reindeer milk

Kåsa: a non-Sami drinking vessel
Goksie
a Sami drinking vessel

Mug
Birch burl

Antler
Reindeer or moose

Broad cloth
imported from England

Reindeer leather

Ornaments
Typical south Sami:
zigzag shapes,
braided ribbons...
The Goksie

I didn’t grow up in a traditional Sami family but visiting my grandparents and sometimes during the year helping with the reindeer herding, the goksie, the coffee and the fire have become a central part even for me. When the reindeers finally are gathered in the enclosure, a rest and some coffee is needed. Someone lights up an open fire or two in close distance to the reindeers still being able to hear how the herd slow down to a more relax tempo after a hectic journey. Goksie is the Sami notion for a drinking vessel often made from a birch burl and reindeer horn, decorated with Sami ornaments having a typical Sami shape.

A couple of years ago I received a goksie from my dad. The fact that it was my grandmother, who crafted it probably during the 70’s, was news to me. It becomes clear that the Colonization of Sápmi affected generations like my grandmother when realizing that the consequences can be traced all the way to myself not having the knowledge to create my own goksie or the cultural heritage of speaking Sami. Today, I can understand the underlying causes of why my grandmother never learned Sami language from her mother and why a lot of Sami downplayed the identity hoping to make it easier for themselves and their future generations. In order for me to reconnect with the Sami culture, my grandmother’s goksie has been closely investigated as a part of this thesis. The more I learned during the process the more I wanted to follow my grandmother’s footstep exploring and crafting my own goksie and reclaiming knowledge through the process of making.

Discussing the goksie inevitable includes mentioning the Sami coffee culture that is a central part for many Sami. Brewing and drinking coffee could be seen as a social ritual that links people together. Before the coffee made an entrance, the Sami had the same “ritual” of sitting around the fire, using the goksie but instead drinking broth made of meat or fish. Later, the Sami got hold of the coffee by trading it in exchange for fur and other items. Traces visible that relates to the earlier generations habit of drinking broth and which is an example of adaption of new
phenomenon, is that the coffee today is being served with dried reindeer meat or coffee cheese, almost like a mix between coffee and soup. The texture of the cheese is similar to halloumi but which get softer being put in the hot coffee. You never wash the guski with dish soap or similar but instead just rinse it off with some water or dry it with a towel. Drinking coffee with reindeer meat is not only tasty but keeps the goksie in condition where the fat lubricates the wood. However, it is not only Sami who uses a goksie and drink coffee with meat or cheese, it is a tradition also used by other people in the northern part of Scandinavia. But what relates to the Sami culture are the specific shapes and ornaments decorated on the goksie and that the coffee “ceremony” is a natural part of the reindeer herding.

The Sami ornamentation has existed for over a thousand years and has become site-specific. In this way, the patterns differ depending on the geographic area that generally can be categorized into north and south Sami ornamentation. At first, I didn’t have the knowledge to identify the ornamentation on my grandmother’s goksie as south Sami even though the divergence is obvious. Floral shapes and straight and curved lines characterize the north Sami ornaments while the south Sami ornaments have a more geometric and equilateral construction containing straight, double lines, zigzag shapes and braided ribbons. Even the horn at the handle is decorated with south Sami ornaments engraved by hand with a knife and then dyed probably with crumbled bark.

Knowledge about the fire is also essential. No fire, no coffee. It is important to know where to place the fire so you don’t destroy the nature or risking the fire to spread. If the wind is coming from the south there you should sit when cooking food so you don’t get smoke in your eyes. A dry stump is a good ignition material since it most likely consists of tar. Water heats up slowly as the lightweight kettle is being put on the fire or next to the flames. The handle is extended with a stick of wood in order not to get burned and when the water is boiling, coffee is added. While brewing, which takes a while, everyone’s gukis is brought up and being placed on the uneven surface. Now it becomes clear how well balanced the round shape is for being put in nature. After brewing, the kettle is removed from the flames. As the coffee cools down, some of the grounds will settle to the bottom of the kettle.
By pouring a cup and then pour it back a few times makes the rest of the grounds settle as well.

We have been about fifteen people around the fire during the occasions when I have been around and for me, the meeting at the fire and drinking coffee becomes a moment of contemplation and reflection. The ones who have done the hard work in the forest gives a short update to the elderly and the younger who have been waiting and to people like me and my dad who helps with smaller things like driving around looking for reindeers that might have been lost, warning the traffic when the herd is passing a road and prepare the fire. But since almost everyone has a walkie-talkie nowadays, even if not actively working, we already have heard most of it before we gather. In fact, it is the nomadic lifestyle that has shaped the Sami culture: traveling and live without leaving any tracks. As a nomadic people, it is very important to have practical items that can be carried along, like the guski, knifes and pouches for coffee. When the coffee drinking is done the goksie ends up in everyone’s backpack ready to quickly be picked out and used again. Today I know that my grandmother’s goksie is not only a functional item but also a strong identity marker embedded with a wide variety of traditional knowledge.
Paint the material with glue and water to avoid cracks.
March, 2017

/Use smaller tools like a gouge or a spoon knife to create round shapes
At Västerbottens Museum, open kåta - discussing the project with people passing by
Sápmi
Colonization of Sápmi
Árbediehtu I
Árbediehtu II
Sami Settlement
Sami Architecture
Sápmi

The geographical focus of this thesis is Sápmi, an area that extends across four countries, stretching through the northern part of the Arctic, from the Russian Kola Peninsula, northernmost Finland, the northern parts of Norway and Sweden down to the province of Dalarna. As a notion, Sápmi also includes the Sami people. (Sámi Parliament, 2013:4). It is estimated that there are 80,000-100,000 Sami in Sápmi. Most live on the Norwegian side with an estimated number of 50 000 - 65000 Sami, 20 000 – 40 000 in Sweden, 8 000 in Finland and around 2 000 in Russia. A census on ethnic grounds are not made, therefore, it’s only estimated numbers. In Sweden, the reindeer husbandry area covers half the country’s land area. There are 4677 reindeer owners in Sweden, of which about 40% are women and 60% are men. (Sápmi c, 2013).

The Sameby

In order to exercise the right to reindeer husbandry and be entitled to use land and water a person must be a member in one of the 51 sameby’s (“Sami villages”) that exist in Sweden. The area for reindeer husbandry is almost a third of the country’s area. The Sami don’t own the reindeer grazing land themselves, it is owned either by the state, farmers, companies or private persons. The right includes using the land and water in order to sustain their reindeers and themselves as well as the rights of hunting leases and tenancies. Except being a specific geographical area, the sameby is also an economic association. There are mainly two kinds of sameby, the mountain ones and the forest ones. There are 33 mountain sameby and ten forest sameby. The forest sameby remain in the forest the year around while the mountain sameby move with their reindeers east to the forest in the winter and to the mountain in the summer. Eight, so-called concession Sami villages, does also exist where reindeer herding is conducted with special permission. (Sámi Parliament, 2013:33,34).
SAMI *
- Norway: 50 000 - 65 000
- Sweden: 20 000 - 40 000
- Finland: 8 000
- Russia: 2 000

* These are estimated numbers since a census of the Sami people has not been made after World War II.

REINDEER OWNER (SWE)
(Reindeers: 250 000 - 275 000)
- Men: 2 806
- Women: 1 870
IMPORTANT SAMI NODES

SAMIS PARLIAMENT

MOUNTAIN SAMEBY (33)

FOREST SAMEBY (10)

SAMIS ASSOCIATIONS* (30)
* These are just just some of the Sami associations that exist

KARASJOK: The Norwegian Sami Parliament/ NRK Sami Radio

KAUTOKEINO: Diehtosiida - Sami Science Centre/Sámi Allaskuvla - The Sami University/Sami research institute/the Indigenous Peoples’ Centre Gáldá/ Norwegian Sami parliament office/The Norwegian Sami theatre Beavváš/International Centre For Reindeer Husbandry etc.

ENARE: The Cultural Centre Sájos/ The Finnish Sami Parliament

LUJÁVRI: Center for the Sami of Russia


JOKKMOKK: Swedish Sami parliament office/Sami Education Centre for adults/Åjtte - Sami Museum/Duodji Association/The Winter market/Jokkmokk Sami Association

UMEÅ: Thrappie - Sami café and cultural house/The annual Sami week in March/Swedish Sami Association [SSR] office/Sáhkie - Umeå Sami Association

ÖSTERSUND: Gaaltije - The Southern Sami Culture and Information Centre/Swedish Sami Parliament office/The Sami Information Centre/Staaren sibrie - Östersund Sami Association
IMPORTANT SAMI NODES

SAMI PARLIAMENT
Mountain Sameby (33)
Forest Sameby (10)
Sami Associations* (30)

*These are just some of the Sami associations that exist

LEGEND

FOREST SAMEBY
Concession Sameby
Vittangi
Gällivare
Slakka
Udtja
Ståkke
Maskaur
Västra Kikkejaur
Östra Kikkejaur
Mausjaur
Malå

MOUNTAIN SAMEBY

Könkämä
Latiniuvoma
Stattvuoma
Talna
Gabna
Laevas
Girjas
Bäsje
Unna tjerusj
Sígres
Jääkkääskåtjellide
Tuoppon
Luokta-Mávas
Semisjaur-Njarg
Svapa
Grants
Rats

FOREST SAMEBY

Vittangi
Gällivare
Slákk
Láttka
Stókk
Maskaur
Vástra Kikkejaur
Óstra Kikkejaur
Mausjaur
Malá

CONCESSION SAMEBY

Muonio
Saatujärvi
Tavenga
Kariu
Pintijärvi
Ángesá
Kalix
Liehitaja
The Sami Association

Apart from the Sameby there is about 30 Sami associations around Sweden with varied activities and members. Compared to the sameby, the Sami associations aim to strengthening all the Sami interests and to create togetherness among the Sami in the areas where they operate. The Sami associations have played an important role for the Sami political organization during the 1900’s. The southernmost Sami Association is located in Skåne with almost 100 members, the oldest Sami association has been operating for over 110 years and the largest Sami association, based on number of members, is Stockholm which was established in 1947. (Sápmi a).

The Sami Parliament

The Sami Parliament is both an elected parliament and a government agency. The Sami Parliament Act regulates the Sami Parliament’s duties. There is a secretariat that handles the daily official duties and a political level, with elected politicians. However, the Sami Parliament has no power of taxation and cannot enact laws. The political governance consists of a plenary (”Sami Parliament”) and a board (the ”Government”). The Sami Parliament’s main office is located in Kiruna, but there are also branch offices in Jokkmokk, Tärnaby and Östersund. The Sami Parliament’s fundamental duty is to work for a living Sami culture. The Sami Parliament will also decide on the distribution of state subsidies and funds from the Sami Foundation to Sami culture and Sami organizations, participating in community planning, ensure that Sami needs are taken into consideration as well as informing about Sami conditions. (Sametinget 2017).
The National Association of Swedish Sami

Swedish Sami Association (SSR) is a politically independent organization for reindeer herding and Sami business and social issues. SSR is one of the oldest Sami organizations that still exists and was founded in 1950 at the Sami Folk High School in Jokkmokk. SSR is today an organization where all of Sweden’s Sameby’s and sixteen of Sweden’s Sami associations are members. The annual meetings are SSR’s supreme governing body. Issues addressed during the meetings reflect the Sami reindeer industry’s current situation. In recent years issues such as; public health, the right to hunting and fishing, the climate and the Sami land use, customary law and business. The meetings are arranged in different locations each year. SSR’s national office is located in Umeå working with counselling, membership services, advocacy and business development. (Sápmi b).
Colonization of Sápmi

As an architect it is common to investigate the place of where a project is situated, analysing its topography, landscape, climate, infrastructure, history, its current and further users and so on but not as often raising questions about its cultural heritage and the indigenous history. Considering the topic and the geographical focus of this thesis it is of particularly interest to dedicate a chapter that discuss this matter. Important to note is that this chapter only present certain parts of a very complex history.

The Swedish government have considered the Sami land area, Sápmi, as their land during a long period and managed it in that way. According to Lantto (2000), the Swedish Sami policy was characterized by two different approaches. A segregation policy towards the Sami reindeer herders which were considered to be isolated as much as possible from the Swedish society and be preserved as nomads, as well as an assimilation policy towards the Sami without reindeers. (Lantto, 2000:16). An equal sign has been set between the reindeer industry and the Sami culture even though a majority of the Sami wasn't involved in the reindeer husbandry. Other Sami industries and Sami groups were not included within the Sami policies pursued since the late 1800’s. The reindeer herding and the Sami herders then became stereotypes for the whole Sami culture. The dominant feature at the turn of the century was also that the Sami were seen as racially inferior. They were considered biologically predestined only for reindeer herding. (Lantto, 2000:35,14).
Attracting settlers to the north

In the late 1600’s the state power in Sweden began to adopt policies that actively encouraged greater colonization activities in Sápmi with the goal of eventually getting new reliable tax income and to get Swedish control over the area. Sápmi was considered unused, because it was not cultivated. The fact that the Sami used the land for reindeer herding got little attention. According to the State the reindeer husbandry and agriculture would be able to exist in the same areas since they utilized different natural resources. That this was not true in practice would soon become a reality. (Lantto, 2000:36).

During the 1700’s the state made further attempts to encourage the colonization with tax reliefs for the settlers as an example, but since it was difficult to grow in the northern parts the agriculture had to combine the industry with hunting and fishing, that in turn lead to conflicts about land use between farmers and reindeer herders. (Lantto, 2000:36). Later on, the settlement started to increase in the southern parts of Sápmi and during the first half of the 1800’s the settlement now increased across the whole area. One major reason was the lack of space for cultivation in the coastal districts in combination with an increasing population. This development had a large impact on the reindeer husbandry and conflicts with the agriculture grew bigger. (Lantto, 2000:46).

In 1867 the Government decided to established the so-called “crop boundary “ (odlingsgränsen) with the aim to solve the conflicts by shield the arable land from the reindeer grazing grounds. The Sami would still be able to use the areas they traditionally had been using below the boundary. New settlements would not get built above the boundary which would be an area only used for reindeer herding but despite the new regulation a definitive stop for settlements above the crop boundary did not happen. However, the crop boundary became important for reindeer husbandry on the north side of it as the reindeer herders right to use the land and water grew stronger there. While the land above the limit would be reserved for reindeer herding, the colonization continued below it. This meant that the forest reindeer herders almost entirely ended up in the area where the colonization still occurred. (Lantto,
In 1751, the Swedish and the Danish kingdoms signed a border agreement in which the border between Sweden-Finland and Norway were determined. The so-called "Lapp Codicil" was an appendage of this border agreement. In the Codicil both kingdoms promised to respect the nomadic Sami needs and rights to a continued migration between the drawn border. The reindeer herder's rights were being confirmed, protected and even strengthened by this agreement. The Codicil was therefore seen as an important document for Sami rights concerning the reindeer herding. This boundary was the first to be drawn within the Sami area. Thereafter Sápmi have been split up further by new boundaries between Sweden and Finland in 1809, Norway and Russia in 1826, Finland and the Soviet Union in 1920 and 1944. (Lantto, 2000:37-38).

The Swedish Sami policy

The first Reindeer Grazing Act in Sweden came into force in 1887. The act prescribed the rights and obligations the herders and farmers had to comply with in relation to each industry. The Sami rights to use land and water were being specified by the act and the reindeer herding as a Sami livelihood was identified. With the act, The County Administrative Board also got the right to decide about forced displacement of reindeers from a Lapp village if the number of reindeers was considered too big. (Lantto, 2000:39). The Reindeer Grazing Act was later replaced by a new one added with some changes. According to Lantto (2000), the detailed regulations of reindeer husbandry introduced by the reindeer grazing acts were a clear rejection of the Sami ability to stand on their own and be responsible for the reindeer husbandry. This condescending view towards the Sami began to emerge towards the end of the 1800s and was more and more entrenched among the policy makers. (Lantto, 2000:40). That the Sami were having an increased contact with the civilization and the Swedish culture were considered wrong and an explanation for why some Sami couldn’t manage the reindeer herding and instead fall into a life of poverty. But what was considered to be worst was the development of Sami starting to live in permanent houses. It was required that the Sami should have a nomadic life in order to conduct a good
reindeer husbandry. The argument was that the Sami became more comfortable by a sedentary life and less likely to expose themselves to hardships that followed good reindeer herding. (Lantto, 2000:41). According to Nutti (2016) reindeer herders was not allowed to get a loan from the bank in order to invest and build a permanent house before somewhere around the 1950’s. Lappstan, an area in Jokkmokk is an existing example of one of the first permanent houses for Sami that often was built in the outskirt of the town. The episode of nomadic and permanent living has also lefts its marks within the Sami craftwork, duodji. Generally, the balance of the drinking vessel is created so that the item can be put in the nature, on an uneven surface without the liquid being spilled out but when the Sami finally got the opportunities to get a loan and build permanent houses it became popular to create a goksie with flat bottom that could be placed on a table, adapting to the new housing situation. Another consequence from the colonization of Sapmi that can be seen within the duodji is the Sami drum, or rather, the absence of the Sami drum. During the forced Christianisation, a lot of Sami items and especially the drum were burned as well as the people who used it. The drum became one of the most exposed objects since it has been a tool for the Sami in order to connect with ancestors and gods. (Nutti, 2016).

Lapp shall remain lapp

Segregating the reindeer herders from the Swedish society was considered to save the Sami from the sedentary life and the contact with the civilization whereupon a policy called “Lapp shall remain Lapp” emerged. The reindeer herding was seen as the natural industry for the Sami with the argument that their physicality and mind made them unsuitable for other professions. The Sami who wasn’t a part of the industry anymore were considered doomed to destruction. (Lantto, 2000:41). The Lapp shall remain Lapp policy derived from the Social Darwinism ideology that emerged in the western world during the second half of the 1800s and which divided humanity into civilized and primitive people. The superior cultures were considered to have a moral obligation to raise the inferior cultures and make sure that these did not perish.
in contact with civilization. With the romanticized image of the Sami as reindeer herders and based on the "Lapp shall remain Lapp" policy the decision to create a nomadic school for the Sami was under consideration during 1913. Earlier, some nomadic Sami children were being taught together with children of resident Sami and Swedes. The purpose of developing a new school was to provide as good education as possible to all the nomadic Sami and to organize the education so that the Sami children shouldn't detach the affections of the nomadic life. (Lantto, 2000:42). Sami children with a permanent living were considered as part of the Swedish population and were taught at the regular elementary school. Even the forest Sami were considered as permanent residents. (Lantto, 2000:43).

The configuration of the nomadic school highlights the dominant attitude to Sami among the Swedish officials and politicians. The nomadic School had some positive effects; more children got education and eventually it generated a positive impact regarding cultural preservation. However, the negative effects were more pronounced; the negative perception of the Sami, they received poorer education than the Swedish children and the forest Sami and resident Sami children were separated from the others. The culture preservation effect from the nomadic school were therefore reserved only to the mountain Sami and not the groups that was highly susceptible to an assimilation process. This reinforced the intention to distinguish between the reindeer-herders and the non-reindeer-herding Sami. (Lantto, 2000:45).

The Swedish Sami policy focused almost exclusively on the mountain Sami and mountain reindeer husbandry for a long time. It was the mountain Sami herding who embossed the image of the Sami culture in Sweden. Forest Sami and their livelihoods have been largely neglected within the policy measures. The nomadic School and the crop boundary is a clear example of this. (Lantto, 2000:45). The dominant image of the Sami became a symbol of "the other" that was different from the typical Swedish and it was only the nomadic mountain Sami that could fit in that picture. Forest Sami was considered to have exceeded the limits by approaching the Swedish lifestyle and that couldn’t serve as an illustrative counterpart of "the other". (Lantto, 2000:46).
ILO Convention 169

The world’s indigenous people didn’t receive an international recognition as a people in public international law until year 2007 when the United Nations Declaration about the Rights of indigenous Peoples was adopted. The declaration confirmed that indigenous peoples have the right to self-determination, that they have right to practice and revitalize their cultural traditions and right to the land, territories and resources that they have traditionally owned or possessed. However, what self-determination really means is still under negotiation and there is no guidance on how this right should be implemented in political practice and despite this declaration the colonization of Sápmi is still in progress today. Sweden’s unwillingness to ratify the ILO Convention 169 clearly shows that the issue of Sami land rights remains as a very complex problem for the Swedish state. (Mörkenstam, 2013:242,264). A recognition of the convention would challenge the current politics and the state being the rightful owner of the land. So far, twenty countries, mostly Latin Americans as well as Norway and Denmark, have ratified the ILO Convention 169 that was adopted in 1989. It is a legally binding international instrument focusing on indigenous peoples and tribal people’s rights and their cultural identity. ILO 169 gives indigenous and tribal peoples the right to receive prior information, be consulted and involved in decisions before the state gives companies and other operator’s permission coming into their traditional territories. On 8 April 2015, the Swedish Parliament voted down the proposal to ratify ILO 169. (Sandberg, 2015).

The colonization of Sápmi continues

There are still great natural resources such as forests, minerals and energy within Sápmi and according to Mörkenstam (2013) the pressure to extract these resources is greater now than ever. This keep threatens areas that are particularly important for the Sami culture. Reindeer herding areas disappear over time while the establishment of new mines creates irrevocable wounds in the landscape. By giving prominence to a report from the
Sami Parliament in 2012, Mörkenstam (2013) stresses that the continuing exploitation of these areas, due to forest, water and wind power industry, mining and tourism, still have devastating consequences for the reindeer herding industry. (Mörkenstam, 2013:241). Another contemporary colonial situation according to Öhman (2016), the founder of Samiland Free University, is the lack of a school or university based on Sami perspectives. Sweden has fifty Swedish universities and colleges, all of them financed with tax money of which a massive amount comes from the industrial production in Norrbotten and Västerbotten. Yet, none of the universities are located in the inlands of these Counties. In Norway, there is a Sami University in Kautokeino but no such institution exists on the Swedish side of Sápmi. (Samiland Free University, 2015; Öhman, 2017). Paradoxically, and at the same time as the exploitation of Sapmi continues, the rights of indigenous people have been one of the most central issues in the international debate on human rights. However, this growing attention is largely a result of indigenous people’s own political mobilization and struggle at an international and national level (Mörkenstam, 2013:241).
Old forest Sami enclosure for reindeers
Árbediehtu I
Traditional Sami Knowledge

The colonization of Sápmi together with the Christianization and the incorporation of Sami into Western intellectual approach have gradually decreased Sami’s physical, spiritual and intellectual independence and the ability to retain traditional knowledge for survival (Utsi, 2007:33). This is not a unique problem in Scandinavia. It is a global issue that has been affecting and still affects indigenous people all over the world. Indeed, there are many ways in which indigenous peoples knowledge’s and cultures have been misrepresented and silenced which can be clearly distinguished in popular and academic discourses (Smith, 1999:20)

Árbediehtu is the wider Sami notion for knowledge that the older generation practiced and passed on orally. It is a collective and common cultural heritage but which can differ between regions and individuals. In some areas, the árbediehtu is still strong and taught in the traditional way while in other areas it has more or less already disappeared. The knowledge is holistic and “locally bound”, which means that it is stored within the landscape as well as within practice. (Nordin, 2010a:13). It can be found in agriculture, animal husbandry, hunting, fishing, gathering of various goods, combating disease and injury, naming and explanation of natural phenomena and various strategies to survive and to shape the environment. The Western science however, is a social construction that seeks to distinguish between spiritual and material, religion and knowledge and culture from nature that differs significantly from the traditional knowledge’s holistic approach. (Nordin, 2010a:26). According to Tunón is it difficult to define what Sami knowledge is and what it is not. It is for example difficult to distinguish between Sami knowledge and other Northern Swedish (Norrländsk) knowledge and what knowledge that is the most valuable. There is however, some knowledge that is typical Sami like knowledge about Sami ornamentation and cooking specific Sami dishes. Generally,
Learning by doing “in-situ preservation” of knowledge
Árbediehtu - stored within landscape and practice
and according to Tunón, traditional knowledge necessary for a sustainable society considers the condition of the nature and how to be efficient when using the resources. In the past, both within the Sami and the Swedish community, humans were devoted to observe and accumulate knowledge and ideas about the surroundings and its resources. People did not experience “the wild forest” because they knew what was there and had the knowledge of how to use the natural materials (Tunón, 2017). Smith (1999) also describes the knowledge of indigenous as something stored within the landscape, within carvings and weaving, even within the personal names that many people carried or carries (Smith, 1999:33). For example, every Sami handicraft, duodji, item has a historical background. It might be crafted with ancient techniques dated back to when human started to make artefacts but many objects have also been adapted to our modern society. By creating a drinking vessel, goksie, today you follow the ancestor’s steps by using the same techniques and knowledge. The Sami education centre in Jokkmokk has been and is still very important for the Sami handicraft since they have been educating duodji for over 40 years. The school in Norway and Kautokeino educates duodji but on an academic level. The Sami education centre in Jokkmokk is more practical and due to a lot of applications each year the school is under pressure trying to find room for more students. (Nutti, 2016).

Since the Sami knowledge has not been channelled through written words much has been forgotten and replaced when times and circumstances has changed. It was not until the 1900’s when the Sami themselves started to describe their own culture and way of life in writings. The Sami literature has then gradually increased toward the end of the 1900’s. (Utsi, 2007: 62,13). Today, however new generations of Sami lose more traditional knowledge than what they produce, a trend that needs to be slowed down and changed if the tradition is not to be lost. This awareness has led to increased relevance among indigenous people about conservation and forwarding their own traditional knowledge (Nordin, 2010a:12). But not all Sami have been privileged to learn the traditional knowledge in the natural way, in its own context so called “In-situ preservation”. It is therefore important to develop alternatives and complementary methods where knowledge is taken out of its context, so called
“ex-situ preservation”. Publication of books, articles, images and audio books are examples that may benefit further mediation and preservation of árbediehtu (Nordin, 2010a:21-22). The documentation must actively be passed on both to children and adults to prevent it from disappear (Nordin, 2010a:18-19). In-situ conservation exists when plants and animals, for example, are present in their natural environment. Animals at the zoo or plants in a botanical garden are on the other hand an example of a so-called ex-situ conservation. In-situ and ex-situ can also be applied when it comes to knowledge. It’s one thing to learn something in a museum were knowledge is being documented and it’s another when knowledge is “alive” and present. Tunón, argues that it is nothing wrong with documented knowledge but it is not the same as learning by doing. For example, watching a documentary about making a drinking vessel is not the same as learning how to make it with the hands. If a person learns something from a movie or equivalent, the person learns from that specific situation but is not able to change or adjust the practice based on unexpected situations. What to do if it turns out that something is wrong with the material? Instead, in-situ knowledge can be more adapted after different situations. (Tunón, 2017).

Since indigenous traditional knowledge is collectively owned and created by several generations common methods to protect the knowledge through patents and copyrights does not work equally well. To protect knowledge from exploitation and commercialization, indigenous peoples, in Canada and Alaska for example, have developed ethical guidelines for both documentation and research about traditional knowledge. According to Nordin (2010) third parties should not commercialize árbediehtu, it is an issue for the Sami themselves to take responsibility for. The Sami should be responsible for developing own guidelines for how árbediehtu would be preserved, managed, used, and passed on to the wider public. (Nordin, 2010a:17). Without árbediehtu the Sami culture, languages, livelihoods and identity would weaken or disappear (Nordin, 2010a:28). If árbediehtu should remain in the future, it is important that the traditional Sami knowledge is being documented, preserved and stored, so it becomes possible for the Sami population to pass on and reclaim. By documenting
Sami names of places and activities that have taken place, there is documentation showing that the Sami have used and cultivated the area. (Nordin, 2010a:20-21).

Traditional knowledge is important in order to promote a more sustainable development by diversifying the use of natural resources and the attitude towards it. You should not throw things away and buy new stuff just because it is a bit broken but instead fix it and use the resources that you already have (Tunón, 2017). There are some who argue that older times knowledge is irrelevant and out of date, and that studies of this mainly has a curiosity value. But traditional knowledge is more than that. During the past half-century, almost all aspects of the society have become dependent on fossil fuels. The amount of oil decreases and an extensive conversion work will be needed in the future. A loss of traditional knowledge can be a loss of knowledge necessary for the future. (Nordin, 2010b:29-30). The Swedish ecological footprint is so large that if the entire world’s population lived like a Swede, 3.4 globes would be needed and yet, the goal of our society is continued growth. People in the rich part of the world have developed a lifestyle that eats up our earth. Instead it is important to conserve the resources in a better way and reflect on earlier times regarding utilization of available resources and the relationship to nature. (Nordin, 2010b:32-33).

Öhman, (2017) who conducts research on hydropower dams and security, also stresses the fact that people don’t live sustainable today; that we are depending on oil and that it is only a matter of time before the dams in Sweden will burst. Once it collapses, it will be good to have knowledge about the nature and its resources. Öhman refers to The Swedish Civil Contingencies Agency (Myndigheten för samhällskydd och beredskap) arguing that people should be capable of handling 72 hours without support from the authorities in the event of a crisis. What would happen if Stockholm and Uppsala were turned down for 72 hours? People living in the countryside will manage to survive but the cities will collapse since nothing will work. It will be a chaotic situation considering waste collection, sewers and supply of electricity and water. As a reaction and a solution, it would be wise to learn from the Sami culture, Öhman argues. Then the Sami perspective
and way of life could be viewed as modern thoughts and not something out-dated as many think. Öhman explain indigenous perspectives and Sami perspective with the sentence “make sure you can survive no matter where you are”. That is not how the societies are built today. The Western European way to build is large buildings, while the Sami construction is characterized by minor and temporary structures that can be adapted and that are more sustainable. (Öhman, 2017).
Internationally, the importance of traditional knowledge has been strengthened by several international conventions such as Agenda 21 and ILO Convention 169 making it clear that indigenous people possess skills that are valuable and should be utilized (Nordin, 2010a:15 & Tunón, 2010:15). The Convention on Biological Diversity, CBD, and its Article 8j “Traditional Knowledge, Innovations and Practices” can be regarded as a basic document for the work on traditional knowledge on an international level focusing on the in-situ conservation of biological diversity. (Nordin, 2010a:15). The article states:

Each contracting Party shall, as far as possible and as appropriate: Subject to national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of the benefits arising from the utilization of such knowledge innovations and practices.

The Convention on Biological Diversity is legally binding, but there is no mechanism to check that countries follow it. (Nordin, 2010a:15). The articles of the CBD do not control in detail what the different countries should do but provide overall guidelines (Berg, 2007:11). Year 2010 in Nagoya and at the 10th meeting of the Conference of the Parties to the Convention on Biological Diversity they agreed that previous biodiversity protection targets were not achieved and that new targets was needed. The Aichi Biodiversity Targets, was then adopted which consist of a set of 20
targets that shall be achieved by 2020. As for local and traditional knowledge the Aichi Target 18 is of particular importance. (Tunón 2015:5). Aichi Target 18 states:

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subjected to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.

Nationally, the implementation of the CBD, which Sweden ratified in 1993, takes place largely within the framework of the environmental quality objectives. The first fifteen targets were adopted in 1999 and the sixth and final environmental objective in 2015. (Tunón 2015:5,21). But none of the environmental quality objectives includes Article 8j in any comprehensive way. However, in the sixteenth environmental objective the Swedish Environmental Protection Agency (Naturvårdsverket), has set-up a sub target stating that all traditional knowledge should be preserved and relevant applied within a generation but they don't present any proposals for what action is needed to achieve this. (Tunón 2004:6). In 2002, the Swedish Biodiversity Center, CBM, at the Swedish University of Agricultural Sciences at Uppsala University was commissioned to investigate how Article 8j could be implemented in Sweden and how traditional knowledge could be monitored, strengthened, protected and disseminated which resulted in the report in 2004 that indicated that there was no existing coordination for the issues of traditional and local knowledge. (Tunón, 2010:14). The government then decided to establish a new national program “Naptek” which would be a precondition for Sweden to meet the international obligations in accordance with Article 8j and other international commitments. Naptek (National program for local and traditional knowledge related to preservation and sustainable use of biological
ARTICLE 8j

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AICHI TARGET 18

"By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels."

(16) A Rich Diversity of Plant and Animal Life

"Biological diversity must be preserved and used sustainably for the benefit of present and future generations. Species habitats and ecosystems and their functions and processes must be safeguarded. Species must be able to survive in long-term viable populations with sufficient genetic variation. Finally, people must have access to a good natural and cultural environment rich in biological diversity, as a basis for health, quality of life and well-being."

(14) A Magnificent Mountain Landscape

"The pristine character of the mountain environment must be largely preserved, in terms of biological diversity, recreational value, and natural and cultural assets. Activities in mountain areas must respect these values and assets, with a view to promoting sustainable development. Particularly valuable areas must be protected from encroachment and other disturbance."

TRADITIONAL SAMI KNOWLEDGE

Traditional Sami knowledge is passed on orally generation-to-generation. The knowledge is locally bound which means it is stored within the landscape as well as within practice. Without the traditional knowledge, the Sami culture, languages, livelihoods and identity would weaken or disappear.

UNDER THREAT

Sami's independence and ability to retain traditional knowledge has gradually decreased through history due to urbanization and industrialization. Today, new generations lose more traditional knowledge than they produce, and if this trend continues, the Sami culture is not to be lost.

LEGISLATION IS NEEDED!

The convention (that consists of various articles) is an international agreement signed by 196 parties and is seen as the key document regarding sustainable development. Article 8j concerns traditional knowledge of indigenous and local communities.

NATIONAL RESPONSIBILITY?

The implementation of CBD takes place largely within the framework of the national environmental quality objectives. None of the objectives concern Article 8j in a comprehensive way but the 14th and 16th mentions the importance of biodiversity and traditional knowledge.

NAPTEK - A NATIONAL PROGRAM

NAPTEK will work with sustainable use of biodiversity and traditional knowledge in collaboration with the Swedish Sami Parliament. (The state doesn't fund the program anymore since 2012 so there are currently no actors representing the perspective needed for a Swedish implementation of the international obligations.)

FURTHER IMPROVEMENT?

The parties agreed that previous protection targets were not achieved and that new targets was needed. The Aichi Biodiversity Targets are a set of 20 targets that shall be achieved 2020. Target 18 concern traditional knowledge of indigenous and local communities.
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Timeline:

arábediehtu - legislation and practice
diversity) was launched in year 2006 and would according to the government work with following:

- Mapping and documentation of traditional knowledge,
- Measures to maintain the local and traditional knowledge,
- Dissemination of local and traditional knowledge to specific target groups such as users of biological resources and authorities,
- Stimulating research (Tunón, 2010:15,6).

Between the years 2006-2012, Naptek hosted seminars and workshop, released books about how to document traditional knowledge and several of reports. A project called "Sami Initiative" started in collaboration with the Sami Parliament aiming to create conditions so that the Sami community could make documentation about Sami traditional knowledge based on their own perspectives. As a part of the Sami initiative, eight pilot projects were granted funds 2007 dealing with various parts of the Sami traditional knowledge related to nature like mapping of Sami cultural landscape and wild herbs as food and medicine. The aim was to create a broad view of the Sami culture and at the same time unconditionally investigates different methods and working models that could be used in future documentation of árbediehtu. Further six projects obtained funds the following year. One experience of the projects was that further transmission of traditional knowledge must be strengthened if it should remain. (Nordin, 2010b:9,10).

In parallel with the pilot projects three seminars or workshops was organized within the Sami initiative in Jokkmokk, Östersund and Kiruna. The general focus was on the different methods that can be used in conjunction with the documentation of traditional knowledge and ethical questions working with documentation of árbediehtu. (Nordin, 2010b:11). Article 8j and Aichi targets 18 is partly concerning the respect and relation to the old but also reflecting on ethics and the question of who owns the knowledge and the dissemination of it. Tunón, who was the manager of NAPTEK, stresses that the purpose of dissemination does not necessarily mean that everyone should learn how to make a drinking vessel, for example. There may be other areas within that
specific knowledge that can benefit in some other way. It might be some specific nature management that can be helpful within nature conservation: “how should I do to ensure that there is material in order to make a drinking vessel”, “is there any method to it or should I trust that there is a good forest for that?” (Tunón, 2017).

The current efforts to preserve biodiversity are, according to NAPTEK, not enough to break the negative trend. The task of mitigating the loss of biodiversity is also progressing too slow not only in Sweden but also on a global level (Tunón 2015:5). In Sweden, there are currently no actor representing the perspective needed for a Swedish implementation of Articles 8j that Naptek did between 2006 and 2012 (Tunón 2015:26).
A forest Sami “Viste”
Model at Ájtte museum,
Jokkmokk
The traces of old Sami activities are usually subtle - there has been no reason to build any large monuments, draw boundaries or fence around the places. Sometimes an old settlement can be so difficult to discover that you pass it several times before you finally notice it. It is not surprising that the tracks are not visible because the Sami lived in such a way as to not leave any traces. For example, walking around the marsh instead of going straight over it when approaching the "viste". (Ljungdahl b). The viste is a Sami settlement area consisting of kåtor and other buildings. Sheds and log cabins, “hebren”, were important and had big locks. They were built carefully to last for a long time. They were often placed on "legs", either a strong post under the building or four or six posts to keep mice and other animals away. Simpler buildings for storage, drying of meat, cheese and fish, and for the airing of clothes and leather exists in many different designs. (Ljungdahl, a). The materials used for buildings, clothing, and tools came from the nature. According to ancient Sami tradition, buildings and other things that were no longer used would return to Mother Earth at its own pace. (Ljungdahl, b).

The Sami building is largely characterized by recycling and the principle of ”using what you already have”. Creative solutions and individual features are common and necessary, and the building tradition has adapted to modernity’s. When tar paper became a commodity, many kåtor were covered with this material instead of birch bark - it was much easier to nail the tar paper than to add birch bark. But Sami buildings are much more than kåtor and storage buildings. New buildings, small farms, cabins, association buildings, church buildings and modern villas can also be included among Sami buildings. (Ljungdahl, a).
Kåta is the Swedisch collective name for a variety of buildings that have had different functions, constructed in varying ways and made in different materials depending on time and place. Basic constructions are the “klykstångskåta” and “bågstångskåtan” but also the “äskåta”, the “mångkantskåtan” as well as everything between these different types. Removable kåtor were covered with leather, felt or wool and the stationary ones with bark or boards. More simple and temporary kåtor or shelters could be covered with brushwood. Building materials have varied based on what nature has to offer, and the access to materials have controlled the design. Common to most kåtor is that there is an open fireplace, mostly paved, in the middle of the building and the ceiling above the fireplace a smoke opening. During the first half of the 1900’s, it became common to replace the open fire with a stove. It became very dark when the fire was covered by the stove whereupon some windows were made and about the same time, some began to install wooden floors in their kåtor. Both humans and animals lived in some of the kåta while others were used to collect possessions, smoked meat and fish and so on. (Ljungdahl, a).
Forest Sami kåta, Köppsele
Timbered Storehouse, Koppsele
Removable kåta, Koppselé
Sami Architecture

It is difficult to find a wider discussion about Sami typology and architecture on the Swedish side of Sápmi, concerning both traditional and contemporary structures. However, there is a Sami-Norwegian architect and artist, Joar Nango, who have published a series of fanzine as an attempt to raise awareness of issues related to Sami culture and design and architecture connected to the indigenous people of Arctic and Northern Europe. In “Sámi huksendáidda: the FANzine #1” Nango (2009) provides an overview of traditional Sami architecture and a research about the methodology used by architects when creating a contemporary architecture for the Sami Community.

Sami architecture and the Sami community

Within a thirty-year period, a variety of Sami institutions with associated buildings have been established at strategic points in Sápmi. Although the Sami themselves designs none of these buildings it is described as contemporary Sami architecture. There are several different methods for how this is done; some uses old Sami room concepts while others put more emphasis on the use of colour and materials. One of the examples being discussed by Nango is Norway’s Sami Parliament Building. Nango makes an analysis of the trend with contemporary Sami architecture that often occurs as “desperate attempts to position themselves as strictly Sami” using repetitions of selected Sami shapes, commonly known for the public, such as the lávvo (a tent structure) mostly used by the mountain Sami. Instead of understanding the full complexity of Sami building tradition it often results in symbolic, monumental gestures and enlarged colonial shapes. Nango calls this “The Giant Lávvu typology of the North” which is not
searching for an architectural potential embedded within the culture or focusing on the creators of their use, but instead being something purely symbolic and visual. (Nango, 2009:188-191). It is possible to distinguish parallels between Nangos analysis of contemporary Sami architecture and the earlier mentioned study by Lantto concerning colonization of Sapmi where the reindeer herding as the dominant feature of the Sami policy emerged within the reindeer grazing acts in 1886 and 1898. Other Sami industries and Sami groups outside the reindeer husbandry was not as interesting where upon the reindeer husbandry and herders living in a mountain environment became stereotypes and representatives for the whole Sami culture even though most didn’t make a living of the reindeer industry. (Lantto, 2000:35).

We and them by “othering”

The issue of focusing on some selected Sami structures and at the same time neglecting others possesses a set of problems. The surrounded landscape and the local resources have been and still affect the Sami building traditions and since Sápmi is a big area, stretching across four countries with inlands, coast and a varied landscape, there is not one unified Sami building tradition. The symbolic “contemporary Sami architecture” is therefore misleading and obscures the bigger picture and the complexity of Sami identity. Instead it is important to break free from stereotypes and simplified images of what a Sami identity is. When Norwegian architects, for example, are incorporating a Sami expression within the architecture they tend to focus on the difference between the Norwegian and the Sami. What is similar in both cultures are then being referred to as Norwegian and not Sami. In this way, the Sami design is being demarcated into something exotic. (Nango, 2009:188-191). This phenomenon is also common within the business of tourism and indigenous cultures. Once again, a selection of shapes, objects and design like the Sami dress, the Lávvo and reindeers will be representatives for the whole culture instead of showing the Sami perspective and way of understanding nature for example. These simplified static images that is unaffected by the development of society are referred to as “frozen images” and are commonly used by the postcard production. The
Norway's Sami Parliament Building
"...arkitektene har klart å forene et moderne byggeprogram med samisk byggetradisjon og kultur i et verdig og samtidig uppretensjøst byggeverk, i polet viktig element i den videre stedsformingen av Karasjok og et symbolbygg for samisk byggesikk og identitet."

-Statens Byggeskikkpris (2001)


Å svarer på om Sametingbygningen er et "symbolbygg for samisk byggesikk" er ikke enkelt. Spørsmålet forteller seg egentlig som et slags paradoks siden den samiske bygningskulturen aldri har gitt noen typologiske forbilde for bygging av større samfunnsinstitusjoner. I det tidligere samiske samfunnet, organisert i "Sidan", utgjorde familien den øverste sosiale institusjonen, og husene vi finner i de enkelte bosettingene gir først og fremst et bilde av familien, ikke av samfunnet. Det betyr imidlertid ikke at det bygde miljøet mangler mulighet for å kommunisere sosial-politisk funksjon og betydningshierarkier. Dette skjer i første rekke gjennom "subtile cues", som Amos Rapoport kaller det. Slike "cues" – i mange tilfeller rent konseptuelle, er tydelige og meningsbærende for brukerne av bygningmiljøet. For utenforstående derimot er de ofte ikke engang synlige. Betydninger og forskjeller er med andre ord inkorporert i selve brukskvikken, og de uttrykkes primært gjennom organisering av rommet, ikke gjennom ytre trekk som form, størrelse, materialbruk, farger, dekor og liknende. Samtinget er et eksempel på arkitektur som benytter seg av slike estetiske koder avet fra 1970-tallets kulturråd og symbolske krigføring, videreført gjennom turistindustriens nyekslørisme. Det er viktig at vi blir gjort oppmerksom på disse kodene, blindheten for de kan fort bli problematisk...
postcard visualizes and reflects the city or a town with pictures that is consistent with the tourist’s expectations and how they finally will experience it. Like the symbolic contemporary Sami architecture, the postcard seldom gives a broader understanding of the space and its situation. Nango argues, that people in the west often have “frozen images” of indigenous people which creates greater distance between ”us” and ”them”. The Sami culture is seen as something traditional and different and only some parts of the Sami culture is seen as “true Sami”. However, the process of “othering” also can be a political resource; public awareness of this problem has opened the way for the empowerment of indigenous peoples and the establishment of the Sami Parliaments and university. The celebration of “otherness” can also work as a reinforcement of identity. The problem is when the ”othering” unwillingly is created from the others’ perspectives and not within the community itself. The architect can easily be a strong contributor to the process of “othering”, were the major society is seen as the neutral standard. Architects designing for the Sami community must be aware of this process and treat it with sensitivity as well as giving room for the culture to continue to develop from within. (Nango, 2007).

Sami architecture and the tourist industry

The distance between ”us” and ”them” and the exotic and different in other cultures have more recently also been a strategy for marketing the city, not only by the form of a postcard. The Sami feature in the application was a crucial reason for Umeå becoming the Capital of Culture 2014 that also led to a great debate about Sami representation: some argued that the Sami culture was being exotified in favour for culture driven growth, some requested a more critical perspective regarding contemporary Sami struggles and some stressed that it became an opportunity to spread knowledge about the Sami culture and its connection to Umeå (Fox, T. & Rampton, J. 2015:27). Two potential risk of having a Sami theme were considered when Umeå was becoming the Capital of Culture that year. One concern was regarding the non-Sami population in Umeå that might not resonate with the
Sami theme, a risk that partly came true. Reports showed that Sami were being verbally abused at the opening ceremony and on social media. The other concern was the risk of misrepresentation and a stereotyping of the Sami culture to satisfy the tourism industry and media. In fact, reports showed that foreign media and tour groups demanded to see Sami people dressed in traditional clothes. (Fox, T. & Rampton, J. 2015:27-28). It is important to consider the social impacts when a culture forms the base of an attraction. A positive outcome is indeed that it can help to raise awareness and increase the tourist’s and visitor’s knowledge but since indigenous tourism often is connected to metaphoric images a “disneyfication” of the culture risks to appear. (Pettersson, 2004:21). The tourist demand of exploring a culture of indigenous people is often already based on predefined pictures of what it is which derives from the postcard as well as prejudices or pictures used in brochures and which also can give rise to a commercialisation of the culture. (Pettersson, 2004:18). There are also examples where the Sami culture is used in order to market the city using architecture as a medium. The Hotel Lapplands restaurant in Lycksele is one example which design visually is based on the Sami Lávvo but enlarged to attract visitors wanting a glimpse of the Sami culture. So, except from the phenomenon of non-Sami architects designing structures for the Sami community there is also examples were architects design Sami architecture for the purpose of private profit and to attract tourism which further exacerbating the distance between “us” and “them” and the stereotype image of the Sami Culture.
Restaurant Lappkåtan, Lycksele
Heavily anchored
The hegemonic perspective on a global scale

The criticism that the Sami architecture is looked upon as something static where the culture must be preserved in order to continue to be a contrast to the modern and civilized is not an exclusively problem to the Sami culture. The hegemonic perspective about indigenous people and cultural appropriation occurs as well on a global scale. For hundreds of years and in the context of colonisation, the U.S system has sanctioned the appropriation of Indian land and artefacts. Sport teams using Indian mascots, clothing brand selling items with the Indian “Navajo” print and models walking the runway wearing Indian headdresses are all examples of non-Indians using Indian artefacts to generate increased commercialization and private profit without involving the Indian community. Actions considered being a continuing experience of dispossession for the American Indians. (Riley & Carpenter 2016:859,862). Just as indigenous peoples land has been appropriated without regard so have their cultural identity. Cultural appropriation can be defined as taking cultural expressions, land, history, knowledge etcetera from another culture within a context of power imbalance rather than a cultural exchange in a fair and open atmosphere. Like the colonial history cultural appropriation reflects the glorification of the Indian imagery often constructed by and for the benefit of non-Indians. (Riley & Carpenter 2016:863,864). Constructions important to dismantle though they influence on our thoughts and actions.

A quick search on the web typing “indigenous + architect” led to the indigenous architects Jefa Greenaway and Rueben Berg who established the non-profit organization “Indigenous Architecture Victoria” in Australia by 2010 with the aim to advice and support architecture related to Aboriginal people in the area. They stress the importance of understanding indigenous history, cultural heritage and occupation as a part of the architectural process as well as supporting Indigenous architects to raise the awareness of Indigenous issues within design and architecture. (Fantin, 2013). In the past, the architecture has been a medium of dispossession and control that even today can be seen as something elitist rather than accessible. Instead Greenaway sees architecture as a problem-solving action using design as the tool. The awareness of this value and that architecture can benefit to the aspiration and needs of the
community must further be demonstrated. The process of having a meaningful collaboration and participation is critical to facilitating the sense of ownership and connectedness. Similar to Nango, Grennaway argues that the indigenous culture represents the past, the present and the future and is not static in its evolution or fixed in time and as the culture evolves so does its people. Indigenous people are demanding more of its architecture and new modes of thinking, not resorting to clichéd stereotypical references like hanging a boomerang on the wall or re-name a building with an Aboriginal name. The culture of Indigenous Australia is as well not homogenous but a rich tapestry. (Johnson, 2015).

Ways forward

According to Grennaway there is a lot to learn from the Indigenous culture. The ability to understand the landscape context and to interpret the spirit of the place: how to capture the natural attributes, knowing the directions of the winds etc. The Indigenous people have been using the land for millennia so a lot of know-how about the ecological care of landscape can be learnt but also the awareness that there are layers of history connected to a place which voices also should be raised. (Johnson, 2015). Concerning the discussion of ways forward Nango also highlights that architecture must give room for a more multi-faced and genuine outcome based on a discussion directed by the community itself. Nango demand that the time of Giant Lávvu is over and that a closer dialogue between the architects and the community might uncover the need for an alternative and more inclusive model of architectural design. The architect should avoid a simplified architecture that can't show the complexities but instead try to understand the Sami building tradition as a way of thinking; the sensitive relation to the landscape and the specific sites criteria; ecological, spiritual and historical. Nango highlights that the Sami culture brings forth a composite and pragmatic architecture with a spontaneous use of recycled materials available on site that demonstrate the ability to adapt according to context and surrounding landscape. (Nango, 2009:191).
The Sami Competence Centre
Location

It felt natural to continue to work with Malå as a location for the Sami Competence Centre, a town were forest Sami operates and which is close to where my grandmother and father grew up. Malå is located in the inlands of Västerbotten County, 200 kilometres from Umeå with an estimated number of 3000 inhabitants. The main industries are mining, forestry, reindeer husbandry, trade and transport. The Swedish name “Malå” derives from the Sami name “Málåge”. A ski slope that attracts tourists during the winter months is located at the mountain “Tjamstaberget” in the centre of the town. The municipality consists of a sparsely populated rural area with woods and swamps as the dominant type of terrain. The landscape is hilly with lots of lakes and rivers (Malå kommun, 2001:14). Malå has the country’s southernmost forest sameby. It was the Sami people and their reindeers that completely dominated the area until the 1700’s later part. Since the settlers arrived, agriculture and forestry have become most dominating. Between the years 1860 to 1910 the population increased from 715 to 2895 people. The traditional Sami forest residence was the four-sided timber kåta that was in use until the 1900’s. The settlers introduced a more general Nordic housing type during the 1700’s and 1800’s. (Skellefteå museum, 2008:19,6-7,10-17).
Malå Center
Malåborg, Folkets hus
"The People's House"
Residential area
Malå Sameby
Chairman: Jörgen Stenberg
Members: About 100

Malå Sami Association
Chairwoman: Monica Sandström Harr
Members: 300-350
Actors of its use

Malå Sameby and Malå Sami Association are identified as some of the potential users of the Sami Comptence Centre. Malå Sameby is the only forest Sameby in the county of Västerbotten and has its year-round grazing area within the municipality of Malå, Sorsele and Lycksele and the winter pasture within Lycksele, Norsjö, Skellefteå and Robertsfors. Malå Sameby is like many other Samebys exposed to different exploitation like mining, wind power, hydropower exploitation, tourism etc. Malå Sami Association was established in 1953 and has around 300-350 members. It is organized having one chairperson, a board of five people and sections for various purposes such as, crafts, celebration, culture, and children and youth.

I met up with Jörgen Stenberg, the chairman of the sameby, to discuss their current and future situation. Jörgen is the only one working for the Sameby, and has an office together with other companies in the centre of Malå. Jörgen highlights the importance of having an environment for meetings with politicians and developers as a way to “undress the authority” and have a discussion on the same level. Jörgen stresses that a Sami collaboration from start to the final building is needed and that the building is based on the Sami culture and the Forest Sami kåta. He would also like to see a design that experiments with the obvious - what you see from a distance can change when getting closer. Compared to the sameby who manages the reindeer herding, the Sami association works with culture-related issues. I met up with Monica Sandström Harr who also highlights the importance of having a building with a Sami shape based on the Forest Sami kåta but also that the building should adapt to the different seasons. If there would be a Sami Competence Centre in Malå her association could be the main actor running the place. In comparison, with the Sameby, the Sami association in Malå is more in need for a space to operate within. Currently they jump around using spaces at different places requesting an own place for meetings as well as an office, an archive and workshop studios.
Site

Both Jörgen and Monica argue that a possible Sami Competence Centre should be located at Lappstan in Malå. Lappstan was built 1967 in order to create a meeting place for Sami in Malå. Nineteen families own one kåta and one Hebre and the Malå Sami Association owns one hebre for storing materials. Lappstan is located in the centre of Malå but it feels like you are in the middle of the forest. In recent years, the site has been used more and more rarely, and a restoration is needed for the existing buildings. The municipality have suggested to move Lappstan to the outskirt of the town next to the museum but a lot of the Sami are critical arguing that they and their culture is very much alive and not something that should be preserved in a museum context. Malå Sami association owns the land where Lappstan is located and bought an extended part 2013 to possibly build a common structure for gatherings in the future.
Potential places within the site

There are basically three different locations within the site where a bigger structure could be built and they all have their pros and cons.
**O**

*+ PROS:*
- Peaceful area
- Close to the center

*- CONS:*
- Not as utilized as before
- Close to the industry

**A**

*+ PROS:*
- Flat ground
- Possibility to use existing driveway
- Reduced insight

*- CONS:*
- Narrow area
- Near the industry

**B**

*+ PROS:*
- Near existing sewage system
- Reduced insight

*- CONS:*
- Less accessible

**C**

*+ PROS:*
- Peaceful area
- Two entrances

*- CONS:*
- Not so accessible
- Two entrances
- Sloping hill
Functions

As a tool for the continued architecture process, following functions have been identified as important to the users:

**ARCHIVING**
- A bigger space for archiving paperwork
- A space in which Sami objects can be placed on public display

**MEETINGS**
- A meeting space for 30-40 people
- A space for different Sami actors
- A space to undress the authority

**INFORMATION**
- A space that informs visitors about the south Sami culture and the Sami presence
INFORMATION
• A space that informs visitors about the Sami culture and the Sami presence in Malå

OFFICE
• A space where members of Malå Sami Association can work and store things
• A space where the chairperson of Malå Sameby can work and store paperwork

WORKSHOP
• A place where knowledge can be preserved and passed on
Design criteria

As a tool for the continued architecture process, following design criteria have been distinguished from the previous survey:

- **ADAPTING TO DIFFERENT SEASONS**
  Spaces that can be used in multiple ways

- **NOT ONE SAMI BUILDING TRADITION BUT MANY**
  Instead to break free from stereotypes and simplified images

- **FORMED BY THE LANDSCAPE**
  Formed by the diversified landscape and its local resources

- **THE FOREST SAMI KÅTA**
  An important source for inspiration
LEAVING NO TRACKS
AND THE NOMADIC WAY
OF LIFE HAS SHAPED THE
SAMi CULTURE

CONSTANTLY
DEVELOPING AND
ADAPTING
THE SAMI COMMUNITY IS
MODERN AND DEVELOPS
LIKE THE REST OF SOCIETY

TWO STRUCTURES
IN ONE
EXPERIMENT WITH THE
OBVIOUS

SMALL AND TEMPORARY
STRUCTURES
NO ENLARGED COLONIAL
STRUCTURES
The Forest Sami Kåta

Combining research with the collaboration of the potential users has brought up a situation where some of the gathered information is inconsistent. In contradiction to the research which suggest an architecture that avoids simplified and stereotype images of the culture the potential users of the space are proud of the Forest Sami kåta and see it as a central base for the design of a Sami Competence Centre.
THE FOREST SAMI KÅTA
AN IMPORTANT SOURCE FOR INSPIRATION

SMALL AND TEMPORARY STRUCTURES
NO ENLARGED COLONIAL STRUCTURES

TWO STRUCTURES IN ONE
EXPERIMENT WITH THE OBVIOUS

NOT ONE SAMI BUILDING TRADITION BUT MANY
INSTEAD TO BREAK FREE FROM STEREOTYPES AND SIMPLIFIED IMAGES
LEAVING NO TRACKS
AND THE NOMADIC WAY
OF LIFE HAS SHAPED THE
SAMÍ CULTURE

CONSTANTLY
DEVELOPING AND
ADAPTING
THE SAMÍ COMMUNITY IS
MODERN AND DEVELOPS
LIKE THE REST OF SOCIETY

THE FOREST SAMÍ KĀTA
AN IMPORTANT SOURCE
FOR INSPIRATION

Screw pile foundation
screwed into the ground.
Easy to install and
produces little to no
disturbance of the site.

Modern and traditional
building construction:
Polycarbonate sheeting,
birch-bark roof and solar
cells on the southern
surface.

Self-build or prefab
boxes that creates
different indoor spaces.

Floor beams + water
resistant plywood floor.
The whole construction
can be set up by four
people.

Frames of water resistant
plywood, made by CNC
technology

Screw pile foundation
screwed into the ground.
Easy to install and
produces little to no
disturbance of the site.
Screw pile foundation screwed into the ground. Easy to install and produces little to no disturbance of the site.

Roof inspired by the Forest Sami Kåta. Birch bark or fabric.

Self-build or prefab boxes that creates different indoor spaces.

No timbered joints but frames of glulam beams and columns, a construction that can be set up by four people.

Screw pile foundation screwed into the ground. Easy to install and produces little to no disturbance of the site.
ADAPTING TO DIFFERENT SEASONS
SPACES THAT CAN BE USED IN MULTIPLE WAYS

FORMED BY THE LANDSCAPE
FORMED BY THE DIVERSED LANDSPACE AND ITS LOCAL RESOURCES

TWO STRUCTURES IN ONE
EXPERIMENT WITH THE OBVIOUS

WINTER

AUTUMN
The Sami Competence Centre is based on three different language – the skeleton part, the indoor space having a black horizontal panel and the roof which becomes an own studio of sharing knowledge through the making and rebuilding of it.
The Sami Competence Centre

Vision

The aim of this thesis is to design a Sami Competence Centre that provides spaces were traditional Sami knowledge can be preserved and passed on focusing on South Sápmi and the forest Sami community that often is a neglected part of the Sami culture. As a response to the negative trend of losing traditional knowledge, the Sami Competence Centre is a collaborative hub enabling Sami, like me, to reclaim traditional knowledge, ensuring that the integrity of Sami traditions is maintained for generations to come. Based on Sami experience available on the Swedish side of Sápmi, the Sami Competence Centre is also a place for visitors to come, explore and immerse within a Sami context in order to raise awareness of the colonial history and get inspired by Sami traditional knowledge. The Competence Centre is a Sami association with a non-profit purpose, formed by Sami for Sami and have become another important link in the Sami network.
Walking through the old Lappstan you soon will stop at the fire place were your first connection to the Competence Center is being made. It is a meeting point for Sami people in Malå.
Sami traditional knowledge is stored within practice and landscape. Here you can find tracks of ancestors that lived close to nature!
When we were renovating Lappstan this fire place witnessed a lot of discussions, not only about the building process but also memories and stories from the past!
Existing forest
Samikara
Moving on you are passing by some of the old hebres and stopping at one of the entrances of the Competence Centre where people are gathering.
Every year in June we organize a festival, hosting Sami artists, craftspersons and members of other Sami Competence Centres!
Every year in June we organize a festival, hosting Sami artists, craftspersons and members of other Sami Competence Centres!

I’m here because I think it’s important to preserve Sami traditional knowledge enabling it to be passed on to future generations!
Once inside the building you are standing on the first floor having an overview of the whole room. Today there is a lot of activities going on. Members from the Malå Sami Association is having their workshops.
We collected all the Sami objects from the area and exhibited them here at the structure of the wall. New objects will constantly be added depending on what the community create!
Sharing knowledge through the process of making helps me to reengage with my Sami heritage!
The second floor is mainly for the people who work with the Sameby and the Sami association. They didn't have their own space before and were in need for a place to do work, archive materials and to host meetings.
Being the chairperson for the Sameby involves many complex discussions with developers and politicians, defending the Sami territories from future exploitation.
Now that we have these discussions in our own environment we can meet on the same level / undress the authority.
Seasonal adaptability

It is important that the building can adapt to different seasons. Perhaps the building can be situated within a skeleton that holds it on place, lift it up from the ground and interact with people in an outdoor environment. The structure is rather flexible and can be shortened and extended and adapt to the different seasonal activities. Hosting festivals, haning leather for tanning or nothing special since the people working there won’t be there the year around.
AUTUMN
The building process of collaboration

Building it together will increase the possibility of creating a sense of belonging as well as the feeling of being a part of the community.
Lappstan is getting old and some buildings and structures is in need of renovation.
In order for a Competence Centre to be built, existing trees need to be removed, which can be used as building material.
The technic of screw pile foundation is used to create a structure that is big enough to host a lot of people but still would make little impact on the landscape. It is easy to install and produces little disturbance on the site.
Sami objects are collected and archived in one place to allow them to be visible and to create a stronger and more proud community.
The skeleton, that consist of frames of glulam beams and columns, can be assembled by four people and is easy to adjust depending on how much space is needed.
The roof, which layers is typical forest Sami, becomes an own studio of sharing knowledge through the making and rebuilding it.
Conclusion

The proposal of a Sami Competence Centre is a response to the trend that new generations of Sami lose more knowledge than what they produce: a trend that threatens the existents of the Sami culture and becomes a catalyst for innovative ideas wanting to change the situation. Despite the damage caused by colonization, the Sami culture is very much alive and not something that belongs in a museum. But what can be expected from the architecture concerning this matter? In a comprehensive manner, what is found in the work of this thesis is that the role of the architect is crucial as well as the view of architecture. Architecture is not only about object-buildings but volatile aspects like the process behind, the occupation of people and the relationship to nature and society. Architecture has a great spectrum of usages, it is both an analysing and a problem solving tool as well as a medium for interaction between people. What then becomes aesthetically appropriate reflects what is socially necessary. This thesis might not have enriched the view of architecture on a deeper level but hopefully managed to highlight and raise awareness about Sami architecture and its conditions. The proposed Sami Competence Centre will unlikely solve all the problems connected to the Sami community but should rather be seen as a part of a network that can re-engage ways of knowing by transmitting knowledge from generation to generation. Lastly, a short comment about the goksie that formed this thesis. Despite the great support and lessons learned from different people, the craft has proved to be more complex and difficult than it first seemed like. These encountered complexities have not inhibited the work, rather the opposite. The process of crafting my own goksie has been a way for me to regain knowledge of my origin, an ongoing journey leading to new destinies as long as I’m still here. And when I’m not others will be.
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