



SÁPMI SWEDEN

Sielu biedganeapmi
The broken heart



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SWEDISH
ARTSCOUNCIL

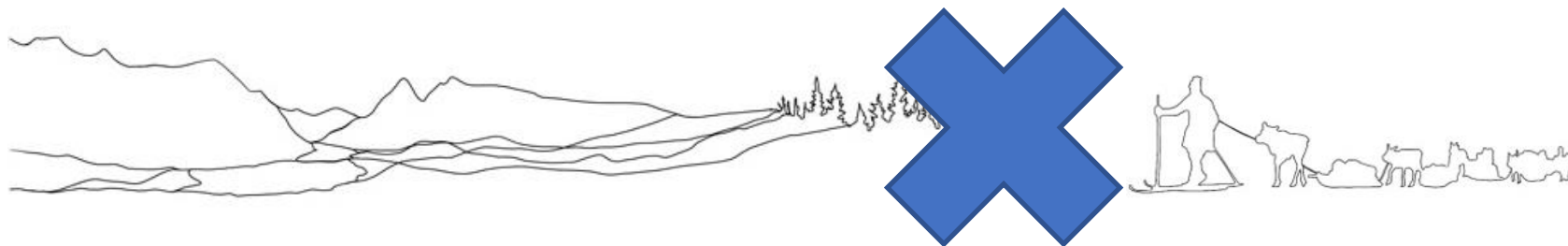


- 📍 P1: NORWAY: Vest-Agder Museum
The long-term consequences of the German occupation during World War II
- 📍 P2: DENMARK: Knud Rasmussens Hus
The long-term consequences of the migration from Greenland to Denmark after 1945
- 📍 P3: SWEDEN: Ajtte – Fjäll- och Samemuseum
Forced migration of Sámi from the North of Sweden
- 📍 P4: POLAND: The Museum of Middel Pomerania
Population exchange in former German Pomerania after 1945, exemplified by Slupsk
- 📍 P5: LITHUANIA: University of Vilnius
The long-term consequences of the Holocaust for Lithuanian women
- 📍 P6: SLOVENIA: National Museum of Contemporary History
The migration from the former Yugoslav republics to Slovenia after World War II and the impact of the country's independence in 1991 on the migrants
- 📍 P7: CROATIA: Ethnographic Museum of Istria
The complex political history of the Istrian peninsula and its multi-ethnic population related to 200 000 emigrants after World War II

Sápmi, Sweden



"Nomadic life is a burden for the country and the population which is settled and is hardly in accord with the interests and order of civilized societies." Statement made in the Norwegian Parliament by the chairman of the Labor Party, Christer Holtermann Knudsen, at the beginning of the 20th century.





Northern
areas



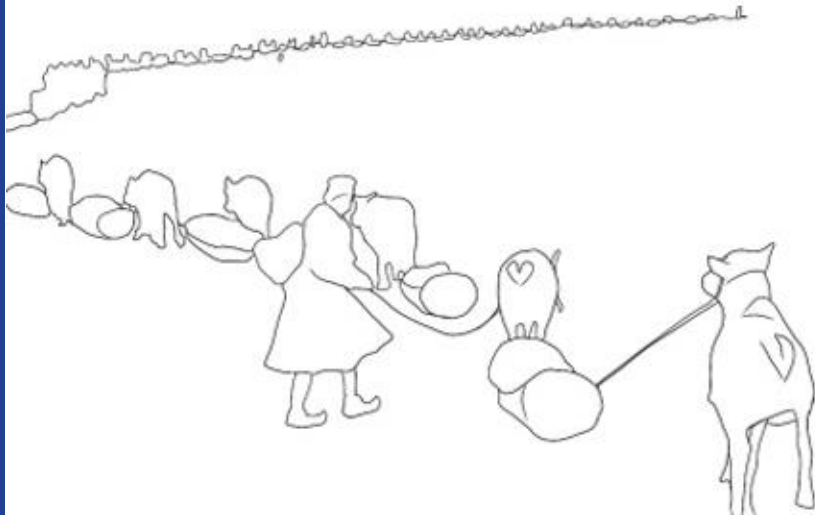
Ajtte



Northern areas



"There is room for herds numbering several thousand reindeer. You will get all the help you need. If you move now, you can choose your new lands. If you wait, you will lose that opportunity." That is what the Lapp bailiff informed them, recounted a displaced person.

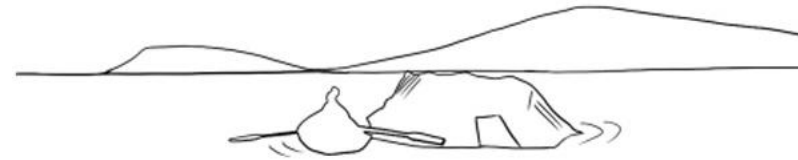


"They decide to shop in Giron. In the mining town there are traders and no one knows if there is food where they are going. They harness the reindeer to the empty sleds and shop for flour, coffee, sugar and tar to last the whole year."

Jokkmokk area



"Jokkmokk Sámi, get out of the way!" – An informant tells about when the Lapp bailiff sent them south.



"They said there was a thorn left in their heart. Moving because of the Karesuando Sámi was something painful."



Reflections after interviewing second generation

How little I know of this story

How much rasism that grew between the two “groups”

How complex it all became.
And how litte the state did.

Negative. And sad that the state is to blame and that the two groups created conflicts with each other

They inherited bitternes, although they did not quite know why.

Sad on his behalf that it was so important for him to tell himself that others did not think any less of him, or make him feel any less, only because of him being saami.

Quotes from third generation

“Where exactly do I belong? Where is my home? What part of our new Sámi settlements can we call ours? Do I have the right to mourn for a place that has never been mine? Others that I talked to say similar things, like I feel at home on the periphery of this land, in places where I know nobody else longs to be. I don’t feel really attached to the place where I live. I can’t say I’m unhappy here, but I lack a deep.



ÉLIN ANNA IN VÄJSÄLUOKTA, 2020, SWEDEN.
Photo by Sara Larsson, private collection.

ELIN ANNA
age 40 (Sweden).

Elin Anna is the granddaughter of a Northern Sámi who was forced to relocate to Väjsäluokta.

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Tomas Colbengtson,
age 64 (Sweden).

Tomas belongs to a Sámi family living where the forced migrants arrived. His family had to make a place for the newcomers.



PORTRAIT OF TOMAS COLBENGTSON, 2019, SWEDEN.
Photo by Sara Larsson, private collection.

“I was born straight into a burning conflict that had been going on for 80 years [...] The core of the conflict is that the county administrative board decided in 1973 to exclude the South Sámi from the reindeer herding community of Vapsten in favour of the North Sámi, those who were forced to relocate. That resulted in the fact that my relatives and I have been dispossessed of the land that we were to inherit, our reindeer herding areas. [...] To me it’s clear that the roots of strong ‘science-based’ racism still is present within the practice of the Swedish authorities. Beside this particular action, there is further proof of that throughout our history. Like when they prohibited us to practice our religion, or to speak our language at school, shamed us into stopping practicing our traditions and ‘yoking’. From my point of view, doing handicraft was the only thing they did not prohibit (except for the drum).”

“Who am I? When I was about 14 years old I asked myself that question [...] I did not identify as Swedish, although I was born in Sweden. I did not identify as Norwegian, despite my Norwegian last name [...]. Apparently, I wasn’t Sámi either, since the county administrative board had excluded my family from our reindeer herding community of “Vapsten”. I carry the heavy weight of my Sámi identity on my shoulders, but at the same time it’s a source of great strength and knowledge – of ‘faamoe’ (strength in Sámi).”

I-@N