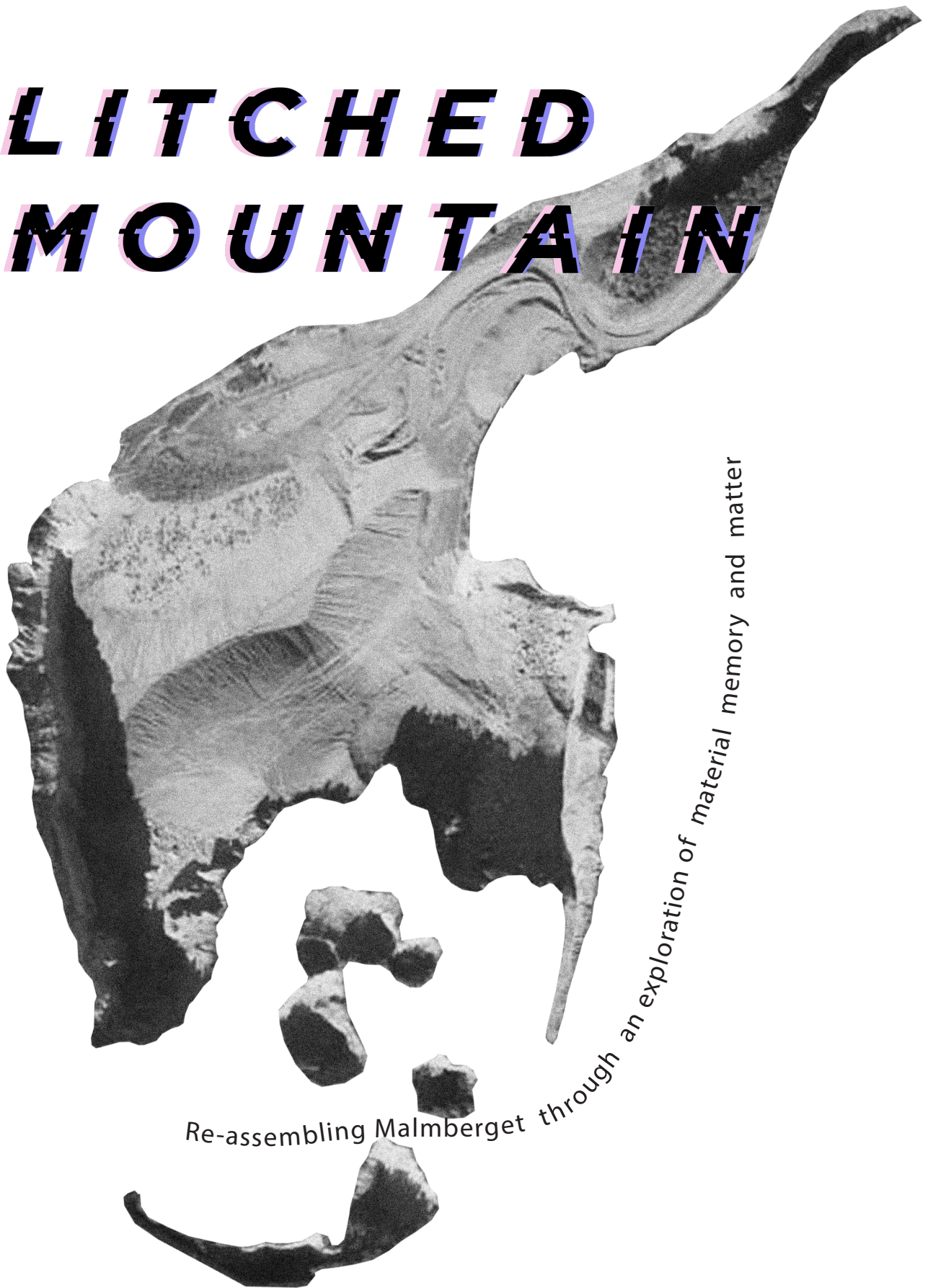


GLITCHED MOUNTAIN



Re-assembling Malmberget through an exploration of material memory and matter

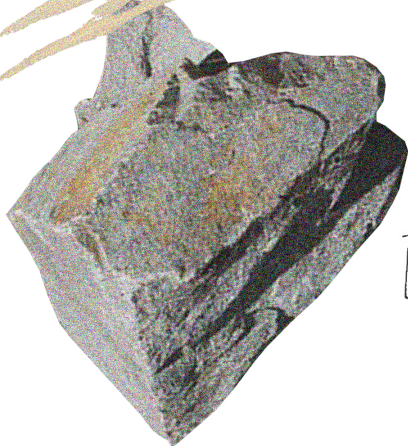
Glitched Mountain

Re-assembling Malmberget through an investigation
of material memory and matter

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REASSEMBLING
MALMBERGET

DESCRIPTION

WHY

Architecture is about reshaping materials from the earth. Discovered, extracted, refined and often shipped and assembled far away from its source. The material we take, use and consume is deeply connected to the place and the people living close to where it's taken from. It holds more knowledge and history than the beholding eye can tell. In the process of our attempt of domesticating nature, to enhance productivity and benefiting from using it - we have not only created impacts that heavily disrupt the ecosystem services, but we've also started to separate ourselves from nature. We continue talking about natural vs man-made, but it can't be that simple. We are nature, we are mutuals.

'Glitched Mountain' is an investigation about how our human relationship with nature could be explored as a 'glitch'. A glitch is generally understood as an error or a malfunction. In the manifesto Glitch Feminism Legacy Russell explores the word in terms of cracks between gender, technology and the body. A glitch is not only a disruption, but also an opportunity to transform a situation. A glitch could provide a division that gives us an opportunity to act differently within a fixed system. Could our disconnection to nature be defined as a glitch, an error, a division of thought that also gives us the opportunity to reattach?

This project aims to introduce a discussion about how errors, mistakes, breaks, disruptions in our reality could be translated to catalysts creating new opportunities to mend, remake and recreate our relationship with nature through the notions of care.

WHERE

In the northern part of Sweden the relationship to landscape is precarious. The village of Malmberget, close to the city of Gällivare, is about to be demolished due to the heavy extractions of ore, proceeding underneath the village. It won't be possible for humans to live there anymore as a result of the increasingly insecure mountain and the village is expected to be fully abandoned by 2026.

HOW

The journey – the excursion of mine, of the people who have to move, the materials that are being removed, of the ore that's being excavated – takes place in Malmberget and Gällivare, is a method of wayfinding through the landscape to investigate the materials of this land and the people who take, use and consume them. In the splits/gaps/cracks between nature and industry this adventure explores synergies between the man-made and the natural, arguing the matter that we are not separated from nature and nature is not separated from us.

WHAT

My proposal is three interventions, situated in and around Malmberget and Gällivare - exposing three different ways that we domesticate nature. The interventions are materialized by using both material from the soon-to-be demolished buildings in Malmberget and excavated stone - a waste product of the mining industry, assembled together with a few newly produced pieces, aiming to blur or blend the two together.

By shapeshifting the building material which would otherwise get burned up or become landfill, Malmberget can continue to live on, as a glitch. Holding the memories of a place that once existed. Together with an established path between the interventions, creating new pathways and connection points in the landscape disrupted by humans.

The glitch between what's considered natural and man-made – is uncovered and patched together in the landscape and takes shape as three interventions; 'Stones', 'The ruin' and 'The bedrock'. Three interventions that tell three different stories about what role nature plays in our lives. The pre-used building material combined with the new material, is creating a patchwork or a blend between what once was and what it could be. Making the visitors and users question "what was this before?" and "what could it become?" The structures serve as platforms inviting the visitors to engage with the site. It functions as a memorial, at the same time it makes these landscapes accessible to the people living or visiting in Gällivare - inviting us to engage with our environment.

[illegible]

CONTEXT

The project explores the question of material matter and memory. It unfolds a story of how we take, use and consume the land and the resources it holds. The landscape is fragmented into areas that are officially protected and non-protected zones - cutting right through the landscape, sharp as a knife, taking no regard to the topography, waters, animals or people. Demonstrating how different we value the same piece of land.

We have seen as a previous example, how the city of Kiruna, which deals with a similar situation, was forced to move due to the heavy mining of iron. In both situations it is the reason for the village's existence, at the same time the reason that in the end breaks it to pieces. The houses which will not be demolished will be moved to the nearby city of Gällivare. Making the whole village disappear.

This is only one example of a condition when people have to leave their homes due to the heavy extraction of natural resources and the human actions creating millions of climate refugees every year. Just another situation that forces one to break up and start over and to never be able to return to what was one's existence. Today we humans sit on top of the natural hierarchy and have separated our existence from our origins. I believe that to truly have empathy for our environment we need to start re-identify as a part of it. Our way of living is creating less and less environments for humans to live and exist. Instead of living with nature, we live off it. Creating more and more disasters for each year passing by.

Northern part of Sweden is a place that's been used to finance a large part of Sweden's treasury - both historically, and in present terms. The state owned mining company LKAB is the second most income bringing state owned company, after Vattenfall - Sweden's largest producer of fossil-free electricity.

Today, we are in the process of Sweden becoming the world's first fossil-free welfare country. This green transition is mainly relying on the use of this land. Swedish climate policy and the direction of the green transition means an expansion of wind turbines, green hydrogen, biofuel from the forest that replaces fossil fuels, and mining for minerals and metals for the batteries required for higher electricity consumption. In our attempt to build ourselves out of this climate crisis, we create more needs for extractive resources. A 'mantra' prevalent in the building industry as well.

The search for minerals in the northern part of Sweden is constantly ongoing, especially since Sweden's laws regulating who can search for minerals and the law controlling how to financial compensation the area, is very unrestricted - Sweden becomes a really profitable country for both foreign and local mining companies to mine in. Making the situation for the people living here very uncertain and creating a constant threat if a place is going to be exploited or not.

This, in relation to the history of this place, where the sami have been oppressed for centuries. As Axel Oxenstierna, the chancellor of Sweden in the 17th century expressed; he didn't need a colony when he had Norrland. The use of land at the cost of the people living here is nothing new. Neither is the fact that almost all decisions regarding this place are made in the capital. The situation here is very complex and has a lot of different stakeholders and groups of interest. This land is a home and the livelihood of the people living here. The state owned mining company is the second largest employer in the area. Without the mine they wouldn't be able to live here. At the same time, the demand for more minerals makes it impossible for them to stay.

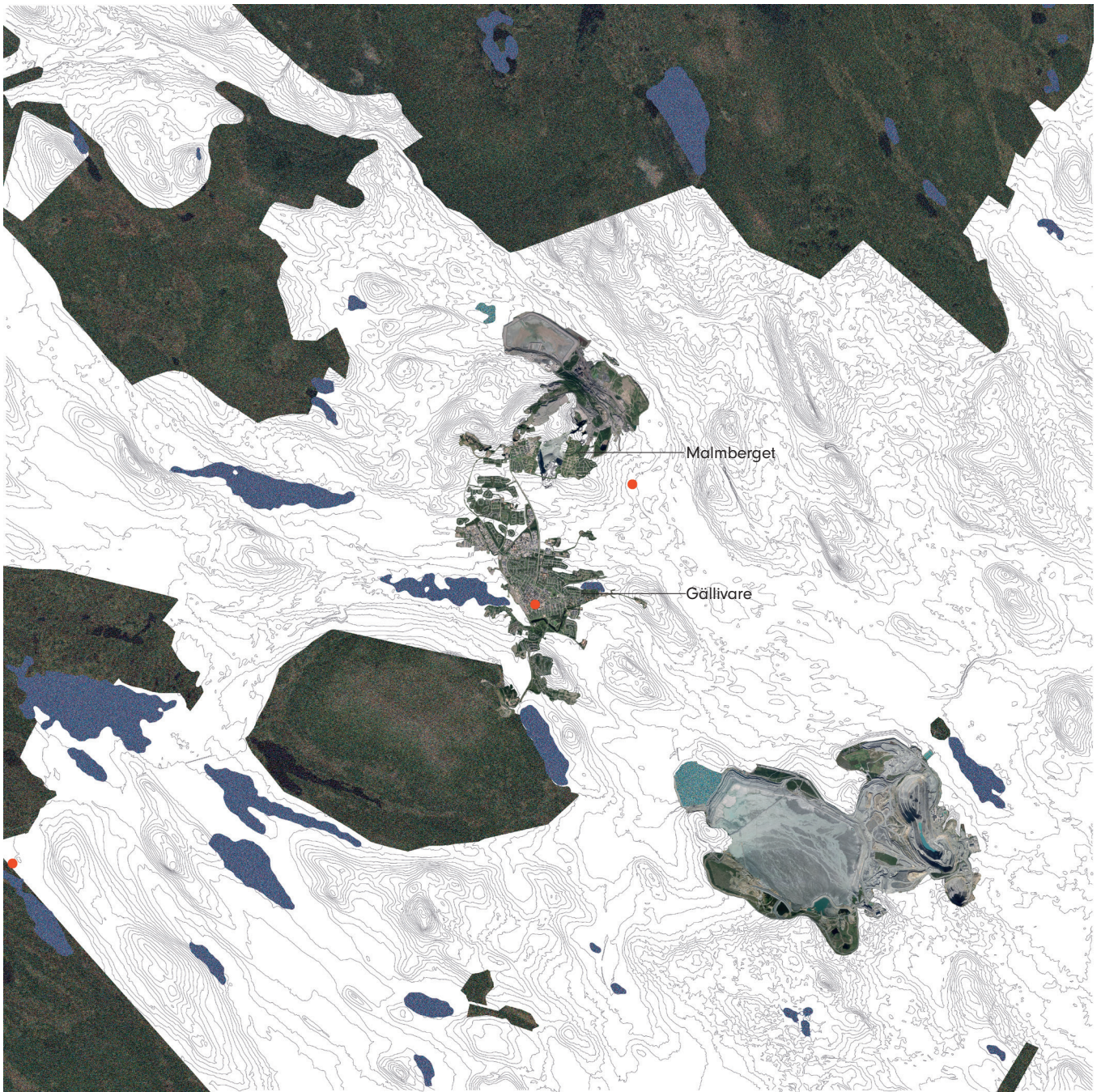
In Malmberget, approx. 1,900 homes and a number of municipal functions such as a sports hall, nursing home, ice rink and high school will be affected. About 3,200 people will need a new home and about 74,000 square meters of public premises need to be replaced before 2032. Homes and public buildings are now to be replaced and rebuilt in Gällivare. A few buildings are going to be moved and therefore saved. The rest is either burned up or ending up as landfill. That means – this place is taken apart to an earthly burial or as a cremation.

I Norrland, hara vi ett Indien inom våra gränser,
bara vi rätt förstår att utnyttja det

Chancellor of Sweden Axel Oxenstierna (1583-1654)

Translation: In Norrland, we have an India within our borders, if only we correctly understand how to use it.





Glitched Mountain / Gällivare / Jiellovárre / Sprickberget / Split Mountain:

The place name, spelled Gillevare (Gällivare), is mentioned for the first time in an addendum to Johannes Schefferu's work Lapland which was published in 1673. It was then stated to be the name of a mountain with a rich iron ore deposit. The name is thought to come from the Sami Jiellovárre, "Split Mountain", and probably refers to Malmberget.

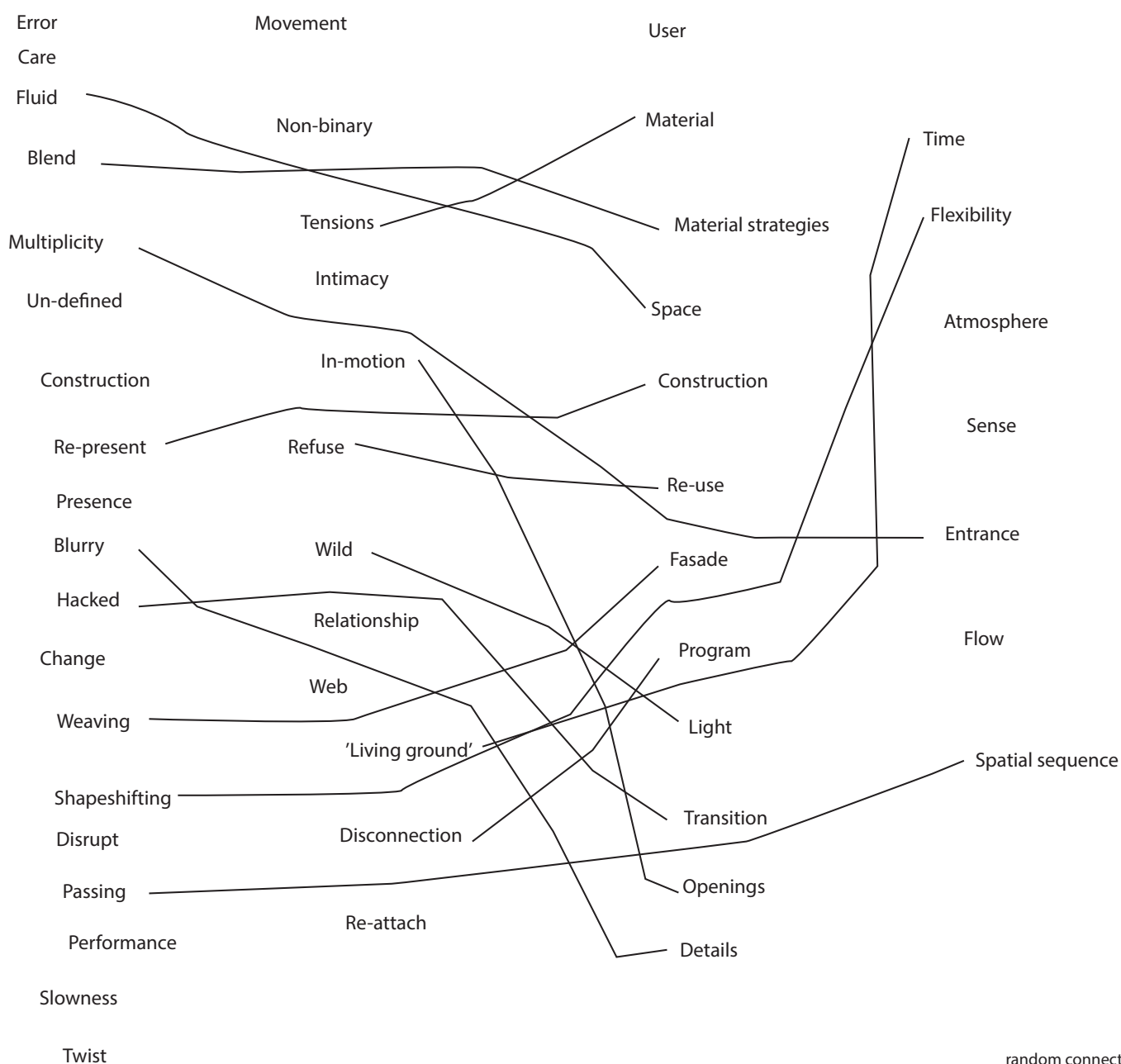
REFLECTIONS

The process started with the writing of a social anthropology essay about how our separation from nature could be defined as a glitch. I found it really valuable to write it, as it set the framework for my project. The second step of the process was to go on a journey to get to know the site. I tried to experience it through interpreting the glitches from the book "Glitch Feminism" by Legacy Russell - by taking different rules/dogmas in how I walked, what I photographed, wrote, and documented. One glitch strategy at a time. Developing my method of discovering the site through different ways of looking, feeling, collecting, experiencing, etc. This resulted in three printed zines translating my documentations to visual material.

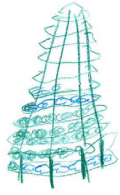
After the excursion, I researched more about the cultural and historical landscape - a deep dive into the different perspectives holding this place. Introducing 'Parcel perspectives' by Donna Haraway to start to understand the complexity of this place. In terms of industry, energy production, the Sami people and culture, animals, the inhabitants of Malmberget, architecture, and economy. Through this process I started to weave as a way of processing this complexity.

During this whole process I've tried to challenge my ways of looking. I am also a product of this society, and therefore I fall into the traps of separating myself from nature. Therefore, I've developed different tools to explore this. For example, I developed 'the glitch-design-catalog' as a way of disconnecting from conventions and trying to explore different ways of playing with shapes. The strategy was to write down words connected to my project on one side of a paper, and on the other side write down words connected to architectural language. Then I connected the two sides randomly, to get unexpected combinations and draw them.

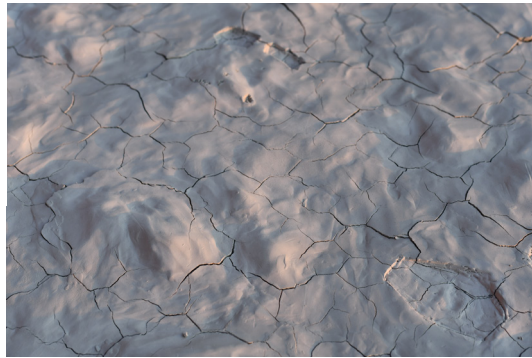
This work is fueled by a wish to question the normative and often binary ways of dealing with the world. Instead of reading the world as an interconnected web - a complex system of 'things' - as Tim Ingold puts it, we tend to make divisions to divide the world into smaller understandable pieces - but I believe this division prevents us from truly seeing what role we play in this 'web' as well as understanding the world's complexity.



random connections:
glitch design catalouge



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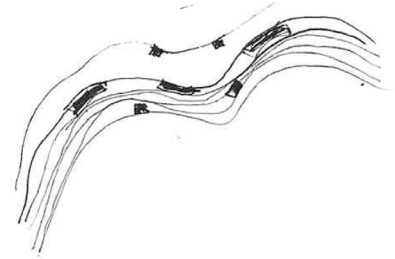
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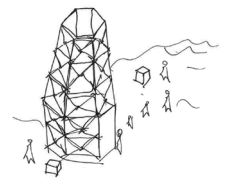
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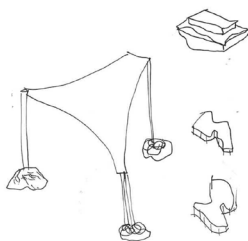


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TO BE CONTINUED...

