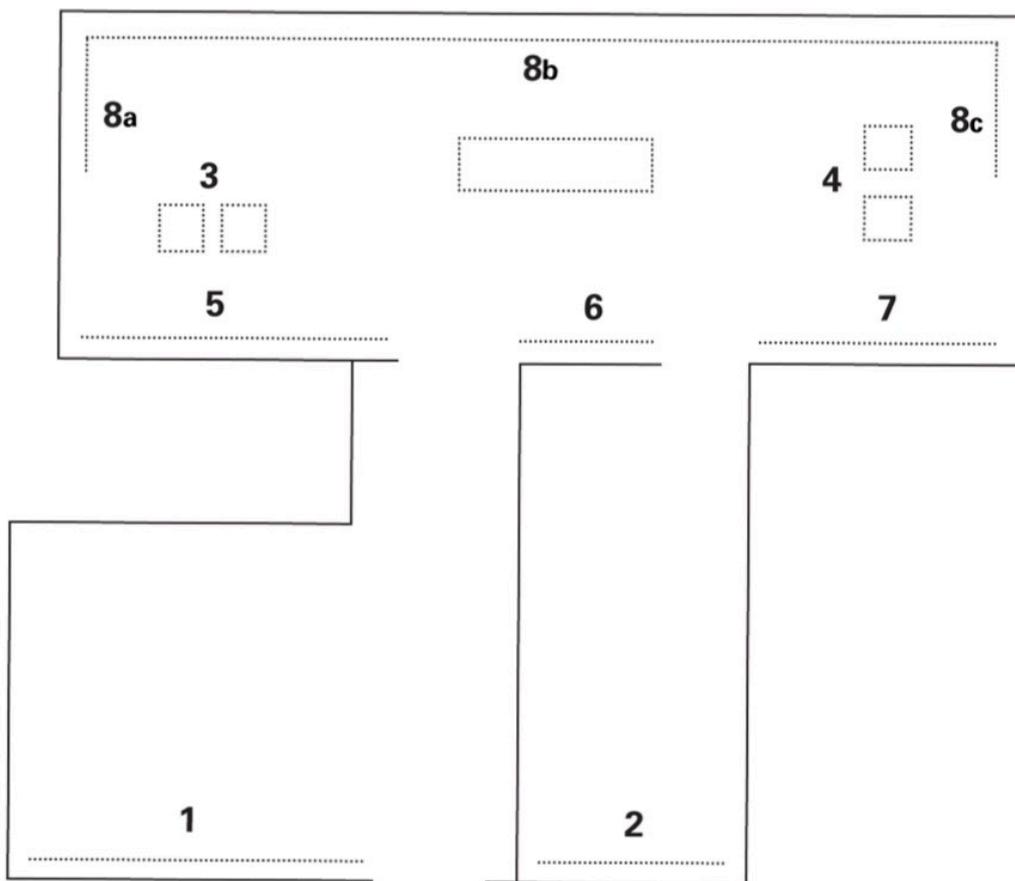


Our People, Our Climate, Sophie Reuter, If Not Us Then Who?

The Word for World is Forest

Fri 29 October - Sat 11 December 2021



Video Work

1. **Our People, Our Climate** (2021) [13:20]
2. **Priscila Tapajowara**, *Ágawaraita: histórias amazônicas* [16:13]

Priscila Tapajowara is from the Tapajó people, one of the 13 peoples of the lower Tapajós River region, in the Brazilian Amazon. She is an indigenous activist, climate activist, photographer, producer of audiovisual content and co-coordinator of Mídia Índia.

3. **Nanang Sujana**
Forest People of Tobelo (2015) [08:34]
The Warden of Jangarian Forest (2015) [09:55]

Nanang Sujana is an Indonesia based filmmaker. He belongs to Rejang people in Bengkulu, Sumatra. His filmmaking career began in 2003 after he completed a Marine Biology degree in Bogor Agricultural University. He and several other filmmakers established the Gekko Studio in 2006 and initiated Indonesia Nature Film Society (INFIS) in 2013.

4. **Sani Montahuano Ushigua** SHUN (2021) [07:12]

Sani is a member of Tawna Films and lives in the Amazonian region of Ecuador. She makes films to recount the struggles of her village, the population and the fate of the forest in the wake of attacks on the environment.

Ivan Jaripio Identity (2017) [03:35]

Ivan is from the Embera community of Piriati in Panama. Since 2013 he has been studying film in order to promote indigenous rights so that their voices are heard.

Takumã Kuikuro O fogo avança na Terra Indígena do Xingu (2020) [05:15]

Takumã is a member of the Kuikuro people, and grew up in the Ipatse village within the Alto Xingú Indigenous Territory in Mato Grosso state, central Brazil. Trained through Brazil's well known NGO programme "Video in the Villages"/Video nas Aldeias, he has received international attention and acclaim for his films including The Day The Moon Menstruated, The Hyperwomen and Kariokas.

Photographs

5. If Not Us Then Who?

From left to right:

Mara Bi, Belonging

Mara Bi is an indigenous Embera artist, based in Panama. She uses traditional designs that to remind us of the need for balanced coexistence with our mother earth. She is exploring themes of mystical attachment, celebration, belonging, personal ephemerality, and the strangeness of our place in the concept of Home.

Edgar Kanayko Xakriabá, Toré dance ritual of the Xakriabá people

Edgar Kanaykō Xakriabá belongs to the Xakriabá indigenous people of Minas Gerais. He is a Master's student in Anthropology at the Federal University of Minas Gerais (UFMG) and an Ethnophotographer. He considers photography a new „tool“ for struggle, allowing the „other“ to consider indigenous people from an alternative perspective. For Xakriabá, spirituality is one of the main weapons of the indigenous peoples' struggle.

Edgar Kanayko Xakriabá, Sīwamrhã

Genilson Guajajara, Tides of Fires

Genilson Guajajara, photographer and communicator, trained in indigenous cinema by the VNA (Videos in the Villages), collaborator at Midia India and Pinga Pinga Collective. He uses photography to show the daily life of his village and the struggle of his people to ensure the welfare of their territory, showing their celebrations and the ritual of Menina Moça (Girl's Coming of Age) and its' meaning to other people. Genilson writes that 'Our territory is sacred to us and the work with photography helps people to be closer to our reality, making them understand our way of life and having more respect for the environment.'

Kynan Tegar, Gotong Royong.

Kynan Tegar is a young filmmaker from the Dayak Iban tribe of Sungai Utik, West Borneo, Indonesia. Living in a traditional longhouse he learnt about ancestral knowledge from the adat leader Apai Janggut, who fiercely defended the community from illegal logging. Now he documents the story of his elders, their story of perseverance and the struggles that they've gone through in protecting their forest, but also the importance of preserving those stories and the values within. "Gotong Royong' is our word for working together, in this case working together to clear out big logs from the riverbed and reusing them for the cultural house that we were building."

6. **Our People, Our Climate.** From left to right:

Anna Irwin, Winter, Bluffs with the Town

Chelsea Qammaniq, Qarmaq. Chelsea and her son sit in a replica qarmaq (sod house) with a row of modern houses in the background.

Kendra King, Dump

7. **Our People, Our Climate.** From left to right:

Carmen Barrieau, Then and Now Chelsea Qammaniq, Majjak

Carmen Barrieau, Rising of the Tides Anna Irwin, Plastic bags at store

Anna Irwin, Burning Dump w Bird Flying Anna Irwin, Gas Station

8. **Sophie Reuter**, Hambach Forest Series

8a. From Left to Right:

Direct action / An effective form of blockade: A lock-on in a barricade. An occupied barricade gives the activists additional time during the eviction, as it's difficult to extract the person inside.

Direct action / An effective form of blockade: A person engages with a hammock skypod. The skypod is a structure in which the trusses are tensioned so that it is not clear which rope is load-bearing. If these are occupied by people, it makes it more difficult for the police, giving activists additional time.

Direct action / An effective form of blockage: A person in a two-meter-deep hole in the ground with a lock-on blocks a path in the forest. An extraction of the person takes a lot of time and makes eviction more difficult.

8b. From Left to Right:

The meadow is the only legal part of the occupation. It belongs to one private individual who makes the property available to the activists. This is where people come together in 2018, where donations are made and distributed. There are plenary sessions and concerts. The activists live there in mud huts, campers and other self-builds. During the eviction the meadow is an important retreat for the activists.

The Hambach opencast mine is the largest operating opencast lignite mine in Germany. It is up to 500 meters deep. One third of all CO2 emissions are caused by coal industry.

Activists blocked a road on the edge of the mine with concrete pipes. RWE-Security can no longer pass, so the activists get to the edge of the open pit.

Activists standing on the edge of the mine. During and after the eviction, thousands of people ran towards the pit and couldn't be stopped due to their sheer numbers. RWE had to temporarily cease production.

The police fly over the forest in helicopters. On-board cameras are used to identify and identify people to find out where, and how many, people are in the forest.

A person is standing at the edge of the devastation. It is strictly forbidden to enter this zone. Security from RWE guard it.

The bucket wheel excavator is one of the heaviest land vehicles worldwide. The excavator is 96m high and 225m long. It is located on the top level of the open pit.

In order to extract the coal lying underneath, RWE has already cleared most of the Hambach forest. From the original 4100 hectares only 500 are left. In 2018 RWE wanted to reduce the forest to 100 hectares.

To get the activists down from the trees, the police usually employ heavy equipment, such as lifting platforms and cranes.

The activists live in self-built tree houses up to 25 meters above the ground. This protects them from the police and prevent trees from being felled. Through a network in the branches activists can also access suspension bridges and walkways, moving freely from tree house to tree house in the tree tops.

A car barricade at the entrance to the forest prevents the police from entering. Someone has embedded themselves in concrete to the floor of the car. The police need several hours to extract them.

Due to years of repression by the state apparatus, the protestors want most activists to go undetected. During the eviction, they make their fingerprints illegible, by cracking the skin with pins or superglue.

Uncaptioned

The forest and the activists are at great risk during an eviction. They form a sensitive structure that can easily be unbalanced.

A sand wall marks the boundary to the apron of the open pit. This area is guarded by RWE security. A sand wall marks the boundary to the lignite mining area. This area is guarded by RWE security. The trees there are unprotected, they're not rooted strongly enough in the ground and they die.

The police usually move through the forest in formation and in full gear to protect them from the activists. Police and activists clash repeatedly. Their aim is to drive the police out of the forest.

8c.

During the evacuation, the activists move in a network of rope bridges between the trees for protection.