

HUOLENPIDON PIIRIT



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SPHERES OF CARE



Care and supporting care is a sensible response to all the pain, anguish, and suffering we encounter in this world. We live our lives surrounded by a multiplicity of crises. We witness destructive actions and politics all the time, and they aggravate these crises even further. Can we respond to these crises with care?

The Care Manifesto: The Politics of Interdependence, written by the London based **Care Collective**, looks at this notion by putting care at the center of the organisation of all of life. According to the collective, it is essential that we broaden our understanding on the politics of care. Care shouldn't just be about fulfilling the physical and emotional needs of other people, but instead should be seen as the permanent social capacity to care for the lives of all human and non-human animals. In the manifesto care is then defined as the capacity individuals and societies have for offering the political, social, material, and emotional conditions that enable the greatest possible number of humans and other living creatures, including the planet, to thrive.

Environmental activist and pacifist **Satish Kumar** divides the recipients of care into three spheres. He also believes that the soul, society, and the wellbeing of the Earth are interdependent: If you want to further one, you have to take care of the other two as well. This trinity feels approachable, because we have experiences on the lack of care or its disintegration on all three levels.

Aliisa✧

✧I've noticed the absence of care in my communities and relationships; it's as if we don't know how to or don't want to care for ourselves and others. I've witnessed the frustration of my father, who's a nurse, and my sister, who's an early childhood educator, and have started to figure out that the systematic underresourcing is due to a paradigm that's really stuck on hard: that care isn't seen as a special expertise. I've lived my entire life in a world overshadowed by climate change and loss of biodiversity, and I've started to think that one reason they're happening is that there's a lack of compassion and understanding towards a multitude of life forms. There isn't enough care and it doesn't reach far enough.

Samuli✧

✧What's helped me is becoming aware of my own interdependency. Acknowledging that my existence depends on the existence of others; other humans, as well as, the entire biosphere. This awakening to coexistence has also awakened a need for action; for care that includes beings and things other than myself. Caring has also generated an understanding of my own agency. That I can have an active role in this world and how it is created. That I'm not just a consumer and passive bystander. That I can and must act. I can aspire to change the world into a more caring place. I can try to take care of it. I can strive towards care that isn't limited to

my own life, but instead is directed outwards, to society and eventually the entire biosphere. We are, after all, tiny parts of the same sphere of life.

We have a clear picture of what we dream about: we want to develop a more caring relationship to ourselves and to all kinds of others. We believe in the possibility of a caring society and institutions, and we hope that humans could become better at interspecies care. If we began to organize our lives around care, here and now, what would it look like?

The subject matter of Spheres of Care feels like a promise to its participants; here you will be cared for. Paying attention to the needs of participants – taking care of them – has translated into some very practical choices in the production process: will the budget be used to hire a graphic designer to create some very polished print materials, or will it be used to hire a translator so that the event can be accessible in two languages? Creating the event from the perspective of caring has guided the prioritization of things a bit differently than the performing arts context would usually suggest. Transforming the question of care into a question of resources also puts us face to face with some uncomfortable questions. Is it more important to offer participants food or to document the event carefully? Making these choices feels problematic: if we promise to take care of our participants, it becomes difficult to say “but only this one time.”

While creating this event our aim has been to enact a work culture that includes taking better care of ourselves and others. It would, after all, be paradoxical to work on the topic of care while ignoring our needs and the needs of others, let alone while exploiting anyone! In practice this has meant devoting time for discussions on our own needs and experiences. Most of the time these conversations have been important and have led us to reorganize our to do lists and priorities.

Regardless of all this, the overconsumption of our own resources and those of others still happens. In fact, it happens so often that we’ve begun to joke about it: “Oh hello from Spheres of Care!” In our work, this phrase has begun to follow each proposal or realization that reveals fatigue, bad working conditions, and working or asking others to work for an inadequate compensation. The quote acts as an intervention: this seems unsustainable, let’s rethink. However, these unsustainable situations often seem difficult to solve. The production of an event that takes care of both its participants and performers has revealed itself to be work that requires a great deal of responsibility. So much so, that taking care of each other on the side has become difficult. Who takes care of caretakers?

Aliisa:✧

✧While planning Spheres of Care I’ve examined how responsibilities of care and the possibilities of fulfilling our own needs are met. Let’s take our event as an example. It is a three-day event and lasts four to six hours each day. Therefore, it excludes people who bear the responsibility of care that requires their presence. (This actually applies to most culture events. They

are (unintentionally?) planned for free agents, individuals who can decide on their schedules primarily based on their own needs.) Those excluded are, among others, the guardians of small children, or those responsible for other people or animals that require care – people who perhaps most of all would yearn to participate in something they choose themselves. These people do not have the possibility of participating in our event without handing over their responsibilities of care to someone else. No matter how interested they are in examining the spheres of care through the concepts of self, society, and soil.

Samul✿

✿I didn't awaken to the relevance of care and nurture until I became an adult. Because I am a male, this culture hasn't required me to care for others. It was only after my first child was born that I became aware of care, something I've received with both joy and sadness. The care work of children is demanding, both mentally and physically. It often raises the question: how can I find the energy for caring when I feel like all my resources have already been exhausted? On the other hand, having a child has highlighted the importance of care. My own existence isn't the only meaningful thing in the world anymore. It has grounded me. My worst individual tendencies have toned down, now that the needs of another living creature have come into the way of my needs. I can have the urge to lie down on the couch and read a book, but it's not possible, because my child requires my presence. My child requires my care. This has taught me a lot. Even though I'm still selfish, I'm not selfish to the same extent.

The Spheres of Care hasn't come to existence in a vacuum. We are preceded by a host of creators, thinkers, writers, and projects that have inspired us and supported the conceptualization and realization of this event. We have been inspired by the holistic thinking and actions for the civil rights movement of **Martin Luther King Jr.** We've been thinking about early environmental advocates, like **Rachel Carson** and **Murray Bookchin**, who aimed to unify the goals of environmental and civil rights movements. We also want to credit *The Whole Earth Catalog*, a counterculture magazine that was published from 1968 to 1972, that we've honoured in our visual style. The magazine featured writings and pictures of dreams and visions about how the Earth, human and non-human animals, and technology could coexist in harmony.

We want to extend our respect to all those who did not participate in this event even though they were interested in it. Maybe it was important or even absolutely necessary that they care for themselves or someone else right now. We want to thank everyone who took the time to find someone to bear their responsibilities of care for the duration of this weekend. Thank you for taking the time to make those arrangements. We want to warmly welcome everyone present here today. You bring meaning to all the work that creating this event has required.

Aliisa & Samuli

2. Programme

self
Perjantai 28.10. ✪ 17:00-21:00 (4 h)
itse

All day

haus de projekt: laskos, mutka, notkelma
Installation (2019-2022)

17:00-17:40
(40 min)

Opening ceremony, welcoming words & introduction to day

Lead by: Samuli Laine & Aliisa Talja

Participant actions: Listening, experiencing, observing

17:50-18:35
(45 min)

PROGRAM 1: the body as matter and processes

A workshop focused on introspection and self care.
Realized independently according to instructions from
workshop leaders.

Lead by: Samuli Laine & Aliisa Talja

Participant actions: Experiencing, observing

18:35-19:25
(40 min)

PROGRAM 2: emotional labor and consciousness

A talk presenting psychological concepts and practical
guidance to emotional labor and a fostering relationship to
oneself.

Talk by: Marke Koskelin, psychologist, activist

Participant actions: Listening, reflecting.

19:25-20:05
(40 min)

EVENING SNACK

20:05-20:50
(45 min)

PROGRAM 3: (self)consciousness and loving kindness

Talk and exercise based perspectives and practical guidance
to a compassionate relationship to oneself and others.
A guided metta meditation.

Lead by: Arja Aryatara, dharma teacher

Participant actions: Listening, participating in exercises.

20:50-21:00
(10 min)

Concluding the day and goodbye

Lauantai 29.10.  **13:00-19:00 (6 h)**

**society
yhteis-
kunta**

All day

haus de pnojekt: laskos, mutka, notkelma
Installation (2019-2022)

13:00-13:30 Welcoming words & introduction to day

(30 min)

Led by: Samuli Laine & Aliisa Talja

Participant actions: Listening, experiencing, observing

13:30-14:40 PROGRAM 1: From a connection to oneself to a connection to others

(70 min)

A workshop where we focus on a guided encounter of oneself and others.

Led by: Arlene Tucker, artist, diversity agent, educator

Participant actions: listening, observing, discussing

PROGRAM 2: Comprehensively sustainable care: spheres, knots, and entanglements of social, ecological, and economical perspectives

14:50-15:40

(50 min)

Perspectives on the backgrounds of undervaluing and underresourcing care: paradigms, their alternatives and policies of increased care.

Talk by: Tiina Vaittinen PhD (Social Sciences, Peace and Conflict Research), Tampere University

Participant actions: Listening

15:40-15:50 Exercise break

(10 min)

15:50-16:20 PROGRAM 3: Care as work

(30 min)

A talk that offers a practical example of creating and maintaining a care-centered community

Talk by: Aino Talja, early childhood educator

Participant actions: Listening

16:20-17:20 A shared meal

(60 min)

17:20-18:10 PROGRAM 4: healing resistance & fierce vulnerability: A Radically Different Response to Harm

(50 min)

Perspectives and practical approaches to de-polarisation, kingian non-violent resistance and building a beloved community

Talk by: Kazu Haga

Participant actions: Listening

18:15-18:45 Concluding the day and goodbye

(25 min)

Sunnuntai 30.10  **13:00-18:00 (5 h)**
soil
maa

All day

haus de pnojekt: laskos, mutka, notkelma

Installation (2019-2022)

13:00-13:25 Welcoming words & introduction to day

(25 min)

Led by: Samuli Laine & Aliisa Talja

Participant actions: Listening

13:30-14:55 PROGRAM 1: Regenerative agriculture, caring land use

(85 min)

Perspectives on agriculture and ecological crises. The talks and discussions look at industrial monoculture farming and the reasons leading to it as well as diving into alternative solutions; a caring mode of agriculture.

Talks by: Galina Kallio, postdoctoral researcher (Helsinki University, Ruralia Institute) & gardener Kimmo Englund

Participant actions: listening

15:05-15:50 PROGRAM 2: Thoughts on the Same peoples relationship to nature

(45 min)

The talk ventures towards concepts for describing the indescribable; the relationship to nature of the Sámi people. What does it consist of?

Talk by: Stina Aletta Aikio, doctoral researcher (University of Lapland), artist and activist

Participant actions: listening

15:50-16:50 A shared meal

(60 min)

16:50-17:10 Concluding the day and weekend

(20 min)

17:10-17:55 PROGRAM 3: Ponderings on rest (art)

A performance where rest is experienced and experimented in relation to preserving various lifeforms in the earth.

Lead by: Aino Johansson and Meri Hietala, <<Maan>>

Puolustusvoimat

Participant action: Listening, participating

3. Contributors



Stina Aletta Aikio is a Deatnu Sámi experimental artist, who combines in their artistic work new media expressions and the duodji tradition with modern materials, such as waste and glass. They are interested in the tensions between human and nature, tensions in societies, and questions of justice. Aikio has worked actively in the Nordic queer Sámi movement, and the status of minorities within minorities are close to their heart.



Arja Aryatara feels at home close to trees, enjoys watching birds and clouds. Walks, reads, and writes. Is a dharma teacher at the Bodhidharma association.



Kimmo Englund is a gardener and earthener, a microbe cultivator, who lives in the old Lehmusto farm in Korso, Vantaa. In the farm they grow vegetables and herbs using agroecological principles, and process the crop into products like sauerkraut and kombucha. Englund also makes food web analyses of soil and organizes trainings about the topic of soil. He wishes to increase awareness about the possibilities of regenerative farming, as well as about the significance of the food web, for the environment and for us humans.



<<Earth forces>> is a multidisciplinary project that intertwines art and activism. It is a durational series of works that emerge from the state of emergency of our planetary ecosystems, loss of biodiversity, and our need to protect and cherish planet Earth. <<Earth forces>> uses military aesthetics and language, deconstructs them and asks: what should we (humanity as part of nature) actually defend and protect?

Aino Johansson is an interdisciplinary visual and performance artist (MA), forest activist and environmental educator, whose body of work consist of multimaterial installations and processes, performances, use of bioart methods, butoh dance, painting, sculpture, collective and social art praxis. Aino is part of the Earth forces.



Meri Hietala is an multidisciplinary artist and pedagogue who creates performances, site specific installations, happenings, and sound art. Her performances explore waste, dreams, ancestral lineages, collective organisms, and the borders of skins. Meri is part of the Earth forces.

Kazu Haga is the founder of the East Point Peace Academy, a core member of the Ahimsa Collective and the Fierce Vulnerability Network and author of *Healing Resistance: A Radically Different Response to Harm*. He is a practitioner, trainer, and teacher of

nonviolence, restorative justice, organization, and mindfulness and works with incarcerated people, youth, and activists from around the country. He resides in Oakland, CA.



haus de projekt is an artist collective built on the foundation of friendship by us, Anni Haunia and Rita Vaali. Friendship can be seen in the way we work; playfully and flexibly, hanging around and feeling the atmosphere. We are interested in the environment, imagining futures, human and other relationships, as well as anxiety, sadness, joy and other emotional turmoils. Our installations are mostly made of textile sculptures, but also found, used, and abandoned natural materials.



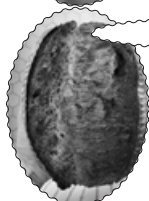
Galina Kallio studies how people balance the needs of soil and the economy in regenerative agriculture. Kallio works as a postdoctoral researcher at Helsinki University on a project funded by the Academy of Finland, in addition to shifting paradigms in the Untame research collective. In addition to paradigms she is moved by the renovation of an old house and learning subsistence farming on a small farmstead.



Marke Koskelin is an occupational health psychologist, supervisor, and activist. Koskelin is also a member of The Finnish Psychological Association's ecological and environmental psychology group, as well as a dismantler of norms and advocate for communality.



Samuli Laine is a scenographer and performance maker, and a member of both W A U H A U S collective and Reality Research Center. Lately Samuli has been interested in utopias, economy, and gardening.



Panicuocoli are a bakery that emerges from an ongoing inquiry into forms and possibilities of co-existing survivals of human and non-human actors. With(in) bread baking practices we explore convivial and symbiotic societal and economical dynamics. The bread we bake provides (partial) subsistence to the bakers and materially supports the research efforts. Panicuocoli were established by Gianluca Giabardo and is evolving to be a collaborative practice with Aliisa Talja, and soon others.



Aino Talja is a Gothenburg based early education teacher who is interested in the societal and social aspects of educational work. To her it is important to see children as cohuments and take time with them to ponder, what the best ways to live our lives are. Aino wrote her thesis on the importance of touch in early childhood education.



Aliisa Talja is a multidisciplinary artist and facilitator, who works with questions of relativity, proximity, and care. Aliisa has years of experience with collective activities, organizing workshops, as well as investigating and developing feminist modes of action.



Arlene Tucker's (1980) socially engaged work utilises Translation Studies, Semiotics, and Feminist Practices. "As an artist, educator, and diversity agent, I realise my art through installation and dialogical practices. Always a co-creation with the public, my work allows us to share perspectives about identity and belonging through different mediums and approaches such as memories, hair, and letter writing. My work (i.e. Story Data, Free Translation, Knots) brings people together worldwide through a process-based artistic practice and makes all voices heard." While Tucker has roots in Taiwan, USA, she has been based in Finland since 2011. <https://www.arlenetucker.net/>



Tiina Vaittinen is a crossdisciplinary researcher and care theoretician working at the University of Tampere. Vaittinen is a member of the collective Vaiva, that aims to understand the politics of ailments. She has studied the global political economics of care and the intertwinements of care and violence in relation to employment based migration and corporality. She has also developed the ethics of care-based needs in connection to dementia care. At the moment Vaittinen leads Vaipphanke, a project dealing with the sustainable future of care and also works on a research project on the postcapitalist global political economy.



Vuotalo is a culture center by the city of Helsinki. It provides a wide range of cultural events, changing exhibitions in the gallery, and art education activities intended for children, young people, day care centres and schools.



WAUHAUS is a Helsinki-based multidisciplinary arts collective. The works of WAUHAUS are situated between different genres of art and take place at various venues from small black box theatres to urban sites, large stadiums, and the main stages of established theatre houses. The members of WAUHAUS are scenographer **Laura Haapakangas**, director **Anni Klein**, scenographer **Samuli Laine**, sound designer **Jussi Matikainen**, choreographer **Jarkko Partanen**, new media artist **Jani-Matti Salo**, sound designer **Heidi Soidinsalo** and producer **Julia Hovi**.

4. Sources and organizations

✿SOUL✿

- 🌀 Elina Tervonen: *Lepo ja rauha*, Zeldia Zine 2021 [web zine]
- 🌀 Meg-John Barker: *Staying With Our Feelings* [PDF-zine]
- 🌀 Meg-John Barker: *HellYeah SelfCare* [PDF-zine]
- 🌀 Activist Trauma Support: *Sustainable Activism & Avoiding Burnout*[PDF-flyer]
- 🌀 Thích Nhất Hạnh (2012): *Loneliness and the Illusion of Connection* [video]
- 🌀 Satish Kumar: *the link between soil, soul and society* (The Guardian 09/2013)
- 🌀 The Zen Studies Podcast: *Crisis Buddhism: Sustainable Bodhisattva Practice in a World on Fire* (01/2020) [pod-cast]
- 🌀 The Care Collective: *The Care Manifesto. The Politics of Interdependence* (2020) [book]

✿SOCIETY✿

- 🌀 Virpi Salmi: “Kyllä naiset hoitaa” (Suomen Kuvalehti 1/2022) [article] Anu Silfverberg: “Hoitajat eivät ole meidän äitejämme” (Longplay newsletter 6.5.2022)
- 🌀 Joyce K. Fletcher: *Disappearing Acts: Gender, Power, and Relational Practice at Work* (2019) [book]
- 🌀 Mika Pekkola: “Perustulo voisi purkaa hoivan valtasuhteita, sanoo esseisti Katri Kiukas” (Voima 15.10.2021) [article]
- 🌀 Laura Myllymäki: “Sosiologi Hanna Ylöstalo: ”Hoivan tarve on poliittinen kysymys ja siihen vastaaminen yhteiskunnan tehtävä” (IMAGE 14.2.2022) [article]
- 🌀 Katri Kiukas: “Essee: Kuka hoitaisi minun lastani? Tarvitsemme kulttuurisia malleja hoivan jakamiseen, koska ystäviltä avun pyytäminen on vaikeaa” (IMAGE 27.7.2022) [article]
- 🌀 Valarie Kaur: *See No Stranger: A memoir and manifesto for revolutionary love* (2020) [book]
- 🌀 Jon Henley: *Change the narrative: how a Swiss group is beating rightwing populists* (The Guardian 7.4.2019) [article]

🌀SOIL🌀

- ∞ Lise Niska: “Hoiva kestävässä siirtymässä – Omavaraisuuden ja hoivan pohdintoja” (Elonkehä 1/2022) [article]
- ∞ Robin Wall Kimmerer: *Braiding Sweetgrass: Indigenous wisdom, scientific knowledge and the teachings of plants* (2013) [book]
- ∞ Jenny Odell: *How to do nothing: Resisting the attention economy* (2019) [book]
- ∞ The Leap Manifesto
- ∞ Chaia Heller: *Ecology of everyday life. Rethinking the desire for nature.* (1999) [book]
- ∞ Aura Raulo: “Kasvat solutasolla kiinni luontoon, halusit sitä tai et, eikä tätä yhteyttä kannata katkaista” (Kirkko ja kaupunki 11.02.2019)

✳️ **ORGANIZATIONS IN FILNLAND** ✳️

for example:

Society

👉 Emilia-ryhmä

👉 Fem-R

👉 Kohtuusliike

👉 Rauhanpuolustajat

👉 Silakkaliike

Environment:

👉 Climate Move

👉 Dodo ry

👉 Elokapina

👉 Hiilivapaa Suomi

👉 Maan Ystävät

✳️ **EUROPEAN AND INTERNATIONAL ORGANIZATIONS** ✳️

for example:

👉 350.org

👉 Diem25

👉 WeMove Europa

👉 Progressive International



Consider also party politics! Acting in political parties can also be great way to do societal influencing.



Needed

👉 Glass jar

👉 mesh fabric

👉 rubber band

👉 water

👉 dried peas

Shortly

👉 Soaking time: 12 h

👉 Rinsing: 4 times a day

👉 Sprouting time: 2-3 days

👉 Keeps: 2-3 days in the fridge

Day 1 (evening)

Pour the peas in the glass jar up to 1/4 of the total volume. Fill the jar with water. Let the peas soak overnight for appr. 12 hours.

Day 2 (morning)

Attach the mesh fabric onto the mouth of the jar with a rubber band and pour the water out. Fill the jar with fresh water, move the jar gently to rinse the peas, and pour the water out. Leave the jar upside down in a 45 degree angle in a dark place, e.g. the dish drying cabinet. repeat the rinsing three more times during the day (every 3 hour or so). Note that the peas sry up easily! Remember to rinse them often enough.

Day 3

Same as day 2.

Day 4

If you rinse the peas often enough, the sprouts will be ready in 2-3 days. The sprouts are done when they're 1-2 cm long.

5. Sprouting sweet pea

6. Notes



Event concept, script and facilitation: Aliisa Talja ja Samuli Laine

Scenography: Samuli Laine

Sound design: Jussi Matikainen

Technical producer: Tuomas Honkanen

Scenography assistant: Anni Hernetkoski

Production: Anni Hernetkoski, Julia Hovi

Installations: haus de projekt

Bread: Panicuocoli

Graphic design: Samuli Laine

Assistance: jobb'd

The event is supported by Helsinki city, Taiteen edistämiskeskus, Kone foundation, Ahlbergin puutarha and Panicuocoli.



KONEEN SÄÄTIÖ
KONE FOUNDATION



Taiteen edistämiskeskus
Centret för konstfrämjande
Arts Promotion Centre Finland



Ahlberg