

**Translated review by Siri Meyer**  
Kunstavisen

### **Beyond right and wrong**

“Out beyond ideas of wrong-doing and right-doing there is a field. I'll meet you there.” This was written in the thirteenth century by Persian poet Rumi. The words are taken up in the exhibition *Living, Forgiving, Remembering* at Kunsthall 3.14. But does such a place exist?

### **Reconciliation and forgiveness**

War and enmity have followed us throughout history. There are both political and juridical rules and procedures that can help us to resolve conflicts. But can one also get enemies to take peace into their hearts?

Photographer Lana Mesić has been to Rwanda. She was one of the twelve artists that put forth their findings after having visited conflict zones around the world. In 1994 were almost a million Tutsis and moderate Hutus killed by the Hutus. Death overshadows everything. How can they manage to live together today?

Fainah and Camille survived genocide. In Mesić's image, we see the large women and the little man standing face to face, holding each other. At one time they belonged to their own camps. Now they will reconcile and live in peace and tolerance. The executioner asks the victim for forgiveness.

This is just one of the hopeful works in the exhibition.

### **Bloody trees**

In a video by Hiwa K., we encounter Nazhad, a Kurdish scrap dealer. He collects war's leftovers, taking apart the objects and metal castings. Tanks, bombs, artillery, and weapons are given a new life: they become church bells. An uplifting sight.

Things are more dejecting when seeing Volupsa Jarpas work from Chile. Violence is everywhere. In 2019 there were large demonstrations against the increased prices of public transport. The police hit back hard against the demonstrators. Many of the demonstrators were permanently blinded by rubber bullets. Trees in one of the parks were also “wounded”. We can see the holes in tree trunks in the photograph installation.

### **New stories?**

The Indian artist Monali Meher has left behind a mound of potatoes on the floor, each with its own inscription: bitch, cunt, Guantanamo, rapist, MAO, jew, passport, Bin Laden, etc. The words signal fear, anger, hate, aggression: associations that live on long after the unconscionable deeds the words refer to have been committed. It is, really, not just the circumstances that are impacted by appalling events—language is also infected. We can neither speak nor think without history accompanying us. It is no accident that the potatoes are old; they have begun to sprout.

But can we not cleanse language for prejudices and start from scratch? If so, there would be a place that was beyond right and wrong.

### **Institutt for historiens glemsel**

Tanken må ha fristet Guy Königstein. Han har stiftet et institutt for historiens glemsel («erased history»). Målet er å skape flytende minnesmerker og ritualer, et alternativ til statiske monumenter og seremonier som holder oss fast i fortiden. Vi får en smakebit på dette arbeidet i videoen *Welcome Back*, hvor en gruppe mennesker skal lage en velkomstsereoni for palestinere i Israel. De prøver å unngå uttrykk som fordrevet, okkupasjon, hjem, terror, fare. En nyttig leksjon i medmenneskelighet.

Hvordan kan vi leve og tilgi urettferdighet? Er tilgivelse en handling som opphever rettferdighet? Kan tilgivelse uten rettferdighet dekke over og/eller fremme ytterligere lovbrudd og overgrep? Slik formulerer kuratoren sin intensjon. Og verkene inspirerer til videre diskusjon.

### **Institute for erased history**

The thought must have tempted Guy Königstein. He has founded an institute for erased history [Institute for Research and Documentation of Erased History]. The goal is to create movable memorials and rituals, an alternative to static monuments and ceremonies that bind us to the past. We get a taste of this work in the video *Welcome Back*, where a group of people are due to make a welcoming ceremony for Palestinians in Israel. They try to avoid expressions like displaced, occupation, home, terror, danger—a useful lesson in humanity.

How can we live and forgive injustice? Is forgiveness an act that annuls justice? Van forgiveness without justice conceal and/or promote further lawbreaking and violence? The curator's intentions are formulated in this way. The work inspires for further discussion.