

Mobility and change in the Arctic: an ethnographic case study of sled dogs in Greenland

Kristinn Schram & Andrea Fiocca
University of Iceland

Abstract:

Understanding the societal impact of climate change entails many challenges and presents us with wide knowledge gaps. One example is how a changing environment, mobility and increasing tourism are transforming the use of sled dogs and opening up new scenarios and perspectives on traditional practices in the Arctic, both in the economic and cultural dimension. Through participant observation of practices linked to sled dog use this article addresses perceptions of local inhabitants regarding sled dogs, environment and tourism. The ethnographic research offers insights into the hunting, recreation and tourism activities in Kulusuk, a small village in East Greenland. The relationship between people and sled dogs can unveil multiple meanings regarding how the value of animals, environment and heritage vary and change through traditional, rural and urbanizing areas. The investigation shows how social patterns of the coexistence of humans and animals are changing in this crucial period of transition in the Arctic and sub-Arctic. In this context, the perceptions and effects of increasing tourism and climate change will throw light on the future dynamics of mobility in these areas.

Key words: Greenland, climate change, tourism, dog sledding.

Introduction

At the end of an extremely variable winter in Kulusuk, Fredrik Wille, a social science and English teacher in his early fifties, looks back on his days of mushing. Once a prolific hunter he has given up on the use of sled dogs due to unpredictable ice and weather patterns. He slightly hesitates to answer whether he appreciates his snowmobile as much as the dogs that he gave up. He gestures towards Justine Boassen, his wife, and headmaster of the village school. "Ask her," he says, "she told me many times that I

love my dogs more than her”. “Yes, it’s true”, she confirms, laconically (A.F. 8:1, 2017). The long evening’s interview is drawing to a close but the communication lingers in the air, as if asking for breathing space and for a deeper recognition of a complex value of sled dogs.

Understanding the societal impact of climate change entails many challenges and presents us with wide knowledge gaps. One example is how a changing environment, mobility and increasing tourism are transforming the use of sled dogs and opening up new scenarios and perspectives on traditional practices in the Arctic, both in the economic and cultural dimension. Through participant observation of practices linked to sled dog use, this article asks what are the experiences and perspectives of local inhabitants on sled dogs, environment and tourism. The ethnographic research offers insights into the hunting, recreation and tourism activities in Kulusuk, a small village in East Greenland. The relationship between people and sled dogs can unveil multiple meanings regarding how the valuing of animals, environment and tradition vary and change in traditional, rural and urbanizing areas. The investigation’s primary question is how socio-cultural patterns of the coexistence of humans and animals are changing in this crucial period of transition in the Arctic. In this context, the perceptions and effects of increasing tourism and climate change will throw light on the future dynamics of mobility in these areas.

The field, methods and some key concepts

The impact of climate change in the Arctic is not uniform but varies according to social systems and characteristics of the environmental stressors (Larsen et al., 2014). However, several studies (Buijs, 2010; Larsen et al., 2014; Arctic Council, 2016; Brinkman et al., 2016) address the importance of traditional knowledge and adaptation measures for all the Arctic communities, in order to tackle climate change and for wise management of natural resources. Greenland has been considered one of the clearest examples of a society in the midst of climate change (Arctic Council, 2016). In the case of sled dogs, the traditional knowledge of the Greenlandic people provides an interesting case providing insight into future scenarios (Buijs, 2010). An inquiry into how the hunters of Kulusuk experience

climate change in relation to dog sledding, can provide insights into how people of the Arctic react to climatic variations.

This research is based on the primary concepts of ethnographic research. Throughout a fieldwork period of four months in Kulusuk, Andrea Fiocca, the article's co-author, conducted interviews with the goal of understanding local people's perceptions of sled dogs. Further participant observation provided a fundamental tool for the acquisition of visual material, as well as in-depth understanding of breeding methods, hunting practices, and general behavior towards sled dogs. Hunters were the primary subject of the project. Kulusuk is a small village, and it is easy to narrow down the number of sled dog owners. Traditional gender divisions within Greenlandic communities place women in a non-active position in relation to hunting practices (Hovelsrud-Broda, 1999). Hunting is, traditionally, a task for men, while women took care of the children, skinned and cooked prey and made tools (Petersen, 2003). Feeding dogs and the primary activities related to hunting today are still generally conducted by men.

According to Hammersley & Atkinson (2007), ethnography always presents us with a level of ambiguity in dealing with the local informants. It is necessary to find a balance between the idea of counting on people as sources of information, and, at the same time, as social products of a certain reality. As Ruth Behar (1996) stresses in her book *The Vulnerable Observer*, the interactions in the field cannot be precisely reproduced. They are a unique and essential part of the "voyage" of the ethnography. The events and perceptions in the field form the emotional and intellectual "baggage" of the researcher. Equally, an ethnography does not involve a validation of the subjective perspective of each social actor within the research. As researchers, we can contextualize data within the culture it is formed, but only as elements to analyze, not pure truth (Hammersley & Atkinson, 2007). However, the process of codification of the information has been a continuous work in progress. An iterative process in which data gives a sense of an idea

and vice versa, in a constant movement back and forward (Hammersley & Atkinson, 2007).

Informal communications have been noted through field notes, while interviews on the perceptions of the inhabitants form the recorded data. Some data supports more collective and general opinions while other communications are uniquely personal. Every interview followed a semi-structured form, with general guidelines that could lead the conversation among the central themes of each research question. The structure was thus tailored with the aim of recording in settings of spontaneous behaviour (Hammersley & Atkinson, 2007). This predisposition has been anticipated from the field researcher's long process of familiarization with the informants, in order to establish a close and relaxed rapport (Hammersley & Atkinson 2007). With some speakers, this process was a rapid, while with others it required time and effort, overcoming linguistic divides and scheduling obstacles. At the end of the fieldwork, eleven informants were formerly interviewed and two of them twice. Of those eleven informants, eight were active hunters, two teachers at the local school, and two were non-Greenlandic people working in the tourism industry, but long-time residents in Greenland.

Alongside the interviews, a visual element provides information about the context, giving insight into the context, methods, and practices related to sled dogs and hunting. Doing ethnography means also being influenced by the various tools that might assist within the ethnographic field, such as photography. Nowadays, photographers are often experts working deeply in specific social and cultural dimensions (Pink, 2007). The reflexive work behind the data-gathering process is the main driver to find visual meaning and ethnographic relevance in the photographic work accumulated (Pink, 2007). At the beginning of the twenty-first century visual methods have become one of the most important tools in the hands of anthropologists and ethnographers. Visual methodology integrates anthropological aims with ethnographic visual material (Pink, 2006).

The visual material of this project aims to portray the *ethnographicness* of photography, which the inherent content of the

information (Pink, 2007). The meaning of photographs can of course vary depending on their context. In this case detailed variations in dog use continually revealed themselves and photography proved the most efficient tool to frame and record these behaviors. The aim of the visual material is also to engage with the temporality of tradition in Kulusuk. In fact, tradition has always been present and produced by people throughout time, according to experiences and historical context (Harvey, 2001). Traditional culture provides knowledge of standards, values, and practices of everyday life. Nevertheless, these assets are interpretations of individuals that continuously transform and evolve them (Bujdosó et al., 2015). The visual material therefore presents how the traditions of Kulusuk are practiced today.



Figure 1: Women, and the male hunters, are experienced in cleaning and butchering polar bears, a process which can take several hours. The polar bear hunt is one of the most meaningful traditions for Greenlanders.

The concept of subsistence and its use within this project must also be framed. To use Poppel's (2010) arguments, subsistence in the Arctic is the satisfaction of basic human needs through labour for personal survival as well as the families'. Additionally, subsistence hunting is not only for the personal survival, but more importantly for the survival of an entire community and culture. The aim is not to celebrate indigenous lifestyles or draw forth dissimilarities to

urban ones. It is rather to understand the causes and effects of each context within a globalized system, and to offer an understanding on how different economic paradigms can influence a whole cultural system. Moreover, the study's ethnographic approach to natural capital aims to contribute to further collaboration between natural sciences on the one hand and the humanities and social sciences on the other. Such collaboration may produce understandings relevant both for the protection of biodiversity, as well for the sake of communities in the Arctic. The human-sled dog relationship in Kulusuk is a case in point through which an analysis of life in transformation can shed light on various dynamics such as the connections between heritage and modernization, humans and animals, the urban and the indigenous.

The future of sled dogs: opportunities and challenges

Greenland is at the center of a flourishing debate on its future. Resulting from the home rule movement of 1979, a new political arrangement added greater autonomy to the largest island on this planet. Greenlanders voted for increased autonomy through self-government in 2008 (Nuttal, 2008). This was seen by many as a step towards independence and was a clear sign of growing political confidence and cultural empowerment. Greenland is still dependent on an annual block grant from Denmark, but the government is aiming for reliance on internal resources in the future (Nuttal, 2008). On a similar level, the Greenlandic government has a crucial role in the global policy debate on climate change, since it is deeply connected to the future of the entire island (Nuttal, 2008). Therefore, Greenland is experiencing a moment of crucial transition, while it also needs to ensure uniform social welfare (Auchet, 2011).

Climate change is one of the most critical issues for a country in rapid transformation. Changes in global surface temperatures seem to be within the range of the IPCC (2013) climatic models (Cowtan et al., 2015). The future of the Arctic sea ice appears to be highly uncertain – with an effect also on the Greenlandic ice sheet, as on

oceanic and atmospheric circulation (Maslowski, Kinney, Higgins & Roberts, 2012). The changing global climate is leading to a decline of sea ice extent, with a direct effect on local flora and fauna, as on the indigenous people of the Arctic region (Meier et al., 2014). On a global scale, climate change started to affect a considerable part of worldwide societies. Arctic communities are surely on the frontline, facing the most immediate consequences (IPCC, 2013; Larsen et al., 2014). On a policy level, most of the attention is focused on adaptation and resilience (Larsen et al., 2014; Arctic Council, 2016). While Indigenous Arctic communities are known to adapt to changes in their environment the current alterations could lead to the disappearance of traditional practices such as sled dog use. As an innovative economic driver, tourism represents a compelling opportunity for the Greenlandic economy. In 1991, the Greenlandic government addressed tourism as one of the key elements to focus on for economic development (Kaae, 2002). Now, a few decades later, the debate between mining and tourism development is still in the spotlight, but the country is emerging more and more as a desirable destination for tourists (Ren, Bjørst & Dredge, 2016). The changes brought on by tourism for the use of sled dogs can be better understood with an insight into the *Kulusummiut* – the Greenlandic term referring to “the people of Kulusuk” - and their innovative ways of using dogs. The perceptions of *Kulusummiut* regarding climate change also offers a deeper understanding of one of the biggest threats to the survival of sled dog use as a traditional way of life. Furthermore, the observations carried out during the fieldwork will describe more specifically the development of the ice conditions in Ammassalik, the larger area, and its direct consequences on sledding expeditions in the winter of 2017.

Tourism & sled dogs

The research has thrown much light on the features of part-time hunters, underlining how their approach towards sled dogs can differ from full-time hunters. As the data shows the latter are in fact

disappearing from Kulusuk. Faced with the impossibility of carrying on hunting as a preponderant economic activity many turn to tourism as a new profitable way of using sled dogs. From 1993 to 2000, the number of tourists visiting Greenland grew exponentially – passing from less than 5000 visitors in 1993 to more than 30,000 in 2000. (Kaae, 2002). In 2016, the total amount of tourists reaching Greenland was 75,553 – 7,5% more compared to 2015 (70,188) (Visit Greenland, 2017a). Most of these tourists reached Greenland by airplane, and a smaller part by cruises. The East region gets the smaller number of tourists, and the majority arrives by air (Kaae, 2002; Visit Greenland, 2017a). The airport of Kulusuk is the second airport in terms of people transiting to and from other destinations with 5,263 people in 2016 (Visit Greenland, 2017a). This data is relevant considering that more than 70% of the air traffic of Greenland passes through Kangerlussuaq, and that Kulusuk experiences more travellers than the airport of the capital, Nuuk (Visit Greenland, 2017a). Kulusuk absorbs around 10-15% of the passengers travelling out of Greenland, and more than 64% of them are tourists (Visit Greenland, 2017b).

Tourist peak season is in the summer, especially July and August, but the overall growth of tourism invites expectations for positive growth of visitors in the following years (Kaae, 2002; Visit Greenland, 2017a; Visit Greenland 2017b). Leading the way in Arctic tourism is most prominently the image of wilderness, remote areas and a fragile but harsh environment (Maher et al., 2014). In addition, in recent years, the vulnerabilities of the Arctic region became a new driver for a new type of tourism. The so-called, last-chance tourism (Lemelin et al., 2010) is a trend defined by the desire to visit endangered sites before they vanish or radically transform. Not surprisingly, a good number of potential travelers seem to be initially attracted to the stunning landscapes, glaciers and natural phenomenon of Greenland (Sonntag & Wagner, 2016). In addition to that, surveys on potential tourists (from Germany, England and US) addressed how wildlife watching, and activities as skiing, dog

sledding, and kayaking differentiate Greenland from other Nordic destinations (Sonntag & Wagner, 2016).

The interest regarding local traditions and wilderness activities can be a driver for a broader focus on sustainable tourism, and an increased involvement of local communities in such activities (Müller & Jansson, 2006). Indeed, tourism is a promising opportunity for the ease of accessibility, and for the wide range opportunities it offers. Furthermore, it can be attractive especially for young people, in addition to also being a good employment solution for peripheries – areas with a less favorable climate, small population and difficult accessibility (Müller & Jansson, 2006).

In winter, people come to Ammassalik for adventurous expeditions involving skiing or sled dogs. The mushers of Kulusuk work with the local hotel and foreign tourist companies that can provide customers with sled expeditions lasting as long as a week. It is also popular to add a sled tour with the locals at the end of other excursions to provide a sense of traditional living. In other cases, tourists can stop in Kulusuk for just a few days, where they are keen to try a sled experience of at least one day. The mushers often plan long tours and reach tourists through their personal contacts; or hotel staff contacts the mushers when their guests are interested in sled activities.

Matt Spenceley is a Scottish guide and tour operator in Kulusuk. For Matt the first time in Ammassalik was around eighteen years ago. From the passion for climbing and skiing, he created his own business in Kulusuk, where he now spends most of his winters and summers guiding tourists. According to Matt, some of the mushers he works with asked to increase tours with sled dogs. Indeed, the general perception is that local mushers are really interested in working in tourism-related activities with sled dogs. Some of them see in tourism a great opportunity to make some money, and to sustain also the expenses related to sledding.

The use of sled dogs for tourists offers opportunity. The mushers can combine their passion for sled dogs and, at the same time, cover the expense of having dogs. Not all the mushers are positively

attracted by tourism activities though. Some of the more professional hunters perceive tourism as an anomaly in the use of dogs. But many mushers, which often are very fervent hunters, are attracted by the opportunity of bringing out tourists. The most active mushers in tourism activities are in fact the younger recreational hunters. These mushers are usually more attracted by alternative uses of sled dogs, and keep this tradition as a collateral activity in addition to other work.

The long expeditions require dogs trained for travelling long distances and carrying massive weights on the sled. Some of these trips can involve more than two to four sled teams. Each team needs to carry the musher, at least one tourist, plus a certain amount of equipment (i.e., tents, sleeping bags) and food. Most of the time, these trips occur between March and April, at the peak of the sled season. The tourists more interested in such activity have been referred to as *globetrotters* or adventurers who aim to experience local lifestyles and the environment. According to *Greenland Tourism Statistics* (2018), 18% of the people going to the East of Greenland enter into this market segment that is also the larger. Dog sledding is probably the experience that epitomizes this type of tourism.

Recent studies have begun to analyze the impact of cultural tourism in the development of the modern concept of heritage (Bujdosó et al., 2015; Gravari-Barbas, 2018). Cultural tourism can potentially unite economic benefits and the conservation of local values (Bujdosó et al., 2015). The recognition of heritage from the tourist industry can lead to a “revitalization” of traditional practices, but it can also lead to the production of new meanings (Gravari-Barbas, 2018). Sledding is already perceived by tourists as a representation of traditional Greenlandic lifestyle, but their contribution is not merely in perception. Tourists are fueling the continuation of such practices and producing new patterns of use to the mushers of Kulusuk. For some of the *Kulusummiut*, tourists are an essential part of the current sledding season. Bendt Abelsen (A.F. 2:1, 2017) for example states that because there are now tourists in winter, hunters work with dogs from February to April: „So, three

months we work with tourists, sometimes hunting. So it is important for the people in Kulusuk to have dogs.“

The perspectives towards tourism are varied within the community. Not all the mushers, like Bendt, consider tourists as a resource without which sledding would not be possible. Some *Kulusummiutare* not attracted by tourism activities while others cannot even imagine having dogs if tourists would not come to Kulusuk. The latter is more common among young hunters *and some do not see* the sled dog tradition as the most efficient way for hunting. Some of these young hunters are also interested in sled dog racing and recreational activities, but without maximizing profits through tourists, their approach to sledding is often less committed. For example, without tourism Bendt's son Kunuk, would make do with the use of his father's dogs. Kunuk knows his father is reluctant to get rid of his pack and that keeping two packs would be an unnecessary expense.

“Tourists is number one priority, and then we can put nets... seal nets, and then we use the dogs to get to the nets, take the seal and get back, more like transportation, and those seals are for the dogs. For me, if there are no tourists who are interested in [them], I wouldn't have dogs. But my father would have dogs still, because he always... I mean, he had them for many many years, and before tourists started to [be} with us, he had plan to get rid of them, but he could never do it, because he had dogs for many years, and he couldn't... he just couldn't get rid of them, but now tourists are more and more interested in them... and now, you know, we need to have dogs”. Kunuk Abelsen (A.F. 1:1, 2017).

To a certain extent, this reaffirms the importance of cultural tourism for the preservation of sled dog's practices. As reported by Matt at the beginning of this chapter, some hunters explicitly requested to increase sled trips with tourists. Similarly to Matt, Lars Anker Møller is a Danish tour operator that moved to Ammassalik in 2001. He has significant experience with dog sledding as a seasoned professional hunter and owner of a pack of dogs. In 2010, Lars also introduced an important tool to the sled of Ammassalik – the second brake of the sled, known there as the *book*. Nowadays, Lars is living in Tasiilaq, for the largest part of the year, and he has a vast experience of the region. Lars explained how in Tasiilaq hunting

activities are still important, but sleds – also due to the topographic features of the territory – are not used for hunting anymore. Local hunters use the snowmobile to reach their boats on the other side of the island where the fjord has open water.

“I would say we have maybe two-three full-time hunters in Tasiilaq, and there’s only one of them that is still using the dog sled for hunting. Because the rest is using snowmobiles, because [they’re] faster. I remember when I started, when we go hunting with the dogs, we always had to be away three days. Today you can go with snowmobile. Half an hour out and then take the boat, and then back the same evening. Before it was a travel. We had overnight, we had to bring dog food, we had to bring everything. But all this is over”. Lars Anker Møller (A.F. 10:1, 2017).

Lars also provided a personal opinion on why young people are less attracted by sled dogs compared to prior times, and voices his fears regarding the disappearance of the practice. On a similar level, he explained how tourists are usually looking for a “traditional” experience with sled dogs – and a crucial aspect of this traditionality is being accompanied by “locals”. Lars is hardly an outsider, but he experienced Ammassalik first with the eyes of someone coming from abroad, and slowly he became localized and expressed a passion for Greenlandic culture. His main fear is the disappearance of the practice due to lack of new mushers. In his opinion, a lot of young Greenlanders are not interested in sled dogs – as they entail more labour and less speed and flexibility compared to a snowmobile. From another point of view, tourists seem to be attracted by the idea of experiencing sledding with locals rather than non-Greenlandic mushers – which are in fact quite rare. The sledding tradition is perceived as deeply related to Greenlandic people and their culture (A.F. 10:1, 2017). As Gravari-Barbas (2018) reported, globalization has become an important driver in the *heritagization* and reinforcement of local meanings. The increasing demand of heritage destinations can therefore lead to a shift in how sled dogs are perceived and represented even among young people that may be less interested in sledding.



Figure 2: The dichotomy of snowmobiles and sled dogs intensely represents the processes of reconceptualization in Greenlandic culture. For certain Greenlanders, the two are tools that are able to coexist; for others, snowmobiles are the replacement of older means of mobility.

Undoubtedly, rural areas represent a particular case. Hendriksen (2014) analyzed the effect of urbanization in Greenland - the tendency to move into larger towns, where job opportunities seem to be more prevalent than in small settlements. Without entering in the debate of the reality of these opportunities, leaving small settlements for more urbanized areas is more likely to happen under specific circumstances. According to Hendriksen (2014), migration to towns increases when opportunities and resources are lacking in small communities. When resources and subsistence activities are still available, people tend to remain in settlements. For example, in communities where the sealskin market has been historically significant but ceased to be profitable it would be more likely to witness depopulation in the area. The airport of Kulusuk makes the village a gateway to the rest of the region. Opportunities for tourism development are therefore consequently higher than in other settlements of the region. Relating this to sled dogs, it does not seem strange the high dependency of a certain number of mushers on tourism. Kunuk addresses how his family has two packs of dogs because of tourism; otherwise, he would use the dogs of his father to go out for recreational activities.

Andrea: *“Do you think that actually you wanted your own dogs in the first place?”*

Kunuk: *“To be honest? No, I don’t mind going, for that kind of trip, once in a while, with my father’s dogs. But I had to get my own dogs to get [hesitant]...to be*

honest, I go with my father's dogs. I started going with my father's dogs with tourists, because it's only one group of dogs, but then we started thinking if I had my own dogs we would get like double profit...for expeditions like eight days, five days...and for that reason I got my own dogs. And, you know, we started working for tourists in the winter. And then get double profit, and that's really good. Because before we had to split the money, and I don't like it" (A.F. 1:2, 2017).

The words of Kunuk give an idea of how tourism could be an important tool for the preservation of the sled dogs tradition. In a family like the Abelsens, dogs have been crucial for hunting when Bendt, the father, was young. Nowadays, Kunuk, who prefers to go hunting with boats, did not find it necessary to have his own pack of dogs. However, tourism can provide more money to his family, and two packs of dogs mean the chance to double the profit. For recreational activities, Kunuk could use the dogs of his father, but tourism activities created the opportunity for a new pack of dogs for the Abelsen family. It would be too simplistic to claim tourism is the only driver for new packs in the village; but surely situations as this one gives a hint of the importance it could have in the future. Kunuk may have had decided to create a new pack for personal reasons too, we will never know, but tourism created a valid reason to have dogs.

Gravari-Barbas (2018) argued tourism has the role of a producing heritage, both in symbolic and material terms. As Lars said during his interview, a musher in a sled during tourist season can earn up to 60.000 DKK a month – which is a big difference compared to what he could earn from hunting. In this case, the production of heritage related to tourism comes to fill in the economic shortfall of a full-time hunting life. In communities which are still highly subsistence-based, the contingency assists localization and small local economies. Jóhannesson & Lund (2017) address how tourism can function as a collaborative interplay between producers and consumers. In this particular case, consumers (tourists) reinforce the self-sufficiency of the producers (*Kulusummiut*), and contribute to the preservation of the sled tradition– in some form.

Yet the choice of having sled dogs cannot be ascribed to tourism only, since it is so profoundly related to Greenlandic culture. The

engagement of *Kulusummiut* with their territory and traditions are not easily shaped by tourism. The influence of tourism on possessing dogs can be seen more as a societal sub-pattern that may affect the larger structure, adding a valid economic value in keeping sled dogs. Tourism is a driver, but it is not the only one. Nor do all drivers affecting the sled tradition work for its continuation.

Among challenges rising on the horizon that bring more uncertainty to the tradition are urbanization and climate patterns. An interview with KunukAbelsen offers a good introduction of *Kulusummiut* perceptions of climate change. Having established how two packs of dogs are helpful in increasing the earnings of the Abelsen family, Kunuk comments demonstrate how increasingly unstable ice has a negative impact on the keeping of dogs.

“They [sled dogs] are always important as long we have tourists, but now I fear the ice is going to break the ice pack. There would be no more ice pack, so I will have so many dogs and I will never get to use them for what I’m supposed to use them for. And I feed too many dogs. We are getting, how do you say...we don’t have enough food, we don’t have enough seals, we don’t have enough artificial dog food for that many dogs....so right now I’m more thinking about food...” KunukAbelsen (A.F. 1:1, 2017).

These words come from an interview taken in mid-February 2017, in a period in which unusual warm temperature delayed the formation of stable pack ice. The negativity of these thoughts maybe does not realistically portray how the rest of the season went. Despite that, such words reflect the fears, and the perceptions *Kulusummiut* have started to develop in the recent years, due to the unpredictability of the weather.

Climate change & sled dogs

“I had dogs here until ten years ago, but then this climate change started, and it was not always safe for [to] go everywhere...you had to be very careful”. Fredrik Wille (A.F. 8:1, 2017).

Discourses in East Greenland about climate change need to be carefully analyzed. In the above passage, Fredrik refers the term “climate change” directly, as a fully acknowledged contemporary

phenomenon. The news media repeatedly refer to climate change, and Kulusummiut are aware of its significance in the representation of Greenland (Buijs, 2010). Asked if climate change was something they learn about in the media Fredrik was quick to emphasize it as a “felt” everyday experience:

Fredrik: *‘No no, we can see it here, we can feel it here! Like, twenty years ago I put nets in ice for seals...and very very thick ice. I had to work a lot to make three holes, but now in winter ice is so thin...and thin all over. Also, twenty years ago, we could go dog sledding until June, now you have to stop like in May. The winters now [are] also different every year. [In the] old days winter [was] the same from November until end of May. You could go dog sledding, but now you have to start January, and then only to end of April, because of the climate changing...’.* (A.F. 8:1, 2017).

Fredrik affirms climate change is not something just heard in the news, but a real issue that Kulusummiut feel in their daily life. Nuttall (2009) remarks how too often observations of indigenous people have been incorporated in scientific reports regarding climate change without a proper contextualization. Such views are part of a precise reality and sociocultural context, and we need to distinguish between mere observation of weather and traditional knowledge regarding climate change (Nuttall, 2009). It needs to be carefully understood what on the one hand is a matter of weather anomalies or on the other the recognition of radical changes in environment and adaptation through the behavior of species and local hunting traditions. Furthermore, it is a useful critical point of view in comprehending the variety of circumstances that could affect local perceptions and interpretations.

It is worth mentioning that the winter of 2017 was exceptionally warm and had a significant effect on the ice conditions. As a consequence, some of the feelings expressed may have been intensified due to this sharp change in annual conditions. Nevertheless, the intensity of feelings many Kulusummiut express about climate change in Ammassalik is based on long term experience. Matt Spenceley witnessed notable changes in the last twenty years and, as a foreigner, expressed concern for the mushers he works with.

"I think is very clear to observe the changes. The people received it massively, usually within living memory...in the tiny period I've been here. A couple of decades, there's a huge change. Seasons seem to be more variable. Last year there was lot lots of snow, this year much less. It has always been a snowy place. We receive high precipitation from the ocean. We get a lot of snow but yeah, it does seem to change more from season to season. I mean, this season has been crazy. We just had storm after storm after storm. [...] Certainly, quite a high number of people are involved here for tourists. I have discussed what happens if the ice failed. What would we do...because it has a very immediate effect...also their incomes. Some of them could disappear". Matt Spenceley (A.F. 9:1, 2017).

Indeed, Kunuk experienced frustration in the winter period before February, when the ice was still not solid and the sled season seemed uncertain. His main concern was the unpredictability of the seasons and how it seemed impossible to predict the following year. In addition, he has to feed many dogs, and with uncertain seasons, even tourism trips can decrease drastically.

"The ice, becoming more unreliable, the open water more reliable...so it's more convenient for me. I remember like in January...November, December, January...we were waiting for the ice to freeze...it didn't. But it got so late at that point we were thinking if it's going to freeze at all! And I want to know if it is going to freeze at all or not. Otherwise, I would have less dogs than 14 dogs that can go far far away from here. [...] I want 8 dogs.... which is much less work, much less dog food...to be thinking about all winter, or all summer. But it finally froze in February, and it's good. But because last winter it froze November, December, and then we could go. And that's good, because then we know we have the whole winter to go with the dogs. But this time is different...quite...how you call it? 'concerning'...I was really concerning if was going to freeze...it is not going to freeze? Why is it raining so much? It's difficult to know. But now we have much less snow, more open water. And then we go with the boat much more. Like, I remember, the beginning of March, last year, was really cold and then we couldn't go with the boat, but the entire March [this year] we went with the boat. Like almost everyday. [...] But if someone told me, for real, is not going to freeze again...like we are not going have ice anymore, we are not going to have good ice to go with dogs anymore, I would not have dogs anymore. Because they can only in Kulusuk area, and you know, after going five times over there, it gets boring". KunukAbelsen (A.F., 1:2, 2017).

These words give an idea of how negative feelings can affect some of the mushers in the community. Kunuk was really frustrated in the beginning of February, when the sled season seemed

compromised. Luckily, at the end of February conditions got slightly better, and the pack ice got more reliable. However, the ice extent was really limited, and so were the hunting grounds. In some areas, close to open sea, hunters needed to take out the nets in the end of February, since the fragile ice was already breaking (Figure 3).



Figure 3: Hunters observing the pack ice that has already started to break in February. The limited extent of the pack ice results in less mobility with sled dogs and smaller hunting grounds.

The access to open water is one of the crucial factors that challenge the use of dogs. As Kunuk mentioned, many hunters tend to prefer the boat for hunting, and if the icebergs do not impede navigation, most of the hunters will go out to sea. Climate change is turning out to be a crucial factor facilitating this trend. A clear example are Mads Poulsen's, experience in the past winter of 2017. Mads, a 36 years old hunter has consistently used sled dogs during winter; however, the limited ice of 2017 directed him to other alternatives. If for Mads seal nets and edge hunting were routine until the year before, now the access to open water allowed him to take the boat even in winter. Only for a short period, when the pack ice was blocking the entrance to the village, did he still use the dogs for hunting. As a consequence, Mads sold most of his dogs, keeping only a few for his son, with the hope the pack ice would be more stable next year. *"I still have my own dogs, he adds, they can make puppies, I can begin again next year"*. (A.F. 3:1, 2017).



Figure 4: Hunters butchering a hooded seal – hunted by boat - on a floating iceberg the April 21st, 2017. Usually in that period of the year is not possible to go hunting with boats around the fjords.

In this scenario, it is crucial to understand that Mads does not use dogs for recreational activities. Since it seems difficult to hunt with dogs, he prefers to get rid of most of them. He just kept a few for the occasions the ice blocked the access to the sea and to have a small pack that can reproduce if next season will be better. According to Mads, in 2017 there was also a notable lack of seals in the sea. It is not possible to address the exact reason of this scarcity but some local hunters connected this shortage to the higher temperatures compared to previous years. Several mushers pointed out the differences in the ice and temperature compared to the past. For example, Moses reported how much colder the region was in the past – *“For fifteen, twenty years is [was] different, more cold. Right now, about 0° Celsius. For fifteen, twenty years ago about maybe -10° right now. And the ice is not good right now. Old days we can drive to July”* (A.F. 7:1, 2017). Such hope is probably based on the fact that a certain unpredictability in the weather has always been present in his life in Kulusuk, and he can remember similar periods in the past or as states: *“Fifteen years ago we got two years no ice, open water all months. [...] So, maybe next year is good again. Like the seals, maybe next year a lot of seals”* (A.F. 7:1, 2017).

The unpredictability of the weather is among the chief concerns of local people as well as decreased access to natural resources and

changes in mobility patterns (Buijs, 2010). The hunting grounds change as species migrations shift, and more unreliable ice modifies the sled dog's season. As Peter Bosold explains, things changed a lot since he was young. When going to the mountain with his family and friends he was not able to see open sea in wintertime but only a huge field of ice kilometers away from the coast. Now, even in February, the floating ice is scarce and not homogenous out in open water (Figure 5). Open water is a critical factor limiting the formation of solid pack ice, since waves are one of the main reasons the pack cannot stabilize and be uniform.



Figure 5: View of the sea ice from the mountain of Kulusuk on February 12th2017. The open ocean is visible not too far off the coast.

Kulusummiut mushers do not only recall how the pack ice extent has diminished through the years, but also how sled routes in the winter of 2017 probably reached a historical minimum. Peter mentioned how difficult it was to reach Sermiligaaq, the period this was possible becoming shorter, and how it had become entirely impossible to sled to Kuummiut.

“It is first time maybe, since I can remember, that we cannot go to Kuummiut. We can go to Sermiligaaq, maybe one week, and then the ice getting thin again. At that time we were in Sermiligaaq [around the 27th March], it was really dangerous. The ice was really thin...some places I can see the water, and sometimes the dogs fell down into the water...it was dangerous”. Peter Bosold (A.F. 6:1, 2017).

In 2017, the annual sled race did not take place in Sermiligaaq. The villages used to organize every year a sled race between all the

best mushers of Ammassalik. Unfortunately, in the winter of 2017, such a race was not possible due to the bad ice conditions in most of the villages. As for many of the *Kulusummiut*, Buijs (2010) reported how *Ammassalimmiut* observed the changes in the sea ice that now tend to appear later in winter, disappearing earlier in the end of spring. For the hunters, the inability to forecast conditions year after year is a constant worry. Like Moses, Peter also hopes for the return of stable winter seasons, and states that they “always do so”. Climate change is already altering the current way of living, and *Kulusummiut* try to adapt, as they have always done, to unpredictable changes (see Figure 6).



Figure 6: A hunter checking the thickness of the ice in one of the hunting grounds. In this area, edge hunting was traditionally conducted throughout the entire winter since the water didn't freeze. In mid-March, colder temperatures resulted in a layer of ice too thin for nets and sledding, but too thick to provide open water.

The first of week of May 2017 the sled season was already over, the ice was too thin, and boats were able to break it (see Figure 7).

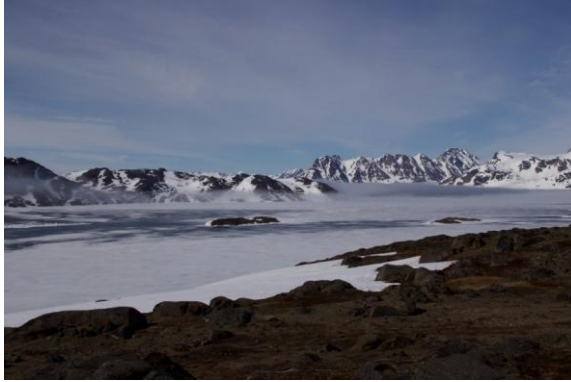


Figure 7: The conditions of the pack ice in front of Kulusuk on the 8th of May, 2017. The dark patches are where ice was almost completely gone and where boats were able break through. The sled season ended at least a month earlier than usual.

As Nuttall reports (2009), adaptation and resilience differ between communities, and reflect on how these communities perceive and conceptualize alterations. Climate change for them is not just a future consideration but affects their personal wellbeing in the environment world they live in. Thus, climate change will increasingly affect the daily life of *Kulusummiut* several ways. However, relating the changes to sled dogs use would not lead us to any certain conclusions, because they will vary according to the way *Kulusummiut* will perceive them.

What seems likely is that the sled dog tradition will continue to be practiced in the near future within a range of activities passing through a reassessment of possible economies due to climate change. Firstly, a future with an even more unstable pack ice, will lead to shifting hunting grounds and, consequently, sled routes (Bujis, 2010). As various studies show, approaches utilizing both traditional knowledge and scientific analysis could help us better understand the critical factors and opportunities related to climate change in this case as in others (Sukhdev, Wittmer & Miller, 2014; Arctic Council, 2016; Brinkman et al., 2016). In this sense, as our informants highlight the value of hunting, the disappearance of the

sled tradition would create not only a gap within the heritage practices of *Kulusummiut*, but also limit further scientific inquiry.

Nuttall (2009) wrote that it is important to understand how the community will conceptualize such alterations. As long as the pack ice will form, mushers are likely to use sled dogs for hunting, recreational activities and tourism. Access to open sea may lead to a preference for boats over sled, but the real challenge for the survival of sled dogs is the ice formation, more than new technological advancements. In terms of resilience, we see how tourism and recreational activities have led the way to the re-adaptation of sledding. Lack of sea ice would be the real challenge for the persistence of sled tradition, much more than the changes in lifestyle in Kulusuk – or as Bendt asked rhetorically: “If there is no ice, why should they have dogs?” (A.F. 2: 1, 2017).

Conclusions

Fieldwork among the *Kulusummiut* gives a sense of what sled dogs mean to the community. Sled dogs and hunting were consistently at the center of the discussions of everyday life, through interactive processes from which the researcher in the field and the research participants built trust on mutual curiosity. The whole history of the human-dog relationship reveals and contextualizes a deeply-rooted partnership in many parts of the world. The Arctic is one of the places where, due to the harsh environmental and climatic conditions, humans and dogs established an intense interspecies dependency for mutual survival. On these premises, it is clear that the connection of sled dogs to hunting in Kulusuk is very much present in the contemporary culture of *Kulusummiut*, carried on by the generations. The sled and the tools might change, but sled dogs remain the fundamental part of the winter hunts, when the pack ice covers the deep waters of the fjords. Having dogs is a responsibility, but it also still provides an efficient way to reach hunting grounds where seals and polar bears may be caught. However, it is

not only a matter of hunting, but also the feeling of experiencing wilderness, solitude and a connection with the local environment.

Sled dog hunting like other traditions is of course subject to change. The changes in the way of living of *Kulusummiut* is a driving force in the reconceptualization of the practice. Subsistence economies are slowly giving way to a more permanent market economy. Hunting is not as essential as in the past, and many mushers are able to work, and bring home new types of income. Despite that, hunting remains an essential part of local culture, and even the mushers, that are otherwise employed, carry on hunting practices with dogs in their free time. In addition, in the last decades, sled races formed a new and novel way of using sled dogs. Now, the annual sled race is one of the most meaningful winter cultural events for the entire community.

Furthermore, there are two crucial drivers of change in the use of dogs. Firstly, tourism is a new opportunity in the transitional use of dogs. More people are interested in visiting and experiencing Greenland, and many of the mushers are keen to increase sledding for tourists. Even for young people not highly devoted to sledding, tourism could be a driver of interest in creating new packs. Some mushers see in tourism a way to make extra money and at the same time carry on traditions they are passionate about. Others, who might not share these passions, see in such opportunities a compelling reason for having dogs.

Secondly, the unpredictability of the weather brings our attention to climate change, and its effect in Greenland. Climate change is a term *Kulusummiut* are familiar with, especially when connecting it to the memories of the weather, pack ice extent, and sled routes decades, and even centuries, ago. In the memories of many mushers the sled seasons were longer and more stable, and the accessibility to most of the region by sledding was much greater. Still, the fluctuations of the weather and ice conditions have been periodical, and some years have been worse in the past. However, today, some mushers choose to get rid of dogs, reducing the pack sizes, because of sled seasons being less reliable than in the past.

While we will not attempt to predict the future of Kulusuk in its constant transformation, it is clear that if the ice will disappear *Kulusummiut* will have to find their way to adapt to such drastic change. The resilience and technologies they have on hand could help the reconfiguration of life in Kulusuk – even if it could mean the end of sledding. But as long, as there is snow-covered land, or water covered by ice, some *Kulusummiut* are likely to drive their sleds with dogs. But research on the perception and use of dogs developed in such communities, in which dogs are not merely a domestic companion, helps to reflect on how, historically, human cultures developed closely in relation to animals and nature. Today, when more and more move to urban areas, where job opportunities may increase and living conditions improve (Hendriksen, 2014) small communities like Kulusuk represent a way of living still based highly on local natural resources. These transformational processes should be closely researched to better understand how societal changes affect traditions and human approaches to the environment. The lesson could also be drawn that sled dogs have meaning, not only as transportation, but in themselves and in how *Kulusummiut* develop their personal histories today. Histories that are expressed in multiple ways including -but not limited to- cultural, economic and societal values, and even, as we began this article, in terms of love.

References:

Arctic Council. (2016). *Arctic Resilience Report*. M. Carson, M. & Peterson G. (eds). Stockholm Environment Institute and Stockholm Resilience Centre, Stockholm. <http://www.arctic-council.org/arr>.

Auchet, M. (2011). "Greenland at the Crossroads: What Strategy for the Arctic?" *International Journal*, 66(4), 957-970.

Behar, R. (1996). *The Vulnerable Observer: Anthropology that Breaks Your Heart*. Boston: Beacon Press.

Brinkman, T. J., Hansen, W. D., Chapin, F. S., Kofinas, G., BurnSilver, S., & Rupp, T. S. (2016). "Arctic Communities Perceive Climate Impacts on Access as a Critical Challenge to Availability of

Subsistence Resources”. *Climatic Change*, 139 (3-4), 413- 427.
<https://doi.org/10.1007/s10584-016-1819-6>

Buijs, C. (2010). “Inuit Perceptions of Climate Change in East Greenland”. *Études/Inuit/Studies*, 34(1), 39-54.
<https://doi.org/10.7202/045403ar>

Bujdosó, Z., Dávid, L., Tözsér, A., Kovács, G., Major-Kathi, V., Uakhitova, G, Katona, P. & Vasvári, M. (2015). “Basis of *Heritagization* and Cultural Tourism Development.” *Procedia - Social and Behavioral Sciences*, 188, 307- 315.

Cowtan, K., Hausfather, Z., Hawkins, E., Jacobs, P., Mann, M. E., Miller, S. K., Steinman, B. A., Stolpe, M. B. & Way, R. G. (2015). “Robust Comparison of Climate Models with Observations Using Blended Land Air and Ocean Sea Surface Temperatures”. *Geophysical Research Letters*, 42(15), 6526-6534.

Gravari-Barbas, M. (2018). “Tourism as a Heritage Producing Machine”. *Tourism Management Perspectives*, 26, 5-8.

Hammersley, M. & Atkinson, P. (2007). *Ethnography: Principles in Practice*. Third edition. London: Routledge.

Harvey, D.C. (2001). “Heritage Pasts and Heritage Presents: Temporality, Meaning and the Scope of Heritage Studies”. *International Journal of Heritage Studies*, 7 (4), 319- 338. DOI: 10.1080/13581650120105534

Hendriksen, K. (2014). *Driving Forces in the Greenlandic Urbanization*. In *Proceedings of Artek Event 2014*. [Online] Retrieved from http://orbit.dtu.dk/files/102242352/Driving_forces_in_the_Greenlandic_urbanization.pdf

Hovelsrud-Broda, G. K. (1999). “The Integrative Role of Seals in an East Greenlandic Hunting Village”. *Arctic Anthropology*, 36(1-2), 37-50.

IPCC. (2013). *Climate Change 2013: “The Physical Science Basis. Contribution of Working Group I to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change”* [Stocker, T.F., D. Qin, G.-K. Plattner, M. Tignor, S.K. Allen, J. Boschung, A. Nauels, Y. Xia, V. Bex and P.M. Midgley (eds.)]. Cambridge

University Press, Cambridge, United Kingdom and New York, NY, USA, 1535 pp.

Jóhannesson & Lund (2017). Jóhannesson, G. & Lund, K. (2017). "Creative connections? Tourists, entrepreneurs and destination dynamics", *Scandinavian Journal of Hospitality and Tourism*.<http://dx.doi.org/10.1080/15022250.2017.1340549>

Kaae, B. C. (2002). "Nature and Tourism in Greenland". In: Watson, A. E., Alessa, L. & Sproull, J. *Wilderness in the Circumpolar North: searching for compatibility in ecological, traditional, and ecotourism values*. 2001 May 15-16. Anchorage, AK. Proceedings RMRS-P-26. Ogden UT. U.S Department of Agriculture, Forest Service, Rocky Mountain Research Station. 43-53.

Larsen, J.N., Anisimov, O. A., Constable, A., Hollowed, A. B., Maynard, N., Prestrud, P., Prowse, T. D. & Stone, J. M. R. (2014): "Polar regions." In: *Climate Change 2014: Impacts, Adaptation, and Vulnerability. Part B: Regional Aspects*. Contribution of Working Group II to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change [Barros, V.R., C.B. Field, D.J. Dokken, M.D. Mastrandrea, K.J. Mach, T.E. Bilir, M. Chatterjee, K.L. Ebi, Y.O. Estrada, R.C. Genova, B. Girma, E.S. Kissel, A.N. Levy, S. MacCracken, P.R. Mastrandrea, and L.L.White (eds.)]. Cambridge University Press, Cambridge, United Kingdom and New York, NY, USA, 1567-1612.

Lemelin, H., Dawson, J., Stewart, E. J., Maher, P. & Lueck, M. (2010). "Last-Chance Tourism: The Boom, Doom, and Gloom of Visiting Vanishing Destinations". *Current Issues in Tourism*, 13(5), 477-493.

Maslowski, W., Kinney, J.C., Higgins, M. & Roberts, A. (2012). "The Future of Arctic Sea Ice". *Annual Reviews of Earth and Planetary Science*, 40, 625-654.

Meier, W. N., Hovelsrud, G.K., Van Oort B.E.H, Key J.R., Kovacs, K.M., Michel, C., Haas, C., Granskog, M.A., Gerland, S., Perovich, D.J., Makshtas, A. & Reis, J.D. (2014). "Arctic Sea Ice in Transformation: A Review of Recent Observed Changes and Impacts on Biology and Human Activity". *Reviews of Geophysics*, 51.

Müller, D.K. & Jansson, B. (2007). *Tourism in Peripheries: Perspectives from the Far North and South*. Wallingford, UK: CABI International.

Nuttal, M. (2008). “Self-Rule in Greenland - Towards the World’s First Independent Inuit State?”. *Indigenous Affairs*, 3-4/08, 64-70.

Nuttal, M. (2009). “Living in a World of Movement: Human Resilience to Environmental Instability in Greenland”. In: Crate, S.A. & Nuttal, M. *Anthropology and Climate Change: From Encounters to Actions*. Left Coast Press, Inc. Walnut Creek, California, USA.

Petersen, R. (2003). *Settlements, Kinship and Hunting Grounds in Traditional Greenland. A Comparative Study of Local Experiences from Upernavik and Ammassalik*. Copenhagen, Danish Polar Center: Meddelelser om Gronland, *Man & Society* 27.

Pink, S. (2006). *The Future of Visual Anthropology: Engaging the Senses*. London and New York: Routledge.

Pink, S. (2007). *Doing Visual Ethnography*. London: SAGE.

Poppel, B. (2010). “Are Subsistence Activities in the Arctic a Part of the Reality of the Market Economy, or Is the Market Economy a Part of a Subsistence Based Mixed Economy?” (1985). In: Langgård, K. *Cultural and social research in Greenland – essays 1992- 2010*. Ilisimatusarfik. From 1985 Inuit Institute.

Ren, C., Bjørst, L. & Dredge, D. (2016). “Composing Greenlandic Tourism Futures: An Integrated Political Ecology and Actor-Network Theory Approach.” In: Norum, R. & Mostafanezhad, M. *Political Ecology of Tourism*. Routledge, Abingdon. 284-301.

Sonntag, U. & Wagner, P. (2016). *Positioning and Potentials of Greenland on the German, British and US Travel Market – Full Report*. *New Insights for Tourism (NIT)*. Institute for Tourism Research in Northern Europe. Kiel, Germany. June 2016. [Online] Retrieved from <http://www.tourismstat.gl/resources/reports/da/r14/NIT%20full%20report%202016%20DE%20UK%20USA.pdf>

Sukhdev, P., Wittmer H. & Miller, D. (2014). “The Economics of Ecosystems and Biodiversity (TEEB): Challenges and responses”. In: Helm, D. & Hepburn C. *Nature in the balance: The economics of biodiversity*. Oxford University Press, Oxford, UK.

Visit Greenland. (2017a). *Tourism Statistics Report 2016*. [Online] Published June 2nd, 2017. Retrieved from <http://www.tourismstat.gl/resources/reports/en/r8/GREENLAND%20TOURISM%20REPORT%202016.pdf>

Visit Greenland. (2017b). *Tourism Statistics Report 2016 – East Region*. [Online] Published June 2nd, 2017. Retrieved from <http://www.tourismstat.gl/resources/reports/en/r11/Tourism%20Report%20East%20Region%202016.pdf>

Interviews:

A.F. 1:1 (2017). Interview by Andrea Fiocca with KunukAbelsen. 12th February. In Author's Archive.

A.F. 1:2 (2017). Interview by Andrea Fiocca with KunukAbelsen. 3rd May. In Author's Archive.

A.F. 2:1 (2017). Interview by Andrea Fiocca with BendtAbelsen. 18th February. In Author's Archive.

A.F. 2:2 (2017). Interview by Andrea Fiocca with BendtAbelsen. 14th May. In Author's Archive.

A.F. 3:1 (2017). Interview by Andrea Fiocca with Mads Poulsen. 7th March. In Author's Archive.

A.F. 4:1 (2017). Interview by Andrea Fiocca with AnganiMathiassen. 12th April. In Author's Archive.

A.F. 5:1 (2017). Interview by Andrea Fiocca with Bendt Tim Peary. 21st April. In Author's Archive.

A.F. 6:1 (2017). Interview by Andrea Fiocca with Peter Bosold. 24th April. In Author's Archive.

A.F. 7:1 (2017). Interview by Andrea Fiocca with Moses Baraje. 25th April. In Author's Archive.

A.F. 8:1 (2017). Interview by Andrea Fiocca with Justine Boassen& Fredrik Wille. 30th April. In Author's Archive.

A.F. 9:1 (2017). Interview by Andrea Fiocca with Matt Spenceley. 2nd May. In Author's Archive.

A.F. 10:1 (2017). Interview by Andrea Fiocca with Lars Anker Møller.
6th May. In Author's Archive.

Contributors' information

Ana Butto, Postdoctoral researcher in Anthropology

Anthropological Research Association, CONICET, Argentina

Bartolomé Mitre 1131 7° G (1036), Buenos Aires, Argentina.

Tel.: +54 114381-6835 / E-mail: anabutto@gmail.com

Andrea Fiocca, MA in Environment and Natural Resources

Faculty of Sociology, Anthropology and Folkloristics,

University of Iceland

Oddi, Saemundargata 2, Reykjavik 101, Iceland

Tel. +354 7729044 / E-mail: andreafiocca@msn.com

Hólmfríður Garðarsdóttir, Ph.D., Literature

Faculty of Foreign Languages, Literatures & Linguistics

Vigdís Finnbogadóttir Institute of Foreign Languages,

University of Iceland

Gimli # 84, 101 Reykjavik - Iceland

E-mail: holmfr@hi.isLingui

Kristinn Schram, Ph.D. in Ethnology

Associate professor, MA in Environment and Natural

Resources, University of Iceland

Oddi, Saemundargata 2, Reykjavik 101, Iceland

Tel. +354 8661940 / E-mail: khschram@hi.is

Reports

AS PART OF THE **WEEK OF THE INTERNATIONAL
CIRCUMPOLAR OBSERVATORY**

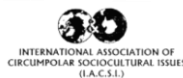
**11TH INTERNATIONAL CONFERENCE OF THE
INTERNATIONAL LABORATORY FOR THE
MULTIDISCIPLINARY STUDY OF REPRESENTATIONS
OF THE NORTH**



PROGRAM

THURSDAY MARCH 2ND TO FRIDAY MARCH 3RD, 2017
PAVILLON PRÉSIDENT-KENNEDY
201, AVENUE DU PRÉSIDENT-KENNEDY, MONTRÉAL
ROOM PK-1140
AT THE UNIVERSITÉ DU QUÉBEC À MONTRÉAL

This conference is organized by the **Research Chair on Images of the North, Winter and Arctic** and the **International Laboratory for the Multidisciplinary Study of Representations of the North** at the **Université du Québec à Montréal**, in cooperation with the **International Circumpolar Observatory (ICO)**, the **International Association of Circumpolar Sociocultural Issue (IACSI)** and the **Centre de recherche interuniversitaire sur la littérature et la culture québécoises**.



Imaginaire| Nord

9:00 AM REGISTRATION

9:45 AM GREETINGS

Daniel CHARTIER (Research Chair on Images of the North, Winter and Artic, Université du Québec à Montréal)

10:00 AM LIVING WINTER

Chairperson:

Antonina N. SAVVINOVA (Professor, North-Eastern Federal University, Sakha Republic, Russia) and **Viktoriiia V. Filippova** (Senior researcher, Siberian branch of the Russia Academy of Sciences, Sakha Republic, Russia), « **Adaptation to Winter in Traditional Activities of Indigenous People of Yakutia**»

sava_73@mail.ru et filippovav@mail.ru

The climate of Yakutia is the coldest in the continental area of Eurasia. Here is situated the pole of cold of the northern hemisphere. Winter is a special time of the year in Yakutia: the exceptional duration of the wintertime and the extremely low temperatures, typical for a large part of Yakutia, determined the type of traditional activities, culture and worldview. The conditions related to the traditional economic activities of the peoples of Yakutia — cattle breeding, horse breeding, reindeer breeding, hunting and fishing — was adapted to the rigorous climate and severe winter. Living in extreme climatic conditions, the Yakuts brought the breed of cattle perfectly adapted to the local cold temperature. The Yakut horse with a long hair is a very hardy animal, all year round it extracts the grass from under the thick snow using its hooves. Also the Yakuts practice a winter fishing, with their typical features known as “Munkha” and “Kuyuur” — an unusual and ancient fishing from under the ice, practiced only in Yakutia. The Evenki practice in winter the bear hunting, where the sleeping bear is awoken by poking the top of the den. This paper presents the peculiarities of adaptation to winter of the economic activities of indigenous people of Yakutia.

Antonina N. Savvinova is Ph.D. in Geography sciences and Associate professor at the Geography Department of the Environmental Science Institute of the North-Eastern Federal University (Yakutsk, Russia), where she is head of the Laboratory of Electronic Cartography Systems. She wrote more than one hundred publications and her research interests are

geographic information systems (GIS), indigenous people of the North and sustainable development.

Viktoriiia V. Fillippova is Ph.D. in History and Senior researcher at the Arctic Researches Department, of the Institute for Humanities Research and Indigenous Studies of the North at the Siberian branch of the Russian Academy of Sciences (Yakutsk, Russia). She wrote more than one hundred publications and her research interests are geographic information systems (GIS), historical geography, climate change and demography of the indigenous people.

Enrique del ACEBO IBÁÑEZ (Professor, Universidad del Salvador, Argentina), « **Antarctic Life During Winter: Philosophical, Cultural, Social and Body Considerations** »

edelacebo@yahoo.com

We depart from a holistic approach to consider the Antarctic life during winter, taking into account not only the socio-cultural dimension of the inhabitants of the White Continent, but also the philosophical roots of every dwell phenomenon (where Martin Heidegger and Peter Sloterdijk are specially considered, among others), together with the social links and bonds that emerged in this sort of extreme space and time, and the impact in the body in terms of health or illness.

Enrique del Acebo Ibáñez has a bachelor degree in Sociology from the University of Buenos Aires, a master degree in Sociology of Development and a Ph.D. degree in Sociology at the Complutensis University of Madrid. He studied Film Direction in Argentina (SICA). He is full Professor at the University of Buenos Aires and Director of the International Circumpolar Program (Faculty of Social Sciences, University of El Salvador, Argentina). published twenty-six books (author and/or co-author), and has been translated to Serbian, Icelandic, English, French and Finnish. He is also president of the International Association of Circumpolar Socio-cultural Issues (IACSI) and editor-in-chief of the *Arctic & Antarctic — International Journal on Circumpolar Socio-cultural Issues*.

Patrick EVANS (Professor, Université du Québec à Montréal), « **Pan-Seasonal Structures. Architecture and Design Responses to the Full twelve-Month Cycle of Northern Climates** »

evans.patrick@uqam.ca

My presentation will discuss architecture and design in northern places and underline vernacular and contemporary solutions that successfully adapt to the extreme variations in climate and light that present themselves across

the cycle of northern seasons. Examples will include traditional Inuit and Quebecois housing as well as more contemporary design and infrastructure projects from circumpolar countries.

Patrick Evans is architect (MOA/Q), director of the Design Centre of the Université du Québec à Montréal and Professor at the same university, where he teaches environment design. His researches are on architecture and urban infrastructures in northern climates. He cofounded the MEDIUM collective (www.wherever.com), a design, construction and architecture group.

12:00 PM LUNCH

1:00 PM PERCEPTION AND REPRESENTATIONS OF WINTER

Chairperson: **Agustín Adolfo GARCÍA SERVENTI** (Associate professor, Universidad Nacional de tierra del Fuego, Antártida e Islas del Atlántico Sur), « **Forms, *Motifs* and Gestures in Cinema about *Tierra del Fuego*. An Iconological Approach** »

agustings@gmail.com

According to Aby Warburg, the *pathosformel* theory is based on the searching of fossilized psychic states of mind throughout portraits of daily life. According to WJT Mitchell, the *pathosformel* is a concept by which, through indexes and clues, we can discover “something emotional” peculiar in society. This work will search for political relations between formal construction of images in cinema and its imaginary background in Tierra del Fuego society. How concepts are built struggling between reality and fiction, center and outskirts, tracing a history that recalls representations on extreme environments and territories of political fights. South Patagonia, and particularly Tierra del Fuego, build an imaginary upon the end of land and life. Expressive formulas as: women buying her freedom, characters with obscure and mysterious pasts, movements between cities as metaphors of states of mind, prostitution and money ambition, territorial limits, and above all, the searching of redemption. All of them are portraits of human condition in extreme southern environments. This paper will work with Argentinian and Latin American fictional films from 1940's to nowadays. In these corpus, common pathos will be found in the character-environment (social and natural) relation. Working with different levels of formal (montage) and emotional (drama) *motifs*, revealing a spatial syncretism about a territory in construction.

Agustin García Serventi is a teacher, researcher and lecturer at the University of Tierra del Fuego, Antártida e Islas del Atlántico Sur. He owns a bachelor degree in audiovisual design and a master degree in communication design. He is also an independent filmmaker, a media artist and an actor.

Helgi GUNNLAUGSSON (professor, Háskoli Íslands, Iceland), « Alcohol Perceptions in Iceland. Winter Festivals and Murder Mysteries »
helgigun@hi.is

Iceland is a modern nation up in the North-Atlantic with a small population of only 330 thousand inhabitants. Alcohol has always played a strange and somewhat unique role in Icelandic society. Harsh nature, extreme weather conditions, and isolation from neighbouring countries, has shaped peculiar alcohol legislations, and a binge local drinking culture. During the darkest winter hours in December, Iceland only experiences daylight for about 3-4 hours a day. How has the dark winter influenced drinking patterns and Icelandic society over time? Alcohol has always had an ambiguous and controversial role in Icelandic society. Alcohol is enjoyed during winter festivals in February (Þorrablót in Icelandic) where beer and Black Death (local liquor) is consumed in large quantities, with traditional food like sheep, where everything is eaten, including the testicals of the animal. At the same time alcohol is a source of pain and sorrow where persons have been lost during cold winter hours. Some have never been accounted for; in one case involving the most notorious criminal case in recent Icelandic history. Two young males disappeared in the 1970's, and have never been found. A case which has haunted Iceland and the public mind ever since.

Helgi Gunnlaugsson is a professor of Sociology at the University of Iceland. He received his Ph.D. from the University of Missouri where he specialized in Criminology and Sociology of law. His main research interests include criminology, penal policy and the problem of drugs and alcohol in society. Helgi is the co-author of *Wayward Icelanders: Punishment, Boundary Maintenance and the Creation of Crime* published in 2000. His articles have appeared in numerous journals such as *Law and Society Review*, *British Journal of Criminology* and the *European Journal of Criminology*.

2:30 PM INDIGENOUS WINTERS

Chairperson:

Ekaterina ROMANOVA (State doctor, Laboratory of Complex Geocultural Studies of the Arctic, Russia), « **Mikhail Kolessov. The Hunter, Word Chaser** »

e_romanova@mail.ru

This paper is about the russian-canadian project of editing the poems of the Even poet Mikhail Kolessov living in the North of Russia. His personal stories and biographical writings recreate images of his inner world: the images and feelings of the nomads, the memory and endless movement of the running deer. I propose a cognitive analysis of his poems in the context of nordicity, winterity and the transient states of nature and of the poet. Mikhail Kolessov, poet and reindeer breeder, represents nordic mentality which is present in the indissoluble unity of the North, of Man and of the Word as a uncatchable living force.

Ekaterina Romanova is State doctor in History and head of the Department of North-Eastern Russia people ethnography at the Institute for Humanities Research and Indigenous Studies of the North at the Siberian branch of the Russian Academy of Sciences (Yakutsk, Russia). She finished Leningrad's State University and defended her doctoral thesis entitled « Methodology and Rite in the Yakutsk Tradition » in 1999. She is director of the Laboratory of Complex Geocultural Studies of the Arctic and her research interests are ethnology, the arctic steppe, symbolic anthropology, cultural geography, myths and rites. She wrote over one hundred scientific publications, including two monographs.

Anna STAMMLER-GOSSMAN (Senior researcher, Lapin yliopisto, Finland), « **Turning Cold into Gold. Place Making Project in a Northern City** »

astammle@ulapland.fi

Still continuing search for a common regional identity, started after the crash of the Soviet Union, has recently become a new turn in the Republic of Sakha, Yakutia. In difference to other symbolic self-representations that have been manifesting in images strongly charged with political meanings, recently emerged concept has a potential to transform the new symbolic appearance of this remote northern region into a valuable economic resource. This paper analyses the process of the place-making project that builds on and reinforces the idea of uniqueness of Sakha Yakutia as the coldest inhabited region. Capital of Sakha, Yakutia, Yakutsk, offers an

inspiring example of creating a vision for winter and turning extreme cold into a vibrant, inviting physical environment. Tracing this shifting strategy in the place-making politics, the paper addresses the question of how official image, largely oriented on the tourism and investment market, intersects with changes that are taking place in the local society.

Anna Stammer-Gossmann has specialized in Arctic anthropology since 1995. Her fieldwork to date has been in different Arctic regions of Fennoscandia (Finland, Norway, Iceland, and Greenland), Russian North (Murmansk region, Nenets AO, Sakha Yakutia, Kamchatka) and Northern Canada (British Columbia), although she has developing interests in the South of Argentina (Tierra del Fuego, Patagonia). Her research interests include anthropology of climate change, space and place, indigeneity and food studies

9:30 AM SOCIO AND CLIMATIC USES OF WINTER

Chairperson:

Daniel CHARTIER (Director of the Research Chair on Images of the North, Winter and Arctic, Université du Québec à Montréal), « **Winter as a Sociocultural Phenomenon** »

chartier.daniel@uqam.ca

Örn D. JÓNSSON (Professor, Háskoli Íslands, Iceland) and **Ólafur RASTRICK** (Assistant professor, Háskoli Íslands, Iceland), « **Taming the Elements : Changing Perceptions of Heat and Cold in 20th Century Iceland** »

odj@hi.is and rastrick@hi.is

In the fifty years separating the late 1930s and the 1980s, geothermal resources went from being virtually unusable to becoming cheaply accessible to the Icelandic nation as a whole. By the 1980s, most households in the country were heated by geothermal power. From residing in crammed households heated in winter with expensive imported coals in the early 1900s, present day Icelanders enjoy the comfort of inexpensively heated homes and easily accessible year-round heated public pools where young and old gather irrespective of social standing, age and bodily condition. The paper argues that successful introduction of geothermal resources for household heating and swimming pools has transformed everyday perceptions of heat and cold in Iceland. This is especially relevant in terms of experiences of harsh climate conditions and people's everyday practices during winter. Empirically the paper draws on

historical documents relating popular perceptions of heat and cold from the late 19th and early 20th century and compares them with present day ethnographic data on local understanding and everyday practices of heating. In this context, the paper interrogates the notion of thermoception and explores notions of comfort in terms of temperature.

Örn. D. Jónsson is a Professor of Innovation and entrepreneurship at the School of Business at the University of Iceland. His long-standing interest has been on innovation and geopolitics. In recent years his focus has been on the wide-ranging impact of utilization of geothermal energy in the country.

Ólafur Rastrick is Assistant professor of European Ethnology at the Faculty of Human and Social Sciences at the University of Iceland. He is a cultural historian by training, specializing in the cultural politics of everyday life and popular culture in nineteenth and twentieth century Iceland.

11:30 AM EXPERIMENTATIONS ABOUT WINTER

Chairperson:

Danielle RAYMOND(Ph.D. candidate, Université du Québec à Montréal),

« **Noise in the Nordic Archives**»

raymond.danielle@courrier.uqam.ca

On the assumption that Quebec maintains a double relationship with the North depending on Hamelin's definition of "seasonal and cultural nordicity", these two notions are generally confused. I will consider, in my presentation, the aspect of cultural winterity as a seasonal nordicity influenced by the world of imagination. By a lived experience on the field, I will consider the effects of presence that testifies the tension between a cultural nordicity as a state and representations of a nordic site and a cultural winterity, state and representations of a winter site. I want to compare my experience of winter usages which inspired my creative research by comparing my knowledge of winterity with the one of my discover of a part of Norwegian culture and its altitudinality. This altitudinality (high altitude) as examined by Hamelin "can produce geographic, human and cultural effects similar to the North, leads to distortions in zonal nordicity by creating areas of local nordicity with variable climatic severity" (Chartier). Light is also an important actor and a necessary condition for the practice of video. In my work, winterity is traduced by a composition of imaginary territories invested with projected

images on the snow as a sign of popular presence of the past in this seasonal nordicity. The video *Noise in the Nordic Archives* seeks to compare Quebec's as well as Norwegian's identity markees and the use of snow as an ephemeral material.

Born in Montreal, Danielle Raymond is a multidisciplinary artist and Ph.D. candidate at the Université du Québec à Montréal. Her artistic practice incorporates video, sound art and writing. Her work has been presented in Montreal and Toronto in Canada and Toulouse and Marseille in France. In 2016, Danielle Raymond has been a visiting Erasmus+ Ph.D. mobility researcher at the Digital Culture Research Group at the University of Bergen, and has developed a site-specific video project using photography archives and images of Bergen that bring together the past and the present.

LES MALCOMMODES (Collective, Université Laval, Québec), « **Les Malcommodes collective: Vive le vent d'hiver** »

alexandre.morin@live.fr

Les Malcommodes collective will present a pilot project concretized by an installation adapted to the conditions of the cold season in order to study its potential and its impacts to provide a better understanding of the northern public spaces. The discomforts associated with the winter of Quebec lead to negative factors, physical and social, such as the reduction of active mobility and the lack of room in public space, which encourages the stay-at-home behaviour of inhabitants. Through a ludic and ephemeral installation, the *Malcommodes* try to counter the discomforts of winter to offer a more pleasant and stimulating urban environment. In this conference, we will present the snow as a creative tool that awakens a new use of winter.

Les Malcommodes is a group of students studying architecture at Université Laval. They decided to create a collective with the intention to pursue the student initiatives from the past years. *Les Malcommodes* focus their actions on the public spaces of Quebec City and interrogate its robustness and adaptability. Well aware of the climatic conditions and proud to live in a northern city, they try to exploit the potentials of winter and use it as an in situ development tool to design winter-adapted urban developments. Their installation *Vive le vent d'hiver*, which can be part of tactical urbanism, is the outcome of a process of research-creation oriented towards actions and empirical validation. This collective seeks to highlight the potential contribution of use experts and professional experts to promote a resilient and local-based urban development.

12:30 PM LUNCH

13:30 PM ART AND WINTER

Chairperson:

Christina KANNENBERG (Ph.D., Universität Konstanz, Germany),
« **Winter and Trauma in Urban Canadian Literature** »

Christina.kannenber@uni-konstanz.de

In many 21st century anglophone and francophone novels, winter is a common factor in helping many characters to process and recover from both individual and collective trauma. This new research project analyzes the relationship between winter and trauma in Canadian literature and culture. This project continues the comparative aspects of my work, as it encourages bridge building between anglophone and francophone cultural representations and takes up Indigenous literature such as *The Break* by Katherena Vermette (2016). This novel confirms the claims put forward in my first project that literature from southern Canadian cities (in this case, Winnipeg) can and should be considered in the canon of literature on “the North” in English Canadian literary criticism. Vermette’s novel represents urban Indigenous lives in Canada today, using nordicity as a trope for the trauma that is experienced in an urban terrain vague (wasteland) called “The Break.”

Dr. des. Christina Kanneberg completed her Ph.D. in North American Literature and Culture in December 2016. Kannenberg’s research analyzes representations of North in English Canadian, Québécois, and Indigenous literatures and cultures. She is interested in the use of urban public spaces in winter in Canada.

Nicolas REEVES, (Professor, Université du Québec à Montréal),
« **Captive Breaths and a Sixth Diffractional: Artworks for a Freezing Time** »

reeves.nicolas@gmail.com

Winter and cold correspond to particular, at times extreme, states of the atmosphere. Air, water, light, behave in peculiar ways, providing artists with specific materials and conditions from which unusual results can emerge. Our lab was requested twice to explore the possibility of art pieces that could not exist out of such conditions. The present communication describes the results of these researches. The first one, called “The Sixth Diffractional” (2001) is a large-scale outdoor structure meant to be installed during the coldest winter time. It recapitulates all the ways by which the

sunlight can be transformed through the effect of ice: refraction, diffraction, reflexion, diffusion. It consists of six towers bearing large acrylic prisms, oriented so that the diffracted spectra falls into a small mirror-covered courtyard, itself filled with oversalted water. The multiples reflections of the spectra in the courtyard, merged with the images of the surrounding cityscape, create for the wanderer the impression of being trapped within an urban iceberg. The second piece, “Captive Breathes” (2008), creates small frozen landscapes from the breaths of visitors. It is made of a closed clear acrylic enclosure whose inside temperature is below 40 Celsius, and in which three very thin nets made of pure silver are hanging. The visitors are invited to take a straw, to insert it into small holes in the enclosure, and to smoothly blow on the nets, so that the water vapour present in their breath can transform to frost, creating white ephemeral sculptures. The piece itself was inspired by a rare phenomenon that can be observed outside by very cold temperatures, in a very quiet atmosphere, ideally very early in the morning. In such circumstances, the breath of passers-by rises over their heads and freezes into place, creating small columns of light that persist for a few minutes.

Trained in architecture and physics, a graduate of Massachusetts Institute of Technology, Nicolas Reeves is an artist and researcher at the School of Design at the Université du Québec à Montréal. His work is characterised by the highly poetic use of sciences and technologies. A founder member and, later, scientific director of the Hexagram Institute from 2001 to 2009, vice-president of the Société des Arts Technologiques from 1998 to 2008, he directs the NXI GESTATIO laboratory, which explores the formal impact of digital information in all creative fields. He has produced a number of acclaimed works, such as *Harpe à Nuages* (Cloud Harp) and the *Aerostabiles* research programme, which studies the potential of cubic automata capable of developing autonomous behaviour. He works since 2016 on developing the major *Observatoires de l’Inaccessible* research program, which consists in translating real time for human perception natural events and phenomena that are normally not accessible to it. The winner of several prizes and grants, he has shown work and given talks on four continents.

15:00 PM WINTER TERRITORIES

Chairperson:

Marie-Michèle OUELLET-BERNIER (Ph.D. student, Université du Québec à Montréal), « **Defining winter in Labrador discourses (from 1750 to 1950)** »

ouellet.bernier.mm@gmail.com

When winter is defined as a “temporary state of North” (Hamelin) in temperate regions, suggesting a climatic anomaly in the season cycle, in Labrador, as in many Subarctic and Arctic places, winter appears to be the dominant season. “When the siku (sea ice) finally formed, it meant freedom” (Sanguya and Gearhaerd). Winter opens new roads, activities and opportunities. It suggested both fear and joy, hardship and comfort. The coast of Labrador is strongly influenced by the cold Labrador Current flowing from the Arctic Ocean. Labrador hosts the Eastern North America tree limit even if it shares the same latitude of Scotland and Northern Germany. The discursive analysis is based on four central signs in Nordic winter: the cold, the snow, the ice and the light phenomena. The cold refers to an individual sensitivity. It requests specific adaptation to survive (clothing and shelter). The snow is the first sign that winter is beginning soon. The landscape is then transformed in a snowscape. The ice, particularly the sea ice, plays an important role in Nordic community: “the ice reconnected us to people and place” (Sanguya and Gearhaerd). Finally, winter visual effects are defined by the colour white, the large spectrum of aurora borealis colours and the decrease of daylight. The corpus is largely dominated by missionary, explorer and traveller narratives, with a still strong contribution of Inuit life stories.

After completing a master degree in Earth sciences, Marie-Michèle Ouellet-Bernier started a Ph.D. in Environmental sciences at the Université du Québec à Montréal (UQAM), choosing a multidisciplinary approach mixing sciences and literature. Marie-Michèle received a doctoral scholarship from the SSHRC. She also manages the Nordic and Arctic research portal at UQAM.

16:30 CLOSURE

Daniel CHARTIER (Research Chair on Images of the North, Winter and Arctic, Université du Québec à Montréal)

**Semaine internationale de
L'OBSERVATOIRE
ARCTIQUE ET ANTARCTIQUE
Université du Québec à Montréal**



**TABLE RONDE INTERNATIONALE DE LA RECHERCHE
ET DE LA CRÉATION SUR L'IMAGINAIRE DU NORD,
DE L'HIVER ET DE L'ARCTIQUE**



**Universidad del Salvador
(Argentina)**

**XV WORKSHOP ON RESEARCH IN SOCIAL SCIENCES
IDICSO –UNIVERSIDAD DEL SALVADOR**

Miércoles 18 de Octubre, 2017

19:00-21:00

AREA: CIRCUMPOLAR STUDIES

**Table: “The Antarctica and the Southern Circumpolarity
as Global Phenomena”**

**Coordination: Dr Enrique del Acebo Ibáñez
(PIECA-Faculty of Social Sciences -USAL, CONICET)**



CENTRO DE INVESTIGACIONES SOBRE COMUNIDAD LOCAL,
PARTICIPACIÓN Y POLÍTICA SOCIAL

IADCOM - FCE-UBA

**I WORKSHOP ON SOCIAL PROBLEMS
AND SOCIAL POLICIES**

General Coordination: Dr. Enrique del Acebo Ibáñez (Director)
Buenos Aires, NOVEMBER 9, 2017

9:30-9:45: Registro e inscripción.

9:45: **Enrique del Acebo Ibáñez** (CICLOP, FCE-UBA, CONICET):

Palabras introductorias: "Sobre problemas, problematizaciones y políticas sociales".

MESA 1

10:00-10:30: **Florencia Chahbenderian** (CICLOP, FCE-UBA): *La desigualdad en las políticas sociales focalizadas: el caso de los programas de transferencias condicionadas de ingreso".*

10:30-11:00: **Ana Cervio** (CICLOP, FCE-UBA, CONICET): *"Pobreza urbana y programas sociales en Argentina. Lecturas desde los aportes de Georg Simmel".*

11:00-11:30: **Juan Martín Galeano** (CICLOP, FCE-UBA): *"Participación ciudadana y república: un problema de aristas múltiples en el marco argentino actual".*

11:30-11:45: Sesión de preguntas.

11:45-12:00: Break

MESA 2

12:00-12:30: **Agustín García Serventi** (Universidad Nacional de Tierra del Fuego, FAE): *Formas, motivos y gestos. Una aproximación iconológica a la producción cinematográfica sobre Tierra del Fuego.*

12:30-13:00: **Enrique del Acebo Ibáñez** (CICLOP, FCE-UBA, CONICET): *La circumpolaridad, el Atlántico Sur y la Antártida como fenómenos totales (El caso de las campañas científicas del Buque Oceanográfico "Puerto Deseado", perteneciente al CONICET).* (Se proyectará el mediometrage documental "El Buque").

13:00-13:30: Augusto Aguilar (CICLOP, FCE-UBA, Facultad de Cs Sociales-USAL): *La Argentina en la Antártida en el siglo XXI (Problemas y Políticas)*.

13:30-13:45: Sesión de preguntas.

13:45-13:50: Clausura del Workshop.



UNIVERSIDAD DE BUENOS AIRES
Facultad de Ciencias Económicas - IADCOM

Institutional information

International Association of Circumpolar Sociocultural Issues (IACSI)

What is the IACSI?

IACSI is an international scientific association devoted to the study of different socio-cultural aspects related to the Arctic and Antarctic regions. The Association is integrated mainly by scholars from Social Sciences, Anthropology and Humanities, and also from individuals with different backgrounds but interested in these perspectives and themes. As a new association which looks for integration and cooperation, we are also looking for new members in both circumpolar regions.

What are we after?

Assuming the importance that the socio-cultural approach has for a holistic understanding of the circumpolar phenomenon, we have also considered the need to study the "circumpolar theme" in its bi-polar dimension: the Arctic and the Antarctica, in order to look for convergences and divergences under the debates "local/global", "North/South", "development/sustainability", and also looking for the production and transference of knowledge. In this sense, we privilege scientific investigation with reference to:

- Local Communities in Extreme Environments
- Social Problems and Human Well-being
- Participation and Community Attachment
- Habitat and Identity
- Minorities and Native people
- Migration
- Environment and Sustainable Development

What do we do?

- Generate scientific and academic projects bound up with circumpolar socio-cultural issues.

- Organize once a year an international seminar on the circumpolar socio-cultural issues.
- Organize cultural events, such as Films and Documentary Festivals related to these issues.
- Support academically the "Arctic & Antarctic International Journal of Circumpolar Socio-cultural Issues", published annually.
- Encourage relationships and academic collaboration between Universities and Research Centres sited in one or both circumpolar regions.
- Promote international workshops, seminars, and conferences. Contribute and award prizes to investigations, and activities concerning to solve problems in one or both circumpolar regions.
- Establish nets with national and international institutions, associations and NGOs linked to the matters which are the interest of the IACSI.

According to the aims of the International Association, were organized different scientific meetings where papers from different countries and regions were submitted:

- a) In April 26th, 2005, was run the ***1st International Workshop on Circumpolar Socio-Cultural Issues***, at the University of Jyväskylä (Finland), organized by the Department of Social Sciences and Philosophy of this University and the IACSI.
- b) In April 7th, 2006, was run the ***2nd International Workshop on Circumpolar Socio-cultural Issues***, at the University of Iceland, organized by the Faculty of Social Sciences of this University, the Icelandic Sociological Association, and the IACSI.
- c) On November 30, 2007, was run the ***3rd International Workshop on Circumpolar Socio-cultural Issues***, at the University of Oulu (Finland), organized by the Thule Institute of this University and the IACSI.
- d) On November 16-18, 2010, was run the ***I International Meeting on Northern and Southern Circumpolarities: Socio-economic and Socio-cultural Approaches***, under the auspices of the CICLOP, School of Economics, University of Buenos Aires and the International Center for the Patrimony and Heritage (CICOP).
- e) On September 25-26, 2014, was run the ***4th International Workshop on Circumpolar Sociocultural Issues*** at the University of Iceland, organized by the Faculty of Social and Human Sciences of the University

of Iceland and the International Program on Circumpolarity, Antartica and Extreme Environments (PIECA, Faculty of Social Sciences, Universidad del Salvador), and under the auspices of the IACSI. During the 4th Int'l Workshop one session will include oral presentations while the other one will be devoted to the screening and discussion of documentary and experimental films from both northern and southern circumpolarities. This second session will receive collaboration from the Reykjavík International Film Festival (RIFF).

The IACSI has also organized four Circumpolar Film Festivals, such as: one devoted to the Icelandic cinema (Universidad del Salvador, Buenos Aires, 2005), another devoted to Argentine cinema (University of Iceland, Reykjavík, 2007), a third one devoted to Northern and Southern Circumpolarity (University of Buenos Aires, Buenos Aires, 2010), and a fourth one -under the auspices of the RIFF (Reykjavík International Film Festival) devoted to fiction and documentary films related to circumpolar sociocultural and anthropological issues (University of Iceland, Reykjavík, 2014).

Membership

The members can be individuals or institutions. Individual membership: € 30 (thirty Euros), including one copy of the annual issue of "*Arctic & Antarctic...*". Institutional membership: € 100 (one hundred Euros), including two (2) copies of the annual issue of "A&A-IJCSCI". In order to apply membership, take contact to the chairperson nearest to your geographical location and pay the membership fee to the bank account mentioned in the very same context.

Contact

Dr Enrique del Acebo Ibáñez

International Program of Studies on Circumpolarity, Antartica & Local Communities in Extreme Environments (PIECA)

Faculty of Social Sciences - Universidad del Salvador (USAL)

Perón 1818, 2nd floor (Office 204)

(C1040ABB) Buenos Aires - Argentina

Phone/Fax: (+54-11) 4373 8305 / 4372 5308 / 4372 6594 (ext. 1226)

E-mail: edelacebo@yahoo.com / edelacebo@usal.edu.ar



Universidad del Salvador (Argentina)

Founded in 1956, is the first private university in Argentina, and one of the largest in the country. It has different locations, namely: headquarters in the city of Buenos Aires, in Pilar and Mercedes (province of Buenos Aires), and Virasoro (province of Corrientes).

The main objectives of the Universidad del Salvador are: a) to emphasize academic excellence, b) to value diversity and pluralism, c) to form competent professionals and researchers with a critical judgement, d) to promote the development of knowledge through teaching and research, e) to impact the society as a whole not only through the theoretical analysis of the problems but also providing the possible solutions, f) to foster the internationalization of the students and staff.

The Universidad del Salvador has international joint programs in both undergraduate and graduate levels. It has different Faculties, namely: Administration Sciences; Economic Sciences; Education and Social Communication Sciences; Law; Social Sciences; Philosophy, History and Literature; Medicine; Psychology and Psycho-pedagogy; Science and Technology. The University also includes the Graduate Schools of Agronomy, Veterinary Medicine, and Food Technology, and the Schools of Theatre & Arts and of Oriental Studies.

Vice-Rectorship of Research & Development

Viamonte 1856, (C1056AAB) Buenos Aires - Argentina

Phone: (+54-11) 4813-9630/1408 Fax: (+54-11) 4812-4625

E-mail: uds-vrid@salvador.edu.ar

Vice-Rectorship of Economics

Dr Fernando Lucero-Schmidt, Vice-Rector

Viamonte 1856, (C1056AAB) Buenos Aires - Argentina

Phone: (+54-11) 4813-9630/1408 - Fax: (+54-11) 4812-4625

Scientific Publications Department

Prof. Haydée I. Nieto, Director
Rodríguez Peña 770, 2nd floor
(C1020ADP) Buenos Aires – Argentina
E-mail: hnieto@salvador.edu.ar

Direction of International Cooperation and Exchange

Tucumán 1699, C1050AAG Buenos Aires, Argentina
Phone: +54 11 4372 3016 / 4372 3034 / 4372 2758
internacional@usal.edu.ar

Faculty of Social Sciences

Dr Mariana Colotta, Dean

The Faculty of Social Sciences includes graduate and postgraduate studies on Sociology, Political Science, International Relations and Social Service.

The *Institute of Research on Social Sciences (IDICSO)* is a unit of the Faculty that promotes interaction between different disciplines, carries out high quality research in the field of Social Sciences and publishes *Miríada*, a peer-reviewed journal on Social Sciences.

Under this University framework, the *International Program of Studies on Circumpolarity, Antarctica and Extreme Environments (PIECA)*

–directed by Dr Enrique del Acebo Ibáñez– develops comparative studies and research between the Northern and Southern circumpolarities, some of them in collaboration with different researchers and scientists from Northern and Arctic universities (Iceland, Finland, Canada, etc.), and publishes the *Arctic & Antarctic – International Journal on Circumpolar Sociocultural Issues*, a peer-reviewed publication, together with the Foundation of High Studies on Antarctica & Extreme Environments (FAE) and the Faculty of Social Sciences of the University of Iceland

University of Iceland (Reykjavík, Iceland)

The University of Iceland was established in 1911. The university is organized into 5 academic schools, and 25 faculties. The university offers diverse program on all levels. The University of Iceland is the only university in Iceland offering undergraduate and graduate studies in all the

main disciplines. In addition, the University of Iceland is an internationally renowned research university and our academics have received a great deal of international recognition for their scientific work.

The University operates around 40 research institutes, and research-based graduate studies are also offered. The number of students is currently around 15,000. Most academic disciplines are pursued, closely linked with the professional sector and Icelandic society in general. The university employs a group of well-educated and experienced teachers and scientists; it has a standing tradition for research and collaborates actively with universities and institutions abroad. The University is at once a national scientific and educational institution and a part of the international academic community. Year after year surveys have shown that the Icelandic people have more confidence in the University of Iceland than any other institution; the university enjoys the confidence of more than 90% of the Nation.

School of Social Sciences

The School of Social Sciences at the University of Iceland is the largest and most robust institution of its kind in Iceland. The Faculty has been a leader in educating managers and experts in the field of social sciences and research in these fields in Iceland for over three decades. The Faculty's role is to increase and impart exemplary and internationally recognized knowledge in the field of social sciences through scientific research, teaching and services to the Icelandic labour market. The School has been a leader in this field from its establishment in 1976.

The School is divided into six departments: Faculty of Business Administration, Faculty of Economics, Faculty of Law, Faculty of Political Science, Faculty of Sociology, Anthropology and Folkloristics and Faculty of Social Work.

Faculty of Humanities

Faculty of Humanities has a lot to offer both exchange and regular international students. One of the main attractions for international students is the studies that are unique to Iceland. Examples of those are Icelandic Studies for International students and Medieval Icelandic Studies.

Department of Languages, Literatures and Linguistics

The Faculty offers diverse academic programs in Asian studies, Nordic languages, the major European and American languages in addition to classical languages. Programs covering the following subjects are offered:

- Asian studies: Japanese and Chinese
- Nordic languages: Danish, Finnish, Norwegian and Swedish
- Major European and American languages: English, French, German, Italian, Russian and Spanish
- Classical languages: Greek and Latin (a key to European culture from the beginning)

Programa de Español

Spanish and Hispanic Studies have been taught at the University of Iceland since the early nineteen-eighties. The instruction takes place in Spanish, the study program is demanding, and students are required to acquire excellence in academic work methods. Students are expected to have completed a matriculation exam from an Icelandic secondary school (or its equivalent), have completed two years of Spanish as a foreign language, and/or be near to fluent speakers of Spanish when entering the program.

First year students refresh their knowledge of the language and exercise writing and reading skills in Spanish. Simultaneously they survey the cultural and political history of Spain and Latin America and are introduced to the study of literature. During the second and third years, students enhance their fluency and knowledge of literary history and theory, literature and cinema, as well as linguistics, language history and translation.

The study of Spanish can be combined with other program within (and/or outside) the School of Humanities. After a B.A.-degree has been obtained, the postgraduate degrees of M.A. and M.Paed are now on offer in the Faculty of Foreign Languages. An M.Paed-degree grants a qualification for the teaching of a foreign language within the Icelandic secondary school system, while an M.A.-degree is aimed to further the student's knowledge within the field of language and literature, as well as in other fields of Hispanic and Latin American Studies.

The Department of Spanish at the University of Iceland collaborates with a number of Universities in different countries of Latin America and in Spain. Students are urged to complete a semester or a year

of their study abroad, to further merge themselves into a Spanish-speaking cultural environment. A good knowledge of foreign languages has proven to serve many fruitful practical purposes and a proficiency in foreign languages becomes ever more valuable on the international scene. Knowledge of Spanish can serve as a passport into an ever more international job market in the field of tourism, business, mass media, politics, teaching and science, as well as for diplomatic posts.

Furthermore, an excellent knowledge of a foreign language opens many opportunities within the fields of translation, interpretation and cultural communication.

Contact Information:

University of Iceland
Sudurgata, IS 101 Reykjavík
Tel.: (+354) 525 4000
Fax: (+354) 552 1331
hi@hi.is, www.hi.is

Office of International Education:

Saemundurata, 4 - IS 107, Reykjavík, Iceland
Tel.: +354 525 4301 – Fac: +354 525 5850
ask@hi.is, www.ask.hi.is

University of Iceland, Registration Office:

Sudurgata, IS 101 Reykjavík
Tel.: +354 525 4309
nemskra@hi.is, www.hi.is

**For comments and/or questions about the University of Iceland
Web site please contact: webmaster@hi.is**

Imaginaire du Nord
**The International Laboratory for the
Comparative Multidisciplinary Study
of Representations of the North
University of Québec in Montréal (Canada)**

The *Laboratoire International d'étude multidisciplinaire comparée des représentations du Nord* is a centre for research, documentation, publication and expertise on the Nordic and Winter imaginary in literature, film, the visual arts and popular culture. It is intended primarily to encourage comparison of the different Nordic cultures as exemplified by Québec, the Inuit community, Scandinavia (Iceland, Norway, Denmark and Sweden) and Finland. The Laboratory was founded by Daniel Chartier and is directed by him.

The Laboratoire has led to the creation of an open, multidisciplinary research network, based on a decentralized yet collective work plan and supported by advanced information technologies. The research objectives of the Laboratory are three-fold:

(a) To study Québec literature and culture from a northern perspective by examining the aesthetic use of the North as a component and the underlying issues, while bearing in mind a more general and dialectic objective, which is the establishing of the parameters for a definition of northern culture.

(b) To carry out a comparative study of the different literary and cultural forms produced by Québec, the Inuit community, Sweden, Norway, Iceland, Denmark, Greenland, English Canada and Finland.

(c) To determine how representations of the North operate and are received both diachronically and synchronically: how the North, from the myth of Thule to popular representations in the visual arts and film today, constitutes an aesthetic and discursive system that maintains constant tension between the representation of the real and the creation of an imaginary world.

Research and Projects

Since it was set up in 2003, the Laboratory has brought together some 15 researchers from about 10 universities (in Québec, Sweden, Denmark, Iceland, France, Israel, Canada, Germany, England, Iceland and Spain) who have used the infrastructure developed at UQAM to study the

Nordic imaginary. The Laboratory is a research infrastructure that brings together, in a free and open manner, researchers interested in studying the Nordic and Winter imaginary. In addition to projects directed by associated researchers and dissemination activities, a number of funded research projects are being carried out at the Laboratory on the theory of the imaginary and representations, cultural and literary history, comparative studies, as well as popular and media-based culture.

Teaching

Students may enroll in a research group in the Laboratory. Research groups receive credit in the M.A. and Ph.D. programs of the Département d'études littéraires at the Université du Québec à Montréal. A B.A.-level seminar is offered periodically. Depending on the semester, individual and group work may involve establishing the corpus and analyzing literature and film; it may take the form of a student symposium.

About 10 students from different universities work at the Laboratory as paid research assistants. Graduate students are welcome to participate in the Laboratory's research activities. All activities are part of a universal framework in which students contribute as researchers.

Lecturers are invited by the Laboratory to come and speak. Postdoctoral researchers also participate in the Laboratory's activities.

Documentary Collection

The Laboratory has one of the largest specialized libraries on the Nordic imaginary and the issues related to its study. Its documentary collection includes 6,000 literary works, essays, films and articles.

Its researchers have developed an innovative series of data banks (containing works, illustrations and quotations) which are continually updated. As of May 1st, 2007, these banks contained some 35,000 records, including:

- An annotated bibliography of more than 6,000 literary works with a Nordic component written by the Inuit community or in Québec, Finland and Scandinavia.
- An annotated bibliography of more than 8,000 studies on the Nordic imaginary and Nordic cultural issues
- An annotated filmography of more than 1,000 films
- A bank of more than 11,000 citations related to the Nordic imaginary, classified according to elements, figures, constructs and themes

- A bank of more than 8,000 illustrations of a Nordic nature, described and annotated.

Since the banks are interconnected, they can be queried by means of multiple criteria and key words; these criteria enable users to link thousands of representations of the North derived from literature, the visual arts, popular culture and film.

To perform its work, the Laboratory has premises equipped with 12 computers, 2 servers and a variety of video, photographic, digitization and viewing equipment. All researchers are welcome to use the Laboratory's resources. Access to the collections and data banks is based on the principle of collective and reciprocal contribution.

Publications

The Laboratory disseminates works on the Nordic imaginary through its own print series and other publications.

The "Jardin de givre" series reissues significant, out-of-print works on the Québec and circumpolar imaginary for research and education purposes.

The "Droit au pôle" series disseminates literary and cultural studies and analyses that enable readers to understand and interpret the Nordic imaginary.

The works published by the Laboratory are distributed by Presses Universitaires du Québec (www.puq.ca). To contact the Laboratory, please refer to its website: www.imaginairedunord.uqam.ca, or email: imaginairedunord@uqam.ca

The University of Oulu (Finland)

The University of Oulu in Finland was founded in 1958. It is one of the largest universities in Finland with an exceptionally wide scientific base. There are 17 000 students and 3 000 employees at the University and research is done in more than 70 fields of science in six faculties. The faculties are humanities, education, science, medicine, economics and business, and technology.

In 2008, 1932 Master's and Bachelor degrees and 123 Doctoral degrees were taken. Scientific publications numbered 2238. 84 invention disclosures and 3 patent applications were realized.

There are three research focus areas at the university:

- Information Technology and Wireless Communications
- Biotechnology and Molecular Medicine
- Northern and Environmental Issues

In addition, new initiatives are advanced steel research, international business, and geo- and mining engineering.

The Thule Institute

The Thule Institute is a unit of the University of Oulu that promotes interaction between different disciplines and carries out high quality research in the field of Northern and Environmental Issues, one of the University's focus areas. Thule Institute's activities focus around research programmes, graduate schools and Master's programmes. The Institute also operates in national and international networks in the field of Northern and Environmental Issues.

The research programmes are titled Global Change in the North, Northern Land Use and Land Cover, and Circumpolar Health and Wellbeing. Research is also done in the fields of Environmental and Resource Economics, Environmental Technology and in the programme Human-Environment Relations in the North - resource development, climate change and resilience. The research programmes include academic education and research training. In 2008, the number of staff working at the Institute was 38 and the number of researchers, PhD students and graduate students working on research projects supported by the Institute was approx. 210.

For more information:

<http://www.oulu.fi/english/>

<http://thule.oulu.fi/englanti/index.html>

University of Jyväskylä (Finland)

Master's and Doctoral Programme in Cultural Policy

The Master's Degree Programme in Cultural Policy is a social science based study programme, connected to many disciplines via teaching and research both in Finland and abroad. The key areas of education are:

- Actors, instruments and impacts
- Access and participation
- Cultural economy and creative industries
- Cultural diversity and citizenship
- Relationship between art and technology
- Geography and cultural policy

The multidisciplinary master's and doctoral programmes in cultural policy develop students' preparedness to:

- analyze the historical development and future of cultural policy in various geographical and sectoral contexts
- compare and explore international and national systems of cultural policy and questions of cultural economy
- evaluate the position of culture and cultural policy in societal transformation processes in public, private and third sectors
- critically apply theoretical, methodological and empirical know-how in working creatively in internationalizing branches of culture

The programme is aimed both at Finnish and international students with a bachelor's degree (majoring in social policy, political science, sociology, philosophy, art history, art education, literature, music science, ethnology or history), offering them the opportunity to complete a master's degree. It is possible to continue from the master's programme into the Doctoral Programme in Cultural Policy. As a unit, Cultural Policy collaborates with the Foundation for Cultural Policy Research CUPORE.

The Doctoral Programme in Cultural Policy leads to a Doctorate (PhD) in Social Sciences. The programme collaborates with the Finnish Doctoral Programme in Social Sciences (SOVAKO). Research and teaching within the master's programme are part of the multidisciplinary "Centre for Research on Multicultural Issues and Interaction", and the programme participates in the U40 capacity building programme 'Cultural Diversity 2030', organized by the German Commission for UNESCO. In addition, the unit of Cultural Policy coordinated the organization of the

6th International Conference on Cultural Policy Research (2010) and the 4th Nordic Conference on Cultural Policy Research (2009).

For more information check our website:

<http://www.jyu.fi/ytk/laitokset/yfi/oppiaineet/kup/en>

Contact:

Kangas, Anita, PhD, Professor Cultural Policy
Department of Social Sciences and Philosophy, P.O. Box 35
40014 University of Jyväskylä - Finland

Foundation for High Studies on Antarctica & Extreme Environments (FAE, Argentina)

The Foundation for High Studies on Antarctica and Extreme Environments (FAE) is an NGO devoted to know and divulge everything about local community problems in extreme environments as well as Antarctic and circumpolar matters in a broad sense. This task is carried out through an holistic approach – a process of integration that includes a great variety of combined factors: social, cultural, territorial, psychological, economic and environmental ones.

The notion of extreme environment is considered from a point of view which tries to go beyond an ethnocentric notion of “extreme”, namely:

a) Environments with “determining geographic factors” which turn difficult the community life and human settlement, although these native populations develop significant socio-cultural adaptations.

b) Environments with “determining social economic factors” which in some cases lead big population sectors further the “resilience phenomena” (survival in spite of serious determining effects) that could happen responding to the demands of the moment or structurally.

Every environmental issue is considered inside “local/ global”, natural/ built-up” and “sustainable /non sustainable” dialectic. For this reason the Foundation attaches great importance to environmental

assessment and socioeconomic impact of any human undertaking either local, national or regional.

Teamed up by a body of professionals and scientists from different areas with broad experience on sociological, psycho-sociological, educational, anthropological, and environmental issues, the Foundation tries to find production and transference of knowledge with reference to Extreme Environments in general terms and Circumpolar Regions in particular ones, by means of:

a) Scientific Research and transference of the results to public and private institutions either national or international with reference to: Natural and Built-up Environment, Local communities, Social Problems, and Sustainable Development.

b) Drawing up educational & cultural programs for the different levels emphasizing the use of multimedia distance education modality.

Main activities

a) Generate academic- scientific projects bound up with extreme environments, either natural or built-up as well as convergences and divergences between different circumpolar regions.

b) Publish books and Journals about issues bound to the subjects the Foundation deal with.

c) Design, develop and assess seminars, intensive academic programs, tertiary and university syllabus for presential and distant education modalities.

d) Design general policies in areas the Foundation is interested in, both in the academic/scientific and the cultural/artistic themes.

e) Carry out environmental impact assessment on socio-cultural and socio-economic undertakings.

f) Promote national and international workshops and/or scientific conferences.

g) Contribute and award prizes to investigations, and activities concerning to solve problems taken into account by the objectives of the Foundation.

h) Tend to establish nets with national, foreign and international institutions and NGOs linked to matters which are the interest and purpose of the Foundation.

Contact

Fundación de Altos Estudios Antárticos & Ambientes Extremos (FAE)

Enrique del Acebo Ibáñez, President

Ayacucho 926, 4° B, C1111AAD – Ciudad de Buenos Aires, Argentina

Phone: (+54-11) 4961 9958

E-mail: edelacebo@yahoo.com

Branch «The End of the World»: coordinated by Agustín García Serventi, Rio Grande, Province of Tierra del Fuego, Antártida e Islas del Atlántico Sur, Argentina.

E-mail: agustings@gmail.com; agarciaserventi@untdf.edu.ar

Arctic Centre University of Lapland (Rovaniemi, Finland)

The Arctic Centre is Finland's national research institute and science centre for Arctic expertise. It is based at the University of Lapland, the northernmost University in Finland and the EU. The Arctic Centre is also an international, multidisciplinary and multicultural institute of top quality research, and it provides science centre exhibitions and science communication. The Arktis Graduate School of the Arctic Centre leads the international Barents Arctic Network of Graduate Schools. The Arctic Centre provides an undergraduate multidisciplinary Arctic Studies Program (ASP) that includes Arctic Governance and Arctic Indigenous Studies programmes.

Multidisciplinary research is currently implemented by three research groups:

The *Sustainable Development* group draws on perspectives from the social sciences in order to address international environmental politics, human dimension of climate change, community adaptation and vulnerability to climatic and social changes, social impact assessment. The research focuses also on indigenous and local knowledge, indigenous and non-indigenous identities, concept of the North in politics, economics and culture, mobility and viability in industrial northern communities. The

group participates in three IPY pan-Arctic research initiatives: DAMOCLES (Developing Arctic Modelling and Observing Capabilities for Long-term Environmental Studies), BOREAS – MOVE, and CAVIAR (Community Adaptation and Vulnerability in Arctic Regions).

The *Global Change* group encompasses the biological and physical sciences, with emphasis on applied socio-ecological and geographical studies. It addresses the impacts of land use, the use of renewable and non-renewable natural resources, tourism, long and short-term climate change, and UV radiation. Special emphasis is placed on the cumulative impacts of resource and industrial development and related infrastructure. An international glaciology group specialises in climate change and modelling its impacts on Arctic and Antarctic ice masses, extreme events and global sea level (IPY project KINNVIKA, Change and Variability of the Arctic Systems).

The *Environmental and Minority Law* group focuses on legal issues, such as international environmental treaties on Arctic conditions, regulations and the implementation of environmental, social and strategic impact assessments, the environmental rights of Arctic indigenous peoples and indigenous peoples' participation in environmental management. NIEM (The Northern Institute for Environmental and Minority Law) as a unit of the Arctic Centre has human rights and environmental law as its two focus areas of law from the Arctic perspective.

University of Greenland (*Ilisimatusarfik*)



Ilisimatusarfik is situated in the small but bustling capital city of Nuuk.

Ilisimatusarfik educates for both the private and public labour market, and does research and programmes within humanities, social sciences and health science.

Ilisimatusarfik highly prioritises cooperation with the outside world, locally as well as internationally. *Ilisimatusarfik* wishes to bridge the university world with the business community and the public sector, because with collaboration between the sectors, everyone is contributing strong

professionalism and combining new thinking and innovation in a fruitful system.

Ilisimatusarfik is an Arctic university that creates knowledge and innovation in a region developing rapidly. Broadly, deeply and across: *Ilisimatusarfik* is shaping the Arctic through research, education and cooperation.

Ilisimatusarfik has four institutes:

- *Institute of Culture, Language and History*
- *Institute of Social Science, Economics and Journalism*
- *Institute of Learning*
- *Institute of Nursing and Health Science*

Institute of Culture, Language and History:

Theology: How did Christianity emerge and how has it developed through the ages, and what is its role in modern Greenlandic society? Those are some of the questions that the Theology degree programme engages in. As a theology student, you will learn about the origins of Christianity, its history and contemporary issues. Thereby you will be able to independently and qualitatively decide your attitude to, and work with, the Christian religious tradition in relation to the contemporary situation.

Culture and Social History: The Culture and Social History degree is available as a Master degree. The degree provides a broad and versatile historic understanding of cultural and social conditions focused on the arctic world.

Language, Literature & Media: Language, Literature & Media is a university graduate programme. Some of the initial telling things about a country's cultural peculiarities are the spoken language, news, debate and cultural media, and, finally, the literature that mirrors or challenges the national identity. You are at the centre of cultural life when you are studying Language, Literature & Media.

Translation & Interpreting: Professional Bachelor in translation and interpreting is a relatively new professionally targeted Bachelor degree at Ilisimatusarfik. Translators are not only necessary for Greenlandic language and culture to be able to survive in a globalised world, but also serve to improve the public service level.

Institute of Social Science, Economics and Journalism:

Social Science: The degree programme in Social Science provides thorough knowledge about Greenlandic and international social conditions. The programme is broadly based and covers important subject areas within social science, such as political science, sociology, economy

and law. With knowledge about these subject areas, you will be able to form an overview of the tasks facing a public administration, for example.

Business Economy: The Bachelor degree in Business Economy is a three-year degree that is targeted towards making students ready to work as business economy specialists in a public or private company, or as generalists looking holistically at business operations and scope for development. The degree programme is developed in close cooperation with Greenland's business community.

Social Work: The Social Work degree is a broad, professionally targeted degree programme within social science. The programme comprises four subject areas: social work, social science, psychology and law. The aim of the degree is to educate social workers who are able to prevent and remedy social issues in today's society.

Journalism: The journalism degree is a professionally targeted degree in a profession that carries many privileges and a great responsibility. It takes courage, cooperative skills and discipline to be a journalism student. This is true both during the programme and work placement and as a fully qualified Bachelor in Journalism.

Institute of Learning:

Teacher: The Teacher degree is a professionally targeted Bachelor degree. The purpose is to train teachers for the Greenlandic "folkeskole" (public primary and lower secondary school) and as a basis for other teaching. At the same time, the degree is a qualification for further education at graduate and Master programme level.

Institute of Nursing and Health Science:

Nurse: A professional Bachelor degree as a nurse provides you with many opportunities. People's perception of a nurse is typically someone working in a hospital, but that is a too narrow perception. Trained nurses also work with information about general health, teaching and many other things. What these many jobs available for trained nurses have in common is that, as a nurse, your main task is to secure the best possible health for the population. '

Ilisimatusarfik: From Inuit Institute to Arctic University

1974: GrønlandsLandsråd/The Greenlandic Council proposes the creation of a university-like institution - an Inuit Institute.

1981 The decision is made at the local parliament, the "Landsting", in autumn 1981.

1983 Professor Robert Petersen is hired as head. Other staff is hired during summer.

1984 The first students at Ilisimatusarfik are taken in for study start in the spring.

1987 Master programmes are introduced. The three-year Theology programme is merged with Ilisimatusarfik/Inuit Institute. The name is changed to Ilisimatusarfik (University of Greenland). The celebration of the opening of own buildings in the newly restored mission station, NyHerrnhut, takes place 10 September 1987.

1989 The statute for the university is passed. With this, Ilisimatusarfik has formal status as a university. The date for the foundation of Ilisimatusarfik as a university is 1 September 1989.

1995 The Bachelor programme is introduced.

1996 A new statute is passed in Parliament.

1997 The Bachelor programme in Theology is introduced.

2003-2005 A separate programme in Theology, "exam theol", followed by pastoral college, is introduced.

2007 A new statute is passed in the parliament after which the university is merged with other institutions for further education, and a new structure with board and rector is introduced. The law comes into force 1 January 2008.

2008 Ilisimatusarfik is moving to new premises in the newly built Ilimmarfik. Ilisimatusarfik now comprises nine institutes. The board is appointed.

2009 Tine Pars is hired as new rector 1 January 2009.

2010 A new institute structure with three institutes is introduced: The Ilimmarfik Institute Institute of Learning Institute of Nursing and Health Science

2015 A new institute structure with four institutes is introduced: Institute of Learning Institute of Nursing and Health Science Institute of Social Science, Economy and Journalism Institute of Culture, Institute of Nursing and Health Science

Contact Information:

Ilisimatusarfik

Manutooq 1, Nuussuaq

Postbox 1061

3900 Nuuk

Phone +299-38 56 00

mail@uni.gl, www.uni.gl

The University of the Faroe Islands

The University of the Faroe Islands is an autonomous educational and research institution which overall purpose is to strengthen the scientific expertise at the University and in the Faroese community in general.

The University has two Faculties: Faculty of Humanities, Social Sciences and Education, and Faculty of Natural and Health Sciences, and six Departments: Language and Literature, History and Social Sciences, Science and Technology, Education, Nursing, Research Center for Social Development.

Contact:

Fróðskaparsetur Foroya

J.C. Svabos gøta 14

FO – 100 Tórshavn

Tel.: +298 352500

Fax: +298 352501

Email: setur@setur.fo

Université de Versailles Saint-Quentin-en-Yvelines (UVSQ), France

Founded in the early 1990s, the University of Versailles Saint-Quentin-en-Yvelines (UVSQ) is now the largest institution for higher education, research and technology in the administrative district of Yvelines, west of Paris.

UVSQ spans five campuses. It has a student body of approx. 17,000 enrolled in over 200 programs in all major scientific domains: Faculty of Science in Versailles, Faculty of Law and Political Science, Faculty of Medicine, Faculty of Social Science, Institute of Management, Institute of Cultural and International Studies, as well as the Observatory of Versailles Saint-Quentin, all located in the agglomeration of Saint-Quentin-en-Yvelines, just a few kilometres from Versailles + a school of engineering and two university institutes of technology in three

other cities of the region, offering higher education programmes from bachelor to doctorate level.

UVSQ is the leading university in France in terms of student success at bachelor level and ranks third for the number of apprentices in the Île-de-France region, reflecting a strategy that prioritizes educational innovation and professionally-focused international programs.

In 2016, UVSQ entered the so-called ARWU or Shanghai ranking (401-500 group) and is currently 4th in the CRWU ranking as far as atmosphere science and meteorology are concerned.

UVSQ's excellence in research concerns notably space observation, climatology and the environment, heritage and Arctic studies, health (esp. handicap and ageing), innovative materials, sociology, public administration. UVSQ's laboratories foster innovative, cross-disciplinary research that anticipates societal concerns, informs citizens and supports decision-makers.

As one of the founding members of the excellence cluster Université Paris-Saclay, UVSQ is well positioned to meet the twin challenge of economic and technological competition combined with the acceleration of scientific developments worldwide.

University website: www.uvsq.fr

Masters2 programme in Arctic Studies at UVSQ/ University of Paris-Saclay

UVSQ initiated an original, interdisciplinary masters 2 programme in Arctic Studies entirely taught in English (French-language classes excepted) in 2010, now offered through the excellence cluster of the University of Paris-Saclay.

More than 50 French and international students coming notably from Greenland, the USA, Russia, Norway, Latvia, Macedonia, Armenia, India, Nepal, Ghana, Cameroun etc. have successfully graduated from this programme dedicated to integrated approaches to problems facing the Arctic.

Pedagogical objectives:

The aim of the Master is twofold: help future decision-makers and facilitators working in the Arctic or in relation to the Arctic to develop tools for integrated analyses thanks to in-depth knowledge of the fragile balance between ecosystems and the human ecology of the Arctic.

At the same time, the Master has been designed to provide students interested in research with the opportunity to develop a project that will be pursued in the form of a doctoral dissertation after the validation of the *Master*.

Such Phd work may be co-directed with one of our international partners.

The master covers three complimentary fields of competence: studies in all of the major areas essential for decision making:

- environmental and natural science as well as technology, economics and governance, geopolitical aspects and questions of law, Arctic societies and their culture
- scientific competence therefore reinforced by intercultural competence
- an international dimension with courses in English and colleagues of international reputation

Perspectives:

The Arctic Studies programme trains decision makers capable of piloting the process of expertise, facilitation and governance by relying on a method of eco-efficiency and global performance (environmental, economic, social and societal), of identifying and erasing obstacles to a respectful development of ecosystems and human ecology in an Arctic context.

The year of Arctic Studies will allow a student to develop the following fields of competence:

- piloting of a project by using special tools and management techniques : research team, international cooperation
- management of organisational change relying on a pluridisciplinary approach
- autonomous conduct of an Arctic project or enquiry
- reflect on and mediation of social, technical and technological aspects

- economic and environmental evaluation of technological, financial, commercial and organisational risk

Prerequisites and organisation of studies:

Students from any academic field can apply provided they have validated four years of higher education (four-year B.A. programme or a three-year B.A. +first year of a Masters programme), English language skills should be fluent (however, no special language test score is required).

Teaching starts in mid-September and ends in early February, followed by a three-month internship that the students choose themselves in France or abroad.

Students then write a detailed report on this experience and/or a long research paper/ dissertation. The report or dissertation is defended during a viva that can be organized by Skype in certain cases.

Applications

Applications are submitted electronically via the Paris-Saclay website:
<https://www.universite-paris-saclay.fr/en/apply-to-master-programs>

Contacts:

Prof. Dr. Jan Borm, co-director of the programme: Jan.Borm@uvsq.fr

Dr. Alain Sarkissian, co-director of the programme:

Alain.Sarkissian@latmos.ipsl.fr

Notes for Contributors

a) Submission of Papers

Authors should submit an electronic copy of their paper in Word format file with the final version of the manuscript by e-mail by attached file to the Editor-in-chief and the co-Editors:

Enrique del Acebo Ibáñez: edelacebo@yahoo.com

Helgi Gunnlaugsson: helgigun@hi.is

Daniel Chartier: chartier.daniel@uqam.ca

Jarkko Saarinen: jarkko.saarinen@oulu.fi

Anna Stammler-Gossmann: anna.stammler-gossmann@ulapland.fi

Jan Borm: jan.borm@uvsq.fr

Submission of a paper implies that it has not been published previously, that it is not under consideration for publication elsewhere, and that if accepted it will not be published elsewhere in the same form, in English or in any other language, without the written consent of the publisher.

b) Manuscript Preparation

General: Manuscripts should not exceed 35 pages (including references and illustrations), and must be typewritten, double-spaced with wide margins on one side of white paper. The corresponding author should be identified (include a Fax number and E-mail address). Full postal addresses must be given for all co-authors. The Editors reserve the right to adjust style to certain standards of uniformity. A cover page should give the title of the manuscript, the author's name, position, institutional affiliation and complete address, telephone, fax and/or E-mail numbers. An acknowledgement may also be included on the cover page if so desired. The title but not the author's name should appear on the first page of the text.

Abstracts: An abstract of not more than 120 words and a list of up to 10 keywords should accompany each copy of the manuscript.

Text: Follow this order when typing manuscripts: Title, Authors, Affiliations, Abstract, Keywords, Main text, Acknowledgements, Appendix, References, Vitae, Figure Captions and then Tables. Do not import the Figures or Tables into your text, but supply them as separate files. The corresponding author should be identified with an asterisk and footnote. All other footnotes (except for table footnotes) should be identified with superscript Arabic numbers.

References: All publications cited in the text should be presented in a list of references following the text of the manuscript. In the text refer to the author's name (without initials), year of publication and possible page number(s) (e.g. Torpey 2000, 18). For more than three authors, use the first three authors followed by *et al.*

The list of references/bibliography should be arranged alphabetically by author's names. Names of the articles in edited volumes or journals are written inside the quotation marks. Journal titles and book names are italicised. Examples:

Torpey, John (2000): *The Invention of the Passport: Surveillance, Citizenship and the State*. New York: Cambridge University Press.

Levy, Jacob T. (2000): "Three Modes of Incorporating Indigenous Law". In: Kymlicka, Will & Norman, Wayne (eds.): *Citizenship in Diverse Societies*. Oxford: Oxford University Press, pp. 297–325.

Gilroy, Paul (1999): "Between Camps: Race and Culture in Postmodernity". In: *Economy and Society*. Vol. 28, no. 2, pp. 183–198.

Smith, Jane & Korsakofsy, Sacha (eds.) (1998): *Post-Capitalist Economies*. Anchorage: Alaska University Press.

Illustrations: All illustrations should be provided in camera-ready form, suitable for reproduction (which may include reduction) without retouching. Photographs, charts and diagrams are all to be referred to as "Figure(s)" and should be numbered consecutively in the order to which they are referred. They should accompany the manuscript, but should not be included within the text. All illustrations should be clearly marked on

the back with the figure number and the author's name. All figures are to have a caption and source. Captions should be supplied on a separate sheet.

Photographs: Original photographs must be supplied as they are to be reproduced (e.g. black and white or colour). If necessary, a scale should be marked on the photograph. Please note that photocopies of photographs are not acceptable. All photographs are to have a caption and source.

Tables: Tables should be numbered consecutively and given a suitable caption and each table typed on a separate sheet. Footnotes to tables should be typed below the table and should be referred to by superscript lowercase letters. No vertical rules should be used. Tables should not duplicate results presented elsewhere in the manuscript (e.g. in graphs).

(Authors are responsible for obtaining permissions from copyright holders for reproducing any illustrations, tables, figures or lengthy quotations previously published elsewhere. Permission letters must be supplied to FAE and A & A Journal).

c) Electronic Submission

Please specify what software was used, including which release, and what computer was used (IBM compatible PC or Apple Macintosh). Always keep a backup copy of the electronic file for reference and safety. Send text-files in Microsoft Word (.doc) file form, or as .rtf-files.

d) Copyright

Authors are required to assign copyright to *A&A IJCSCI* and *Fundación de Altos Estudios Antárticos & Ambientes Extremos*, subject to retaining their right to reuse the material in other publication written or edited by themselves, and to be published at least one year after initial publication in the Journal, mentioning where it was published first.

e) Book reviews

We welcome book-reviews of academic or non-academic books concerning circumpolar socio-cultural issues. Book-reviews should not exceed three pages, and must be typewritten, double-spaced with wide margins on A4 paper. In addition to information about the writer of

review (name, title and institutional affiliation) review should include full information about the reviewed book: Author(s), name, publisher, place of publishing and the number of pages.

f) Other contents

Articles, notes, information about international conferences and seminars, and items of general circumpolar interest are also published.

g) Peer-review

The Journal operates a blinded peer review process. The reviewers may at their own decision opt to reveal their name to the author in their review, although our policy practice is to remain both identities concealed. In general, Editors will seek advice from two or more expert reviewers about the scientific content and presentation of manuscripts. However, all submitted articles are reviewed at first by the Editors so that only those works that fit the editorial standards, and aims and scope of the Journal, will be sent for outside review.

The authors will be notified in case an article will not be published. Nonetheless, the Editors will not be held responsible for the return of the manuscripts.

Arctic & Antarctic

INTERNATIONAL JOURNAL OF CIRCUMPOLAR SOCIOCULTURAL ISSUES

CALL FOR PAPERS

The *Foundation for High Studies on Antarctica and Extreme Environments* (FAE, Argentina), the *Universidad del Salvador (USAL, Argentina)* and the University of Iceland, with the auspices of the *International Association of Circumpolar Socio-cultural Issues* (IACSI), publishes the annual, international, peer-reviewed journal called *Arctic & Antarctic – International Journal of Circumpolar Socio-cultural Issues*. The language of the journal is English.

This journal is created to provide a forum for the socio-cultural analysis of both circumpolar regions. Articles in the Journal will be devoted to promote an international and interdisciplinary dialogue concerning the following subjects: Local Communities and Extreme Environments; Habitat, Social Interaction and Identity; Social Problems and Policies; Minorities and Aboriginal Cultures; Migration and Socio-cultural Integration; Prehistory and History; Literature and Arts; Geopolitics and International Relations; Arctic and Antarctic Comparative Studies; and other issues related to socio-cultural themes concerning circumpolar areas.

The first issue of volume 1 of the Journal was published in November 2007. You can find the table of contents of each issue, and instructions for subscription from here: www.iacsi.org. The issue 12 will be published in June 2018. **Deadline for the manuscripts addressed to this coming issue is March 15, 2018.**

We encourage authors to send manuscripts that are within the areas of interest of both the Association and Journal. Furthermore, we also accept book reviews and commentaries on current research and societal/institutional affairs.

Se terminó de imprimir el 10 de Octubre de 2018,
en *Milena Caserola*, Lambaré 1026,
Ciudad Autónoma de Buenos Aires, Argentina.