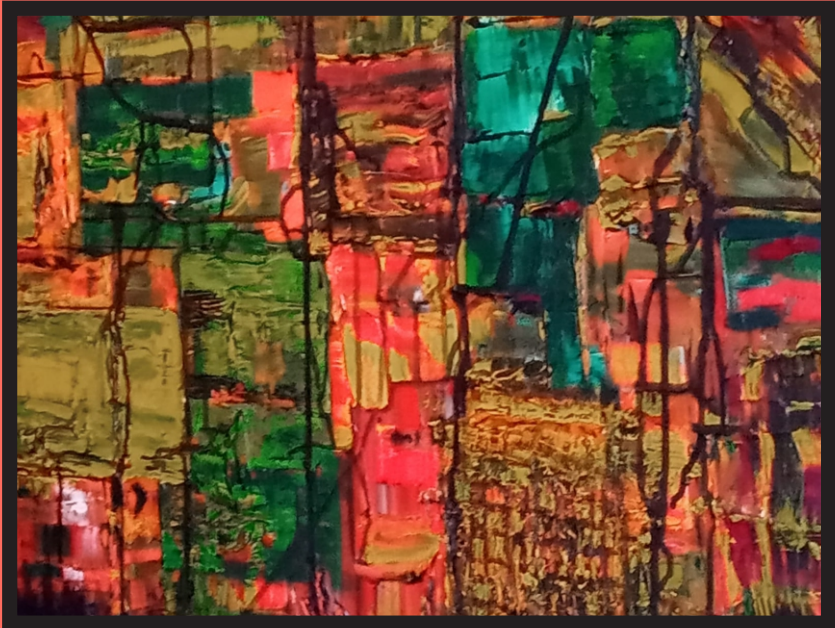


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Patagonia, lights and shadows: Territorial perceptions of a circumpolar space

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Abstract

This article presents some reflections for the understanding of the Argentine Patagonian environment, as an integral and unique space. These reflections are based on the idea that a large part of the constructed images of Patagonia, in some way, prevent a genuine approach to this territory, due to the distortion and/or impoverishment in which they incur. Patagonia has been an imagined territory over which, many times, limiting and stereotyped characteristics have been imposed.

Many of the perceptions of Patagonia have the stamp of otherness, which for some scholars was built mainly by “outsiders” and, at times, incorporated by non-outsiders, in traits that have remained as part of Patagonian stereotypes. The article shows that this singular space confronts us with the urge of being able to perceive something different from what we are used to and, in such a way, approach this complex and elusive territory.

The challenge is to give Patagonia a new significance as a lived territory and banish the Patagonia built with quotes and stereotypes that take it back to represent “territorial characters” rather than territorial realities to live in and care for.

Keys words

Patagonia, perception, geography, circumpolar, territory, environmentalism, sustainable development

Introduction

This paper aims to present some reflections for the understanding of the Argentine Patagonian environment, as an integral and unique space. These reflections are based on the idea that a large part of the constructed images of Patagonia, in some way, prevent a genuine approach to this environment, due to the distortion and/or impoverishment in which they incur. Patagonia

has been an imagined territory over which, many times, limiting and stereotyped characteristics have been imposed.

Without any doubt, Patagonia has been a territory that raises questions due to its difficulty to be apprehended. This, in turn, produces concern because, in general, human beings prefer to have certainties that provide the illusion of control over what they “understand” or are capable of categorizing. Patagonia is elusive to glances of control and resists categorization and much more labels. However, it opens up to questions, some of which were presented in a previous work on sustainable development in Patagonia, listed below (Lara, 1993):

- *“A mysterious land, an uncompleted region, as it were, immature for man?”* as stated by Federico Daus (1978).”

Photo 1. Sunrise at Moreno Lake



Source Albina L. Lara, 2018

- *“An immense, distant, wild land that produces such awe and amazement, as it did to the first explorers who first knew it?” A land full of surprises: valleys, marshy meadows, canyons, oases, ports, etc.? A land of extended monotony and aligned diversity, along the mountain range and along the coast?”* (Lara, 1993).

Photo 2. Perito Moreno Glacier



Source: Fundación Naturaleza para el Futuro, 2002

- *“An eccentric land, both because of its position in the country and its position on the continent, from the peninsula to the South?” An immense land open to the East by that vast sea, soft part of the territory. A land with an indigenous past and with new peoples?” (Lara, 1993).*

When considering the subject of the paper, the first idea was to work on what seemed more classic or obvious in relation to lights and shadows, associating light with positive aspects and the shadow with the negative. The analysis of the main perceptions was based in what was written by travelers, writers, geographers, experts, tourism agencies. In this case, clearly emerged that many of the perceptions have the imprint of otherness, strong in the image of Patagonia, which for some scholars was built mainly by "outsiders" and, sometimes, incorporated by the locals, as features that have remained a remnant of Patagonian stereotypes.

However, during the analysis it began to become clear that these images impoverished the perception of the territory since, erroneous or not, they leave out key territorial elements. It was then that the need to delve especially into the concepts of light and shadow and in the process of apprehending a distinctive environment was identified. To do this, a different perspective was sought on the concepts of light and shadow and humbly ventured into the paradigms of painting, literature and psychology.

Likewise, in contrast to the images constructed from "otherness", it was delved into the concept of emptiness, a word widely used when describing Patagonia as an empty space, where emptiness is used as an adjective to indicate a space that lacks something, that is perceived as important. However, the meaning given to the concept of emptiness in this analysis is quite

different; it is a noun that indicates the place or focus from where the “apprehension” of an environment, a landscape, a culture or another person is possible. The empty space becomes the central element or origin of apprehension, once we have gotten rid of a large number of stereotypes.

Taking these concepts as the starting point, this article intends to show the need to deconstruct the partial and incomplete images of Patagonia integrating lights and shadows into a portrayal more complete and harmonious, as a basic input on the path to sustainable development.

1. Patagonia, territory perceived as otherness?

As a first step, the concept of otherness that appears in a large part of Patagonia's perceptions is explained, as something which is constructed from alterity and opposition in the sense that we feel different from that other that we were not, we are not and we will not be and, even, that we do not want to be. Many times, the construction of images of otherness is carried out from fear of the different and the unknown, which are among the most powerful human emotions. It is the perception of the other as something diametrically different from our identity.

This idea is opposed to the notion of otherness proposed by Octavio Paz (1996), who argues that otherness appears within identity since identity is not broken or dispersed: rather, it is itself, duality because, without ceasing to be what it is, it is also other. Otherness, then, is the difference within identity. (Paz, 1996b, in Rodriguez Ledesma, 2012). It would be necessary to work from this concept of otherness to be able to create an integral perception of Patagonia. This means that when we recognize the other we recognize ourselves, we recognize our own identity, and we advance in the understanding and admission of our own geography and history.

Stuart Hall (1997 in Rodriguez, 2007) recalls the importance of the images from the past to understand the practices of representation or stereotyping of images of otherness. As Edward Said (2001) explains, the design of otherness, of difference, throughout history was taking visual form and the Western imaginary filled its greed for exoticism through visual representations and photography served to elaborate, as the author expresses textually, “an imagined geography of the conquered worlds”.

When we use stereotypical or mirror images, a genuine relationship with the territory is not established, but only an expansion, either by contrast or similarity of what we perceive of ourselves or of our territory. This produces a significant distortion and an impoverishment of our view.

Patagonian space was characterized by a homogeneous perception from a foreign discourse and, thus, a textual network was configured (called the “founding text”), in which the space appears as an immensity impossible to inhabit: because it is desert-like, because it is sterile, because it is cold, because of the harsh climate (Casini, 2005).

Here, a reflection from Diana Pogliaga (2015) on the role that may have played the economic and utilitarian perspective posed by European modernity, which approaches territory under a logic of exploitation and profit, both of natural resources and of its inhabitants. Then, men and women turned into objects of work depersonalize their desires and disdain the intimate relationship with nature. From this perspective, it is difficult to be questioned by the secrets and beauty of a different landscape. The sobriety or exuberance of the environment becomes an object that is “offered” for the use of its resources, both natural and human. From this point of view there is only one wealth, the economic one even that based on the “unique” landscapes of Patagonia, which excludes the outlook of the territorial reality in all its complexity.

2. The significance of the imaginary, of the non-empty

Patagonia operates in the global imaginary of the planet as one of the most resistant myths and [...] *“the landscape, whether as an expressive or ideological argument, acquires existential density; the wind, the steppe, the mountain, the great and deserted extensions, the solitude of the uninhabited plateaus, the absence, the non-place, are some of our coordinates and they work both to help us and to hinder our progress on the road.”* (Cross, 2013)

Therefore, a genuine question that we could ask ourselves is if Patagonia is a “literary land”, armed with quotes or a land “painted” through stereotyped images. The Patagonian space was characterized as an exotic and empty landscape: the vastness, the desolation, the emptiness. (Casini, 2005) And, as Livon - Grosman (2003) states, it is important to remember that a myth does not hide but distorts, impoverishes and restricts. Thus, Patagonia can be considered as that mythologized region since its inception with features of infinite remoteness. (De Matteo, 2007).

Photo 3. Patagonia, infinite remoteness



Source: Fundación Naturaleza para el Futuro, 2007.

Santiago Bondel (2004) describes it very clearly when he states that Patagonia is a territory loaded with external recognition, both in concrete and symbolic aspects, and whoever seeks to apprehend the territory “stumbles with a major difficulty, that of being before a space already imagined, visualized as a forceful and contradictory reality”. And then, the author emphasizes that in places like this territory, which are related to some grandeur, only what is "attractive, interesting or suggestive" captivates attention. He concludes that Patagonia responds more to a perceptive entity than to a territory with a certain autonomy and functional coherence.

Inevitably, after perceiving the weight of the imaginary about Patagonia and the distortion that it causes for its development, the need arises to empty oneself of images and stereotypes, as Hudson (2006) wrote: “In Patagonia you do not have to enter with preconceptions, not looking for anything, since a feeling will arise that will make us feel and move”.

Patagonia appears in the world imagination as the last border, a strong perception that, perhaps, has distorted the sense of place even of the Patagonians. How to inhabit the last border, how to establish close relationships with a place that is the last border and, therefore, can make us feel distant? How to make the last corner of the Earth your own?

Perla Zusman (2013) emphasizes the risk of stereotyping images of an environment and confusing them with the environment itself and even conditioning it because the images build a territory, whether they are real or not. In other words, as Cosgrove expresses (in Zusman, 2013), it is a round trip, the environmental imaginaries (ideas, mental images and values in relation to the environment) and visual representations (paintings of landscapes, photographs, maps, digital images, movies and videos) are made conditioned by the psychosocial and cultural; but, in turn, they can have an

conditioned by the psychosocial and cultural; but, in turn, they can have an active role in the construction of the social world, especially in the perspective of environmentalism and environmental politics. For this reason, the author writes, it is essential to analyze what images we create and disseminate and analyze the weight they may have in conditioning the apprehension we make of the territory.

The images created and disseminated can hinder the understanding of social, economic and ecological issues and, therefore, in itself, constitute a risk to sustainability.

3. Those "obvious" lights and shadows

Then a categorization is made of those features that, at first glance, seems to belong to the shadow category, as negative, and those belonging to the light, as positive or, as Bondel (2004) qualifies them, close to *some grandeur*. For this first analysis, this connotation of light and shadow is taken as being the most obvious.

To elaborate this categorization, some quotes from literary works, tourism promotion sites, and geographical papers have been used. The idea was not to carry out a systematic and exhaustive search, but to show some of the main quotes about Patagonia, which are considered to condition its imaginary.

Lights.

From the perspective of light, Patagonia can be perceived as the pristine, the intense, and the adventure land, as identified in the following descriptive statements (cf.: Bondel, 2008):

- Magical, beautiful, dazzling Patagonia, of immeasurable riches, fertile and virgin valleys, and the pioneer spirit, virgin, pristine and wild.

Photo 4: Meliquina Lake



Source: Juan Francisco Otaño, 2015

- Rich in diverse natural resources: oil, gas, hydroelectric potential, tourism and fishing.
- Territory charged with great magnetism and power of seduction with various attractions close to grandeur.
- Enigmatic like few other regions in the world.

Photo5: Enjoying the Patagonian forest at night



Source: Juan Francisco Otaño, 2015

- Provocative and extreme.
- A perfect destination for those who seek to treasure intense experiences.
- Mysterious, manifested through an endless number of magical stories and legends.

Photo 6: Cave of the hands, Santa Cruz



Source Fundación Naturaleza para el Futuro, 2002.

- A land of pristine, wild landscapes that offer "unique spectacles".
- Nature in its pure state that helps us to get away from stress.

Photo 7: Mountain and flowered valley, Tierra del Fuego.



Source: Juan Francisco Otaño, 2015

Shadows

From the perspective of shadow, Patagonia can be perceived as the distant, the arid, the empty, the postponed, the monotonous, the lonely, the vulnerable, as considered in the following descriptive statements:

- Region postponed, cursed, tragic, frozen, of extreme aridity, with devastating wind, the barren land, the discouraging isolation, the suffered settler, the postponed or unfinished Patagonia, subsidized, landowner, "invaded" (Bondel, 2004)

Photo 8: Tree twisted by the wind.



Source: Fundación Naturaleza para el Futuro, 2002

- Land of shipwrecks, exiles, monarchist pretensions, hiding places for war criminals, genocides, executions, persecutions (Bondel, 2004).
- Vulnerable to various natural disasters, such as the Hudson volcano eruption, forest fires, storms or snow avalanches (ibid).
- Place of unspeakable solitudes (Lagmanovich, 2005).
- With a uniform and uninteresting landscape. In the words of Charles Darwin: The earth has been cursed with barrenness (Darwin, 1999).
- Idea of the exotic, but with a connotation of the curse of space, associated with ideas of eccentricity, remoteness and immensity (Casino, 2005).
- Patagonian myth as desert, no man's land, immeasurable (Livon-Grosman, 2003).

This categorization was difficult to carry out because questions always arose, such as: the emptiness, the desert, the desolation, are they the shadow? Because, that desert, at the same time can be a space that challenges, allows to dream, do, plan and, as such, could be part of “the light”.

4. Patagonia and some of its images

Below are some perceptions that appear as stronger and/or repeated in the imaginary of Patagonia. In this way, some images are listed that deepen the need for another look at this territory; either because the image is distorting or very partial, or this leaves out the complexity of the territory.

The idea of presenting these perceptions has been to keep them present in the process of knowledge of the territory in which it is necessary not only to analyze these images to confront them with reality, but also to ask who benefits and who pays the cost of maintaining them. For example, what is the effect of maintaining the perception of Patagonia as the distant, the pristine, the wild?

In order to bring each image closer to the reader, in general, texts by various authors are included that describe the selected perceptions. Especially important is the view from the Patagonian literature since, as Colombo and Graf (2013) express, the Patagonian poetic imaginary is permanently searching for regional identity and tries to overcome the obstacles imposed from the perspective on a national scale. That is, the search is to capture the essence of the Patagonian from the region itself.

Patagonia has been perceived as cursed and sterile: "The land has received the curse of sterility, and the water that flows over a stony bed shares that same curse." (Darwin, 1999).

Patagonia, / Water, air; life / Darwin fled in terror / Of this cursed land (De Matteo, 2007).

Photo 9: Patagonian steppe



Source: Juan Francisco Otaño, 2015

The poet Ricardo Costa expresses its condition of immensity in this way: *"In Patagonia, the immensity of the landscape is felt; the hostile nature and the distances conceal an imposing emptiness, a nothingness, a chaos that urges silence so that it does not silence us."* (De Matteo, 2007)

The idea of incomprehensible space sometimes appears in relation to something negative, such as helplessness; but, it is also expressed in relation to something positive like the pristine. This is how Juan Carlos Moisés (2013), an author from Chubut, describes it. *"In fact, in Patagonia you write about nothing, about an elusive and disturbing land."*

In relation to the distant and peripheral, Patagonia can be defined as circumpolar because it is a territory close to the South Pole; but, especially for being far from the centers, for being just distant and peripheral. *"I should say that I come from a peripheral territory, characterized by the wind and the solitude of large uninhabited areas. That is why we say: The periphery is our center"* (Cros, 2013).

As Sergio De Matteo (2007) states, "In the gaze converge the fullness and the emptiness that permeates the spirit with the weight of distance, with an infinite length".

Or as Asencio Abeijón expresses it well, *"the profane eyes (that) when taking a look at the immense and mysterious theater of Patagonia find it apparently deserted and without the beauties of the North"* (in Casini, 2005)

Graciela Cros (2013) poetically synthesizes the condition of arid and challenging space: *"We identify with the coirón (Festuca pallescens) in his school of resistance and strength, in his will to flourish in adversity."*

Virginia Haurie (1998) also expresses it in one of the dialogues of the interesting book she wrote on real stories of women on the invisible Patagonia *"You know, the South is hard, ma'am, it's not for the weak. Even more in land. There, by dint of so much silence, we become sullen, sullen and sometimes we even forget to speak"*.

Images of an infinite space and an eternal time: *"Patagonia is time, it is walking and never arriving, it is trying to appropriate that distance and seeing oneself submitted"*. (De Matteo, 2007).

"Out there in the heart of the territory one seems to stand alone, with nothing closer or more palpable than the wind, the intense mirages and the infinite distances" (H. Hesketh Pritchard, in Arce et al., 2000).

Images of nothingness and uniformity also appear: *"The asphalt layer is like the delicate waves of a calm sea [...] It is, in fact, a stone plain, with ochre and yellow colors, in which the Nothingness begins to be a habit. The same Nothingness that*

we will find throughout the trip, which has triggered myths and legends and which exerts an enormous attraction on millions of people from all over the planet. Curious, the people.” (Giardinelli, 2010).

Photo 10: Infinite space.



Source: Fundación Naturaleza para el Futuro, 2007

Or as the aforementioned author expresses, referring to Tres Cerros, a small setting in the province of Santa Cruz, but important for the area: *“What is impressive is living in such tremendous solitude. Everything is gray around and the certainty of abandonment superimposes the melancholy of the place”* [...]. *“The sum of ugly + abandoned + lonely, results in nothing”*.

And in the words of Paul Theroux *“There were no voices here. There was this, what I saw; and though beyond there were mountains and glaciers and albatrosses and indians, here there was nothing to talk about, nothing that could stop me any longer”* (1979, in Lagmanovich 2005).

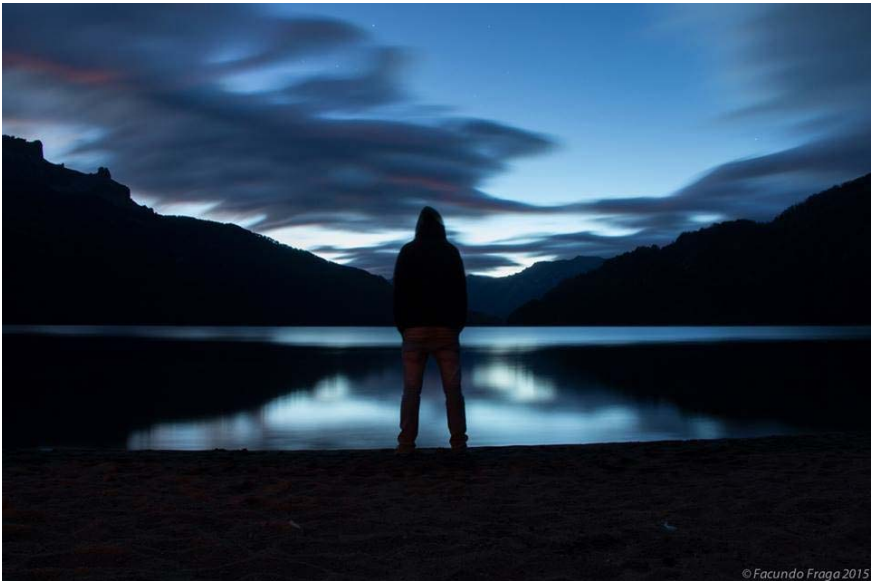
The questions that arise are, firstly, if that perception of nothingness also has to do with the awe when facing something so different from what some of the authors were used to and, secondly, if that feeling of Nostalgia has to do with the space itself or with the reasons why some of the people go to Patagonia, to travel, to live. Are loneliness and nostalgia from the place? Or do we superimpose our own sadness and nostalgia on the place?

Images of loneliness, mysterious beauty and freedom are presented:

*“Alone,
like little souls on the side of the road
we abandon ourselves without committing time to it.”*
(Mapu, 2004)

Guillermo Hudson (2007), however, was fascinated by the solitude of Patagonia, which gave him a feeling of freedom and even joy, saying in his words *“In my opinion there is nothing in life as delightful as that feeling of relief evasion and absolute freedom that one experiences in a vast solitude, where perhaps man has never been or, in any case, has not left any trace of his existence (...) Not once, not twice, not three times, but day after day I returned to this solitude by going to it in the morning as if attending a festival”*.

Photo11. Loneliness at Lake Faulkner



©Facundo Fraga 2015

Source: Juan Francisco Otaño, 2015

Patagonia awakens the magical and mysterious, as Santiago Bondel (2008) says: *“discourses about the territory are characterized by a certain eagerness for that which is extraordinary, eccentric, wonderful, and magical and surprising, which, in turn, conditions marketing strategies. tourism and media demands”*.

The writer Mempo Giardinelli, in *Final de novela en Patagonia* (2000), expresses that Patagonia becomes both a mysterious and empty space, as well as a wonderful space, equally distant and desolate; Patagonia appears not as a chosen place to live, but as a suitable place for a tragic adventures (in Casini, Silvia).

Although it is not a perception that is repeated, David Aracena (1986) shows a Patagonia in the stories of his work *Papa High Boots*, which seduces for being a space felt as a homeland, as a land chosen to stay, and even as a land to which to return after a long exile. He creates an everyday atmosphere, which denies the idea of emptiness present in other writers and confirms the presence of man in the environment (in Casini, 2005).

And finally, Patagonia appears as a land of contrasts, of extremes. Silvia Casini (2005), in her deep analysis, makes it clear that Patagonia in the "founding texts" is not a place for common people to live, but a defined space with extreme predications, like wonder or hell, but always as a land for great adventures. According to Paul Theroux, this was a paradox of Patagonia, where, according to him, one must choose between the tiny or the immense: the enormity of the deserted space, or the vision of a tiny flower, because there is no intermediate zone (in Lagmanovich, 2005).

Photo12. Flower in Cerro Hielo Azul, Río Negro



Source: Juan Francisco Otaño

The question here is: on what scale is the human being situated as part of that territory, in the immense or in the miniscule? What is the human scale in Patagonia?

5. Concepts for redefinition

Light and shadow, as complementary polarities

In general, talking about light and shadow gives an idea of polarity, of conflicting notions and up to this point it is this definition that has been used when presenting the lights and shadows of Patagonia.

However, it was sought, as an instrument to grasp a complex reality, to incorporate the idea of complementary polarities. These concepts have been worked on in ancient times, especially in the Far East, through the Tao as the two fundamental principles of reality, the bright and active or Yang, and the dark or shadowy or Ying. Also in yoga there are two energies that affect all life, as opposing but complementary energies, through the energies of the sun (*ha*) and energies of the moon (*tha*).

For painting, it is key to work with lights and shadows and, therefore, some concepts are incorporated that can be useful in understanding the role of each one. In addition, the incorporation of the painting approach is related to the way in which different authors and we ourselves have "painted" the image of Patagonia.

The American illustrator Howard Pyle¹ (1853-1911) quoted by Andrew Loomis, presents interesting explanations about the role of light and shadow in painting, which are especially functional in the analysis that I try to elaborate here. According to Pyle, the objects of nature are visible thanks to light, which, in turn, allows us to perceive colors and textures. The shadow, on the other hand, provides shape and contours, which are essential because if there were no shadows, everything would be a flat glare of light, color and textures. In turn, the lights and the shadows seem to have very different personalities: the shadows are mysterious and indefinite, and revitalize the objects that are submerged in them. According to Anthony Ryder, the shadow form is quiet and soft, like a whisper. Obviously, if the form provided by the shadow is silent or whispering, if we do not silence our mind and empty it of the images already built, it is impossible to listen to it. (Loomis, 2013)

¹ Howard Pyle's theory is cited according to Andrew Loomis, 1892-1959, American illustrator, <http://ars-fabrica.tumblr.com/post/53436682139/concepto-de-luz-y-sombra>.

As Andrew Loomis explains, the shadow is amorphous, indefinite and chaotic and because it is sensual and mysterious, it invites speculation. On the other hand, light is volumetric, defined and ordered and since it is cerebral and honest, it suggests truth. Therefore, he concludes that the balance between light and shadow is the key. That is, they are complementary.

To deepen into the idea of the importance of the shadow, the view of Junichirò Tanizaki is presented, in his work *El elogio de la sombra*² (1933), in which he critically reviews the main aesthetic notions of Japanese culture. In his essay, Tanizaki explains that in *“the West, the most powerful ally of beauty was always light; in traditional Japanese aesthetics, the essential thing is to capture the enigma of the shadow. The beautiful is not a substance in itself but a play of chiaroscuro produced by the juxtaposition of the different substances that forms the subtle play of the modulations of the shadow.”*

When he emphasizes the role of the shadow, he considers that the western way of visualizing seeks to end with the smallest gap, with the last refuge of the shadow. Another interesting idea of the author is that we forget what is invisible to us and we consider that what is not seen, (we do not see and/or we are not able to see) does not exist. This means a loss of diversity in life.

Psychology has also worked on the concept of the shadow; particularly, we consider what was developed by the psychologist Carl Gustav Jung (1875 - 1961), who referred to the need to integrate opposites, trying to unmask, raise awareness and recognize the shadow as one's own to reach individuation. Jung designated as shadow those hidden or unconscious aspects of oneself, both positive and negative. He further explains that the components of our mental constitution cannot be uprooted without serious loss, since when they are repressed or disdained; their energy is submerged in the unconscious with inexplicable consequences.

If we were to bring these reflections on light and shadow to music, we could speak in a minor mode and we could associate it with shadows, darkness, melancholy, and the major mode, associated with light, happiness, and the obvious. Both major and minor modes are necessary to create nuances and increase the beauty of a composition.

² *The praise of the shadow.*

Emptiness, door for apprehension

To investigate the concept of emptiness were taken the ideas of Francois Cheng (2012), a Chinese-born French academician, writer and poet. The void for him is related to the principle of alternation of yin-yang, it is not something non-existent, but a dynamic and active element. It is where transformations are generated and where what is full can reach fullness.

According to Cheng, the emptiness encourages the process of interiorization and transformation through which each thing realizes its identity and otherness and thereby can achieve totality. The void is both the origin and the central mechanism of the world of things and in this way, the void looks towards the fullness. Emptiness is a hole in which things, that it contains, live and proliferate, and it never overflows. Emptiness is at the origin and inside each thing; it allows the transmutation between heaven and earth, therefore between time and space, respectively.

When we observe from our own stereotyped images there is no emptiness, there is no apprehension of what is different, there is no internalization, there is only reproduction of what is our own, whether it is what seems similar to us or what seems different to us, and it even scares or worries us. Following Cheng, it can be said that without emptiness there is no fullness, transformation or search for identity.

Certainly, complete vacuum is almost impossible; but, by not allowing at least a hint of emptiness to occur, we impoverish our knowledge of the world and of others and, in this case, our knowledge of the territory.

Approaching this emptiness can produce sensations of restlessness, instability and discomfort in the face of the unknown, the not understood or what we cannot represent, as in the analysis carried out by the Argentine painter Mónica Girón³, who affirms that when we cannot bear the sensations that it causes us this emptiness, is that we deny or underestimate what caused it. There is another interesting element in Mónica Girón's painting that is applicable to the analysis being presented here. She plays with the visible and the invisible and redefines it in each of her works.

³ www.monicagiron.com

Photo13: Stones with Patagonian bares.



Source: Mónica Giron, 1992 www.monicaqiron.com

In an environment we also face the visible and the invisible and the integration of both in the field of vision is what can give us an integral view, created from emptiness.

6. Conclusions

Patagonia has inherited images and stereotypes from different authors of different historical backgrounds; these stereotypes have conditioned or hindered the genuine development of the region since the man-milieu relationship is produced with that poor and/or distorted image of the territory.

Through the analysis carried out, the need to allow ourselves to see/feel the features of the shadow, such as that subtle of the Patagonian territory was emphasized. When our contemplation impoverishes a territory, we impoverish its capacity for authentic development; and we also impoverish ourselves.

To open oneself up to the knowledge of the territory, it is necessary to empty oneself of stereotypes, of images and unite "light and shadow" from a broad perspective, to perceive and understand this territory in depth. From this perspective, it can be thought that various authors have "brought to light" the most visible and obvious features for their time, their interests and their culture. Surely, with a restrictive gaze, what is not "enlightened" is lost, that which is quieter, softer, also legitimate and, decidedly, a vital part of the Patagonian environment.

Here is a quote from Tanizaki (1933) as he speaks of the nudity of Japanese rooms and the perception of the Westerner to apply it to the analysis carried out: "*The Westerner believes to be only before gray walls and devoid of any ornamentation, a totally legitimate interpretation from his point of view, of sight, but which shows that he has not grasped the enigma of the shadow at all.*" The author affirms that if the shadow is expelled, the trivial reality of empty and naked space remains. Something similar may have happened when "outsiders" and non-outsiders built limited images of Patagonia that impoverish or restrict it.

A valid question, then, is what happens to that which was covered and overshadowed by the "resplendent", but that has an immense capacity to surprise, to complete, to grow.

As explained in this article, to integrate the complementary lights and shadows, it is necessary to reach the emptiness, to that nothingness that approaches the full, the full, and, from there, perceive more fully the Patagonian environment, diverse, different, with lights and shadows. As Casini (2005) concludes in his study, Patagonia is a text that includes many versions and, therefore, it is necessary to recover these different visions and versions.

This unique space confronts us with the challenge of being able to perceive something different from what we are used to and, in this way, approach the complex and unique territory.

The challenge is to resignify Patagonia as a territory lived from its lights and shadows, as complementary energies and to banish the mythical Patagonia, composed with quotes and stereotypes that bring it back to represent "territorial characters" rather than territorial realities to live, care for and develop.

To accomplish this, it is necessary to reach Francois Cheng's emptiness that allows us to divest ourselves of labels such as Patagonia-brand, Patagonia-adventure, Patagonia-distant, and Patagonia-desert.

The emergence of this territory, perhaps less strident, but more complete, is a basic condition for sustainable development, which is "a deep and intimate dialogue between man in community and his environment" (Lara, 1993).

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Boots in the snow: Vilhjalmur Stefansson and the expansive defense of Arctic America

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Abstract

This article is dedicated to the role played by Arctic explorer and writer Vilhjalmur Stefansson (1879-1962), before and during World War II in the United States. Hired as a military advisor when the U.S. Army senior officers expected a Japanese invasion of Alaska, he set the agenda of strategic planning in a geographic environment often discarded. Focusing on the author's public writings in journals, magazines and books, as well as private correspondence with several actors of the national defense, this article also discusses the consequences of Stefansson's portrayal of the Arctic. From his attempts to convince the American society it had the required skillset to settle the Arctic in the 1920s, the appointed advisor mobilized his technical polar knowledge to eventually pioneer American militarization of the Arctic.

Keywords

Stefansson, Arctic, polar aviation, military training, World War II

*"There is considerable confusion in the minds of the American people
as to just what area of land and water they may be called upon to defend".*

Vilhjalmur Stefansson,
("What is the Western Hemisphere?"), *Foreign Affairs*, 1941)

Introduction

In his *Future History of the Arctic* originally published in 2010, historian Charles Emmerson opposed two major figures in order to illustrate the shifting image of the Arctic in the late 19th and early 20th centuries. Both contested how the region had been traditionally considered as a margin of the civilized world, and

advocated for it to become a place of human development and progress. To Norwegian explorer and Nobel Peace prize winner Fridtjof Nansen (1861-1930), the exploratory conquest of nature was the future of humankind. With ambivalence, Nansen embraced both scientific breakthroughs and the poetic myths of rejuvenation associated to higher latitudes. On the other hand, Vilhjalmur Stefansson (1879-1962) exploded the heroic explorer figure, and led a charge against common beliefs sustaining either Arctic romanticism or northern terrors. The main obstacle for visionary leadership from North Americans, he believed, was one of perception (Emmerson, 2010, p.9-23). As one of the last polar explorers of the era of dogsleds and telegrams, before their replacement by airplanes and radios, he believed northern lands should be settled and economically developed, transforming the Arctic ocean into a strategic “new Mediterranean”, and thus potentially subjecting it to war.

Born on November 3, 1879 among an immigrant family in an Icelandic community on the Canadian frontier (Vanderhill and Christensen, 1963) and under an Americanized name, William Stephenson experienced both the harshness of the pioneering endeavors in the Prairies, and the prejudices against the Natives (Stefansson, 1964, p.12). As extreme climatic conditions pushed the Stefanssons to emigrate to more lenient southern lands, in North Dakota, where William automatically received the American citizenship in 1887 along with his father, and thus abandoned his condition of British subject (Levere, 1988; Cavell and Noakes, 2009). Inspired by the Norse sagas, his mother’s tales and cooking he saw as proofs of human adaptability to northern lands, and Christianity he interpreted as the first large northward cultural dynamic, Stephenson traded his theological interest for anthropology. Using his scholarship for the Harvard Divinity School to join the Anthropology Department in 1903, he renamed himself Vilhjalmur Stefansson after his summer field trips to Iceland in 1904 and 1905. Joining the Anglo-American expedition of 1906-1907, then an ethnological survey from the Colville River, Alaska, to Victoria Island, Canada, between 1908 and 1912, before leading his own party to the Arctic Archipelago in 1913-1918, he gained considerable renown. A skillful apprentice to the Indigenous, he managed to live off the land and the sea ice for five continuous years, setting a record in the matter, and gained enough knowledge to become a prolific writer, as well as an expert of Arctic survival. Although a hero to several official figures in Ottawa to whom he gave both scientific and cartographic data –charting some of the last unknown islands

on Earth¹— and a self-proclaimed loyal subject to the Crown, Stefansson faced considerable controversies in his birth country due to crew members fatalities, and eventually settled in New York in 1918. After all, even though he had been charting lands for the Canadian government, the explorer would not have been able to set his expeditions without American sponsors: mainly the National Geographic Society of Washington and the Museum of Natural History of New York (Diubaldo, 1999). Even though Stefansson's fame truly started in Canadian lands, his integration to the United States' society was total, as well as his depiction of the Arctic he portrayed as a new frontier where willing citizens could revitalize their pioneer spirit².

From an American perspective, Stefansson incarnated the features of many explorers of the second half of the 19th century who previously made newspapers' headlines as national heroes for their scientific audacity or survival capabilities. Although all explorers were unique, some of Stefansson's traits resonated in echo of his predecessors': Elisha Kane's multidisciplinary approach, Charles Hall's theorization of human adaptation to the extreme coldness brought to the curious middle-class, or even Robert Peary's patriotism and controversial figure (Robinson, 2010). The popularity granted to Stefansson after his return from his second and third expeditions by the public even brought to some American commentators a new look upon the explorers as a social group, that have notably been seen as self-obsessed glory-seekers whose lies eventually polluted the press with false claims and debates (Riffenburgh, 1993). As the newspaper *New York Sun* expressed in 1912: "We shall pay the highest compliment we know to Stefansson by excluding him from the ranks of Arctic explorers altogether" (Robinson, 2010, p.13). In American exploratory circles, Stefansson was lauded and decorated as a champion, especially in the Explorers Club of

1 By spring 1916, Stefansson had charted Brock Island and Borden Island he claimed "in the name of King George V on behalf of the Dominion of Canada", which brought to the Canadian government a map and a valid claim (further aerial inspection showed in 1947 that Borden Island was in fact composed of two islands, one of them renamed Mackenzie Island). Still in 1916, his party found two additional islands: Meighen Island and Lougheed Island, and found remains and artifacts of the British McClure expedition of 1853 (McCoy, 2012, p.219).

2 As Stefansson explicitly mentioned in *The Northward Course of Empire*, many Americans were ready and able to settle in the Arctic without even knowing it, as they were potentially experiencing a harsher climate in southern lands: "I lived for fifteen years in Pembina County at the northeast of North Dakota, and as a small boy I used to go two and a half miles to a country school at a temperature as low as I have ever seen it in my journeys along the coastline or over the moving sea ice in the polar regions. All other little boys and girls did likewise and none of us realized that we were heroes doing it" (Stefansson, 1922b, p.26).

New York which elected him president (Henighan, 2009). Furthermore, the explorer also embraced another legacy of these men of the pole: their capacity to popularize their discoveries and adventure to large audiences, if not to the laymen. In parallel to the press, public lectures were subject to great interest from the American society. In this matter, Stefansson revealed himself to be a talented orator during his tours organized by the Chautauqua Circuit, giving lectures at Harvard, Stanford, Yale, Princeton and Vassar, among other universities of the Anglo-Saxon world (Pálsson, 2005, p.181). Although humble in his writing, Stefansson also knew how to shockingly introduce what he called the Arctic's "friendliness", along with new facts and perspectives of development that would offset dominant thoughts he sometimes even shared beforehand, out of ignorance he admitted³. Through his first major writings, *My life with the Eskimo* (1913), *The Friendly Arctic* (1921), *The Northward Course of Empire* (1922), the author kindled a new American interest for Arctic exploration and economic development, especially at a time when a raging World War and southern matters totally outweighed any northward political dynamic from Washington. The idea of a threat to the United States' territory coming from northern latitudes was out of consideration by state authorities who only conceded to minimal preparation efforts (Borneman, 2003; Perras, 2003; Jones, 2006). Among the military and civilian figures who had planned the militarization of the Alaskan peninsula and foretold an American intervention to Greenland, stood Stefansson.

This article argues that the understudied work of Stefansson, thinker and advisor of several defense initiatives, is essential to a fuller understanding of the preparation of the American society to wage a global war in high latitudes, both in the Atlantic and Pacific oceans where the United States's security would be challenged. A history of Stefansson's efforts to share his expertise with both officials through confidential cooperation, and the general audience through takes in magazines and journals, is also a history of the United States' early consideration of its own role as a future Arctic power.

3 In an interview he gave in 1957, Stefansson expressed: "*You said that you've finished polar exploring formerly in 1918. Now, why did you never go back, Dr. Stefansson? Well, it seemed to me that I wanted to try to dispel from the world, the same misconceptions which I had of the Arctic when I went North, I used to think that I was well informed about the Arctic when I went North, but I concluded eventually that out of ten things that I believed about the Arctic before I went North, six were wrong. I was about sixty percent either partly or wholly wrong and during my first year in the Arctic I kept a careful diary and I am now in disagreement with over half of what I wrote in my own diary: things that I thought I had seen, and the meanings that I deduced*" (Rare footage of Vilhjalmur Stefansson the Arctic explorer (1957), 2018).

“I think I should do it”: in his intense correspondence with the War Department, Stefansson considers a world war spilling over the Arctic, and reveals the American delay in winter warfare

In 1921, *The Friendly Arctic* marked a revolution in both the perception of the Arctic and the literary process of depicting it. Even to the southerner who was envisioning of settling in the polar region, the Arctic was looking friendlier as Stefansson removed all the limits affiliated to cold, food, and supplies, thanks to the many techniques he depicted: building snow-houses, hunting the seals or tracking the caribou, using blubber as fuel, preventing oneself from scurvy and disease with an appropriate diet of meat and fat, etc.⁴. Theoretically, the attentive reader could extract from the book’s 800 pages a pragmatic Arctic manual, comparable to an adventurer’s guide. Nevertheless, its form could still be perfected and its content modernized, especially due to the emergent prevalence of airplanes. This theme fitted well in his already existing writing. Throughout the 1920s, Stefansson meticulously debunked the Arctic’s image while demonstrating why and how the region was already struck by modernity. To him, the High North was not a place of romantic and literary adventures, but of science and ice-capable submarines (Stefansson, 1913, 1922a). The Inuit were no noble or dangerous savages but fellow human beings who ingenuously adapted their way of life to their environment (Stefansson, 1913). In *The Northward Course of Empire*, published in 1922, he even argued that the Arctic would become the seat of a new world power, and depicted how extensive Arctic resources’ potential was. He also started to illustrate how aviation would revolutionize the importance of the Arctic: “Since the days of Magellan, it has been commonplace that you can go east by sailing west. It is about to become an equal commonplace that you can go east by flying north” (Stefansson, 1922b, p.170). This point would be even more consolidated through following articles that envisioned a sub-polar region covered where airplanes would connect the northern hemisphere altogether – due to the spherical shape of the Earth (Stefansson, 1924, 1928). Prophesying air power was not effortless in a country deprived of a true air force until World War I: in 1914,

4 Admiral Robert Peary himself praised his colleague’s revolutionary methods when the latter was awarded the Hubbard Gold Medal: “Stefansson has evolved a way to make himself absolutely self-sustaining. He could have lived in the Arctic fifteen and one-half years just as easily as five and one-half years. By combining great natural, physical, and mental ability he has made an absolute record” (Hobbs, 1923).

the United States only had 49 aircraft, while France, Germany and Russia already had 1,400, 1,000 and 800 warplanes (Van Vleck, 2013, p.27).

In 1930, one of Stefansson's most trusted Canadian friends, Alfred J. Lomen, encouraged him to focus on a more technical and convenient publication, as he stated in his letter: *"Our experience has brought forcibly to our attention the fact that there is at this time a great need for a manual that can be used by fliers and travelers in the Arctic and the Antarctic, one that will contain instructions on the following subjects: living on the ice and on the land, finding one's way, caring for one's self, building shelters, procuring game, wearing Arctic clothing and caring for same, et cetera. From now on there will be more and more flying in the extreme north and south, and this text would serve as a "bible" for the pioneers"* (Stefansson, 1944b).

Through his own experience in the Arctic, his acquaintance with prominent air figures like Orville Wright he met at Dayton, Ohio, in spring 1919 (Dukes, 2018), and his imposing 7,000 document-strong library already managed by a secretary (Stefansson, 1935c), Stefansson had extended his expertise on air travel, and was recognized as such. Hired in 1930 by the Transamerican Airlines company, he started devising an air route that would link the United States to Denmark through several new stations to be opened in the North Atlantic: in Labrador, West Greenland, East Greenland, Iceland, the Faroe Islands and the Shetland Islands. In 1931, he successfully secured landing rights in Iceland for the company before witnessing it being acquired by Pan American Airways in 1932. The advisor's services were transferred as well to this new company which (Stefansson, 1964, p.309), although only established in 1927, was already powerful and influential, as it had been cofounded by Air Corps officers (Daley, 1980, p.27) and became the United States' exclusive international airlines until 1945 (Van Vleck, 2013, p.6). From his association with such a national asset, Stefansson started exchanging with the War Department.

Such an evolution in the former explorer's career does not transpire much from his autobiography, in which he used great discretion when addressing the matter of his cooperation with the United States' military in the 1930s: *"The library now had a staff of ten, with a steadily growing reference section for that region around the North Pole which has for a boundary the southern edge of permafrost on land and the farthest limit of drifting ice at sea. We had undertaken to counsel the Army, the Navy, and corporations like Pan American Airways on the climate, nature, and resources, as well as on the politics and cultural history, of a third of the Northern Hemisphere. Our territory covered Iceland, the northern halves of Norway and Sweden, all of Finland, the northern third of the Soviet Union, and the northern Pacific Ocean, including the Sea of Okhotsk and the Kurile*

Islands. East of this, our field included the Aleutians, all of Alaska, Manitoba, and all the lands in North America north of the transcontinental railways of Canada. On our eastern coast we went as far south as the Gulf of St. Lawrence and Newfoundland. We covered all of Greenland, and were not unaware that ice has been observed at sea abreast of Palm Beach” (Stefansson, 1964, p.336).

Left vague in his public writing, the mentioned counseling activities informally began in 1934 and officially started in 1935 (Stefansson, 1935c). They constituted a turning point for Stefansson’s career as he was aware that these new opportunities would grant him access to decisional circles, a kind of environment he used to thrive in when he was still welcomed in Ottawa’s government offices (Dukes, 2018). Hence, he set aside other projects he had, like his editing contract with the Argonaut Press on 16th century British explorer Martin Frobisher, pushing the date of publication Fall 1935 to 1938. Stefansson explained in his letter dated May 13, 1935: “I have been very busy and besides I fear I did not realize the passage of time. Then came a request from the United States Government for the compiling of certain information and while it is not quite a command I feel I should do it” (Stefansson, 1935b, 1936). Comprehensively corresponding with senior officers, Stefansson spent considerable efforts in meetings and letters to represent the need of Arctic data in case of an attack perpetrated on the Pacific coast. His favorite and most recurrent correspondent was General Oscar Westover (1883-1938), Assistant Chief of the Army Air Corps and thus the most interested in the consultant’s work. Furthermore, Westover was one of the rare officers in Washington with personal experience in Alaska, where he had been stationed as 1st Lieutenant at Fort Gibbon. However it was General George Emerson Leach (1876-1955), Chief of the National Guard Bureau since 1931, who informed Stefansson by telegram on February 18, 1935, that President Roosevelt had authorized the explorer’s idea of a report specifically dedicated to operating troops in cold and Arctic regions. This project had been priorly discussed between three characters: General Leach himself, Secretary of War George Dern (1933-1936) who motorized the Army and greatly invested resources to public works, and General Aloysius Drum (1879-1951), deputy to the Army’s Chief of Staff in 1933 and then commander of the Hawaiian Department in 1935 (Stefansson, 1935c) – who acted as the most virulent opponent to General William Mitchell (1879-1936), promoter of an audacious air doctrine and a U.S. Air Force that would be independent from the U.S. Army (Miller, 2009, p.39). Describing the heated debates among the War Department about the publishing of this kind of document, Leach qualified them as a “long drawn out fight” (Stefansson, 1935c).

Indeed, by 1935, the military had suffered from both the 1929 economic crisis and the Presidency's focus on peace in the Pacific and prevention of arms escalation, at the expense of troops and equipment mobilization. So far, the U.S. Army had not released any non-confidential guide about cold weather tactics and survival, nor any report on the general subject of flying over, or near, Alaska. Only the Navy had published an outlet on the latter in 1934 (Stefansson, 1935c). The situation was even more concerning that other nations had included preparedness to cold weather into their strategies. The Soviet Army had seized the subject, and its founder, Leon Trotsky, was sent a copy of *The Northward Course of Empire* in August 1924 by Stefansson's lover, writer Fannie Hurst, during her three-week trip to Soviet Russia (Pálsson, 2005, p.196). Even smaller states had embraced the cold in their warfare literature, such as Finland with its *Tahvisotakäsikirja* ("Winter War Handbook") published in 1928, which was based on field tests and experiments conducted over the previous 20 years⁵ (Tuunainen, 2016). Hence, in the United States, Stefansson's enterprise and its financing were certainly considered as spearheading, and necessitated institutional backing. Accordingly, sufficient funding would not have been possible without the bill introduced by Democrat Representative Ross Alexander Collins (1880-1968), who was chairman of the House Subcommittee for War Department Appropriations, and was waging a bureaucratic crusade for the modernization of the Army and mechanization of weaponry (Collins, 1941). The first copy of Stefansson's manuscript was to be autographed to Collins. Stefansson did not waste any time and wrote on the March 5, 1935 to General Simonds (1874-1938), deputy Chief of Staff, about the necessity to initiate a survey over Alaska on the next summer for the sake of his research:

"Time being the essence of the matter, I call to your attention immediately a situation where I know my research is going to be nearly helpless. In case of an operation against an Asiatic power where we have, either for allies or opponents, countries situated on the Eurasian side of the polar Mediterranean, and perhaps in other cases, it would be important to know under just what conditions aircraft could pass the Brooks Range which separates the vast triangular plain of northern Alaska from the Yukon Basin. There are no half-satisfactory maps in existence by which aviators could navigate from Yukon River points to such places as Icy Cape,

5 During the Winter War, between November 30, 1939 and March 13, 1940 – in which the Finns used geographical mastery, ski troops, scorched earth tactics and effective camping conditions, while the adversary suffered from frostbites – for one Finnish soldier killed, six Soviet soldiers had perished (Tuunainen, 2016).

Waimwright, barrow, or the Colville mouth. We don't have even passably adequate information of the maximum height of peaks, the location of passes, etc."⁶

Proposing a joint effort between the Geological Survey and the Chief of the Alaska Division, Stefansson addressed a letter the following day to General MacArthur (1880-1964), who, as Chief of Staff, also played a decisive role in the publication of the proposed report. Referring to his previous works, Stefansson introduced to his correspondent one of his core ideas, which implied to look at the world map not from an East-West axis, but from a polar view: "For I have been considering through many years the polar Mediterranean and its basin as a theatre of coming world activity both military and commercial" (Stefansson, 1935c).

Still on March 6, 1935, the consultant wrote back to Simonds, MacArthur's assistant, to suggest opening his report with an explicit reference to this polar centered view in order to clarify the counter-intuitive practicability of transportation in the Arctic: "*The Polar Sea is a Mediterranean. By water it is navigable along its margin. By air it is everywhere navigable, and crossable along every diameter. The ice which covers much of it can be used for emergency landings. Under certain conditions it may be practical and advisable to locate upon the floating sea ice semi-permanent base stations with reserve supplies, airplane (and possibly submarine) tenders, radio (including directional) etc. [...] The polar Mediterranean is nearly surrounded by a vast drainage basin of north-flowing rivers. Our study will deal with the Mediterranean and its basin from every point of view that has, so far as we can see, a bearing on human activities, especially those related to defense*" (Stefansson, 1935b).

After meeting with the Secretary of War, the Chief of Staff and the Deputy Chief, in Washington D.C. where Stefansson had a private room put at his disposal by the Library of Congress, a first draft of the report was established. Precisely, three documents were planned: a large-size publication to be shared in limited copies within the War Department, a confidential file to which access would be extremely restricted, and a medium-size handbook for general distribution to all Army personnel ordered to Alaska or the Arctic for service. The contract was issued by the War department on April 3, 1935. Stefansson was to be paid \$10,000 – or

6 In this letter, Stefansson also started to recommend an infrastructure overall that could help with transportation: "Mainly, no doubt, the viewpoint would be aeronautical; but it might prove that tractor routes could also be laid down for heavy winter freighting. Under Arctic conditions it is frequently possible to map out long across lake ice, which is nearly equivalent to paving, while the portages between lakes are often surprisingly low and well suited for tractors during the winter when the bogs have a concrete-like hardness".

\$200,000 in today's value – from the Materiel Division of the Air Corps located in Dayton, Ohio, for his service. However, despite having one of the most well-equipped Arctic libraries and a team of librarians, Stefansson needed to collect data and recommended to initiate field missions. Following his recommendation, Westover mobilized the Alaskan Division of the Geological Survey to undertake aerial photographs of the peninsula, before trying to establish an international partnership presented as vital for the national defense (Stefansson, 1935c). As Stefansson was very keen about the development of the Soviet Union, where his books were popular due to the cultural and political significance of the Arctic Ocean (McCannon, 1998; Emmerson, 2010, p.47), as well as his own leaning towards socialism (Srebrnik, 1998b, 1998a), he seized the opportunity to advocate scientific cooperation⁷. Unfortunately for Stefansson, he was informed that the matter had already been addressed in mid-May 1934. As stated by the Chief of the Weather Bureau, W. R. Gregg, from the Department of Agriculture, contacts had been made with Soviet meteorologist George Ushkakoff, who acted as a liaison with Moscow. A map of Asian meteorological centers had been drawn, displaying the fact that the majority of the most strategic weather stations were actually located in the Siberian Arctic, and sent to both the scientist and his supervisor in Moscow, but was left without reply. This dead-end did not prevent the writing of the strategic documents, although other hardships emerged. Three years after becoming Chief of the Air Corps in December 1935, Westover died in a plane crash on September 21, 1938, and was replaced by General Henry “Hap” Arnold (1886-1950) who had other views about for Stefansson's work. Instead of the original two-million-word report to be condensed into a manual later on, the general wanted it to be a set of four exhaustive guides of one thousand to five thousand pages each for Alaska, Canada, Greenland and Siberia, with a portable Arctic manual as a by-product (Stefansson, 1935c).

All the reports prepared by the Arctic consultant for the War Department remained confidential and were not communicated to the public. Only the medium-size handbook for general distribution was released in 1940,

7 As Stefansson explained to Westover in his letter dated May 8, 1935: “*Should there be an Alaskan operation against a power from the west, we would be at a disadvantage in weather forecasting since the weather which had just passed over them would be on its way to us, and they could sort of follow it if they desired. This makes the technical perfection of our weather prediction methods and appliances more urgent for us than for them. We should therefore, proceed without delay, and according to the advice of our best people, to the study of Alaskan weather on the ground. We should put into operation at once the necessary observation stations, equip them as required and put them in charge of really competent people*” (Stefansson, 1935c).

anonymously, in two volumes. Totalling 536 pages, the manual proposed to its readership a historical overview as well as chapters on geography, climate, light, practical zoology and botany, as well as food and drink preparation, clothing and personal gear, health issues and accidents, hunting, fishing, travel and mechanized transport. It also had a short appendix on the building of snow camps. On April 1, 1942, the War Department published a considerably shorter version of 74 pages divided into 10 chapters with the subtitle *Technical Manual*. It skipped the deemed superfluous historical chapter in order to focus its content on more pragmatic concerns, but still followed the former manual's organization: from topography and natural sciences to survival tactics concerning insects, vegetation, food and drink, clothing and emergency situations. Although the publication is deprived of any information about its author(s), the name of Stefansson – and only his – appears on several occasions when examples of survival are given to complement an explanatory paragraph (Stefansson, 1942, p.91).

In this publication, many of Stefansson's earlier takes on aviation are included, along with his demonstration on the prevalence of fresh meat in an effective diet that would prevent scurvy. However, the most valuable element taught by the manual is the teaching of what the author called "polar craft", a mindset focused on adaptability to the wilderness. As a recall of the cover page of *The Friendly Arctic*, where a photo shows Stefansson dragging a seal on the sea ice, the marine animal also benefits from an important attention, encouraging the readers to familiarize themselves with the Arctic adventurer's best friend: "The seal furnishes food, clothing, heat, and light. The blubber of the animal is, if anything, even more important than the meat; for it furnishes heat and light as well as food" (Stefansson, 1942, p.43). By emphasizing the need of "living off the country", the publication strongly reconnected with *The Friendly Arctic* that already had illustrated itself as a practical travel guide. In the 74 pages of the *Technical Manual*, survival matters – food, cooking and "living off country" – take up to two-thirds of the publication.

Despite its destination to a military readership, explicit mentioning of conflict in northern landscapes remained rare, though still present in the sub-chapter dedicated to the natural advantages of Arctic lands, in the 1940-long-version, where it is asserted that "while an Arctic territory is perhaps more easily invaded than any other by a mechanized army of combined land and air forces, it is also nearly or quite the easiest terrain in the world to defend" (Stefansson, 1940, p.534). Moreover, the *Manual* surprisingly did not include any illustration, except for the snow-house building section which

displayed pictures, arranged in a way so that they could be used as a visual guide for the troops. However, the 1944 version, edited by the MacMillan Company as a slightly richer trade version of 556 pages including Vilhjalmur Stefansson's signature, did have an appendix showing the training in snow house building of troops at Camp Hale, Colorado, and "on the moving pack ice of the Arctic Mediterranean" (Stefansson, 1944a).

Being the product of both scholarly work and data synthesis, the *Arctic Manual* also marked the beginning of an era of popularization of survival techniques, initiated by Stefansson. Regularly defending a low carbohydrate, high protein Arctic-like diet (Stefansson, 1920, 1935a; Stefansson et al., 1927), he was once again the thinker of a new, impactful dynamic, when his survival publication was followed by educational films, produced by and for the military, and dedicated to specific issues like surviving an aircraft crash in cold and potentially hostile territory (Army Air Forces, 1943). However, beyond the lines of this new publication laid a new game-changing reality that divided the U.S. Army's organization. Indeed, by insisting on polar flights and how to survive in cold environments, Stefansson did not only shatter the traditionally perceived "unfriendliness" of the Arctic but also its remoteness. Hence, as new northern routes increasingly connected North America to Siberia and Europe through the Arctic, the risk of seeing the United States' security endangered equally increased. On this matter, Stefansson stood as an avant-garde by notifying the public that efficiently defending America would mean defending Arctic lands as well.

"The acquisition of Iceland and Greenland is necessary and it is not a new idea"⁸. Americanizing Iceland and Greenland, and extending the public's conception of the Western hemisphere

As his first task for the War Department was reaching its end, Stefansson resumed less confidential projects for the American public which was increasingly exposed to the outside world. Now that aviation techniques were mature enough and reduced distances between continents, with aviator

8 On December 3, 1940, *The New York Times* relayed Stefansson's open call to President Roosevelt that he gave in a press conference on his return from a two-year survey in Alaska. In addition of calling for a long-lasting alliance with the Soviet Union, he called for expansionism: "The acquisition of Iceland and Greenland is necessary and it is not a new idea. Secretary Seward advocated it at the time he negotiated for Alaska. Right now it is believed Iceland is occupied by 80,000 Canadian troops, so we have no worries on that score. But while Denmark is controlled by Germany it will be difficult to acquire Greenland" (*The New York Times*, 03/12/1940, p.19).

Charles Lindbergh (1902-1974) crossing the Atlantic Ocean in May 1927 before exploring the Canadian High North from the air (Buse, Brown and Martin, 2002), tourism by airplanes was becoming accessible to the middle-class. Bringing new consumer goods and influencing popular culture, aviation did not only bring American ideas to the rest of the world, but also raised the American society's curiosity to international matters (Van Vleck, 2013). Thus, New York's World Fair of 1939-1940 illustrated both the country's excitement for progressive breakthroughs from all around the world, and its denial of rising armed tensions in Europe and Asia (Rydell, 1990; Fortuna, 2019). Although not fully independent, Iceland was invited to participate in the fair, but the head organizer had implied that an entire building would not be allocated to Reykjavik. The Icelandic authorities contacted Stefansson asking him to intercede on their behalf. In gratitude for eventually securing its claims and preventing a cohabitation within the Danish building, the Icelandic government commissioned him to write a book that would be sold at the fair. Deciphering this incident as a lack of knowledge in regard to the North Atlantic and its strategic value, Stefansson gladly accepted (Stefansson, 1964, p.334-335).

The 274 page-long book was indeed published and titled: *Iceland: The First American Republic*. As expected from its eye-catching if not provocative title, the book displayed a scholarly intent to identify the ties between the two nations by proposing a broad and historical presentation of key topics about the Icelandic society over fourteen chapters: on Icelandic history, literature, education, health and medical services, agriculture and fisheries, commerce, communication, tourism and immigration. The preface was written by a friend of Stefansson's he had met in Greenwich Village where he also had frequented other aviation pioneers: Theodore Roosevelt Jr. (1887-1944) (Pálsson, 2005, p.187). A war hero, former Assistant Secretary of the Navy, and former Governor of Puerto Rico and the Philippines, "Ted" was convinced by Stefansson's arguments and increased the political aura of the publication by playing along in the comparison game⁹. If he did not express the idea of an American expansion

9 "But there is another side to Iceland as romantic as any Viking raid. It is the development of the nation as a modern democracy. Iceland, like its Scandinavian cousins, has gone far toward solving the great problems of democracy that are vexing the United States. In Iceland no one is very wealthy and by the same token no one is very poor. (...) The Icelanders believe as we do in the United States that every citizen must be educated properly and that no one should be allowed to tyrannize and impoverish his fellow citizen. They maintain that the state owes every man an opportunity to make a living. (...) The Icelandic democracy may be studied with profit by Americans today" (Stefansson, 1939, p.vii).

to Iceland, he nevertheless shared the idea that southern societies could learn from an Arctic people and enrich themselves thanks to that knowledge. Indeed, alongside their democratic values, the Icelanders' hard-working nature was also praised by the statesman, raising the question of how a better understanding of the Arctic could improve countries of the temperate zone at political and cultural level.

After the preface, Stefansson immediately connected his ancestral homeland to his own North American home(s): "It would seem high time that the United States and Canada discover the nation that discovered the mainland of North America". More importantly, he described Iceland as the starting point of the American continent's first discovery¹⁰, and used the compelling expression of "steppingstone between two worlds" (Stefansson, 1939a, p.1). The author went even farther by arguing that the island was actually closer to the United States than it is to Europe as it belonged to the same geological body – though the tectonic plaques would only be definitely adopted by geoscientists in the early 1960s. This striking image of a steppingstone resonates through the following chapters, especially the one on communications. Stefansson recognized both Iceland's position as a perch over North-Western Europe and its appropriate weather that would allow safe and continuous air travels from North America to the island. In echo of his previous articles dedicated to aviation, the author stated that the progress made by modern airplanes "renewed confidence that aviation will eventually utilize the strategic position of Iceland just as completely as if it were a tropical or sub-tropical island, like the Hawaiis or the Azores" (Stefansson, 1939a, p.205). To Stefansson, the island was to become an aviation capital, where Icelanders would turn into masters of air navigation, just like their ancestors mastered the seas. Those "highways of the future" were well known from the American military whose aviators landed in Iceland in 1924 during the first aerial circumnavigation of the world, after flying over Greenland's coasts (Thomas, 1925; Lane et al., 2002). Although not explicitly mentioned, the military interest of the telegraphic and radio connections between Iceland, Europe and the United States in the second half of the 1930s, made the island a decisive meteorological station for the northern hemisphere and Atlantic travels during World War II (Weigert, 1944). In prevision of a conflict, Stefansson was then asked from the State Department to determine "how it might secure good representatives in

10 "The discovery of Iceland was the discovery of America, or if you like, it was the discovery of the New World" (Stefansson, 1939a, p.15).

Iceland, a country that both democracies and the Nazis were courting⁷. Fulfilling this new mission, he faced the bizarre argument that even American students without Nordic ancestry learning Old Norse (*i.e.* Icelandic) were not fit to serve due to their choice of studying such an obscure language, which could only show that they were biased (Stefansson, 1964, p.363). It was not the first time that Stefansson was disappointed by American state actors he advised, nor the last time.

In order to nudge development efforts in Alaska, Stefansson published a seventeen-page-long article dedicated to “The American Far North” in a 1939 issue of *Foreign Affairs*. The main themes revolved around food availability, good and bad weather conditions related to a potential Arctic air network, the Indigenous population of Alaska, and the peninsula’s resources and train lines. All his statements were to be taken as comments on the voluntarily discarded potential of northern regions and reminders of the government’s non-action: “*So far the National Government has given comparatively little consistent support to Alaskan flying; but there are signs now that the importance of northern aviation is becoming better understood at Washington. For instance, on August 6, 1938, there took place the first flight of an experimental Seattle-Alaska service which is expected to lead to the opening of a regular mail and passenger air line. Hitherto there has been no scheduled aerial connection between Alaska and the rest of the United States*” (Stefansson, 1939b).

As the objective of the article was to demonstrate that Westerners can live in the Arctic, and that “with government aid [the American Far North could produce] much food – cereals meat and fish – which could be marketed in the populated areas of the north temperate zone”, its most striking element is Stefansson’s definition of the “American far north”, which includes Greenland. Praising how the Danish administration was keeping “17,000 eskimos alive and in good health”¹¹, he recalled the importance of the Ivitgut mine “operated for several decades by an American company”, the cryolite of which, once turned into aluminum, would put “Greenland (...) in a position to play a unique role in the development of trans-Arctic flying”. The article ended on a prophetic note: “Presumably, the other circumpolar countries will undertake extensive projects within their Arctic territories only if they become convinced that military necessities demand it” (Stefansson, 1939b). This incorporation of

11 As Stefansson did not visit Greenland until his old days, it is likely that his good opinion of the Danish colonial organization is the product of his own observations on how the Indigenous were treated in Canada and in the U.S.

Arctic territories into the United States' sphere of influence grew stronger in the following years. In January 1941, Stefansson openly joined Greenland to North America in his article "What is the Western Hemisphere?", which started with the sentence: "There is considerable confusion in the minds of the American people as to just what area of land and water they may be called upon to defend". The piece published in *Foreign Affairs* echoed both the Monroe Doctrine opposing European presence in the Western Hemisphere and presented to Congress in 1823 (Sexton, 2011), and the *National Guard and Reserve Officers Mobilization Act* issued by President Roosevelt on August 27, 1940 stating that the concerned soldiers would not be mobilized beyond the Western Hemisphere's limits. Stretching existing geographical concepts, Stefansson concluded his argumentation with a pragmatic point: "This "middle-of-the-channel" line is not only rational from the standpoint of geography, but offers the United States the best 'rampart' behind which to defend this hemisphere, for it puts the maximum possible distance between us and any potential aggressors in Europe" (Stefansson, 1941b). Was Stefansson eventually following the steps of Admiral Peary who previously expressed his belief in Greenland as a "valuable piece of defensive armor", or as a "serious menace" if controlled by "hostile interests" (Berry, Bowles and Jones, 2016)?

In contrast to *Iceland: The First American Republic*, Stefansson's new book published in 1942, focused less on the cultural rapprochement of two societies, but rather on their historical meeting moments. Simply entitled *Greenland*, ten of the sixteen chapters are set in the pre-Columbian era. Chapters 15 and 16, however, are dedicated to Greenland's "administration and development" in the 1930s, and to the "strategic importance" of the island during the world conflict. In the latter, Stefansson reminded his readership that Secretary of State Seward had commissioned a report on Greenland's resources in order to legitimate a purchase, and commented: "One of Greenland's chief values is in the forecasting of weather, and that conception also was at best rather vague in the mind of Seward. Yet the fact appears to remain that [...] our conclusion is the same as his. We need Greenland for the domination of the North Atlantic. As said, part of our need for that domination is in our need to forecast the weather of the North Atlantic and of the countries immediately to the east. Thus, with Greenland to help us, we ought to be able to bomb Germany with foreknowledge; without Greenland to help her, Germany should be flying to Greenland by guesswork, or by foreknowledge less precise than ours. For it is true saying, if understood with its proper limitations, that "weather comes from the west"" (Stefansson, 1944b).

Although all American potential legal claims were abandoned on August 4, 1916 as part of the deal concerning the purchase of the Virgin Islands from Denmark (Weigert, 1944), academics and critics lauded Stefansson for his reconsideration of American influence in the North Atlantic (Mosely, 1940; Beck, 1943) and for “[grasping] firmly the entire vast and difficult subject, and [laying] it before us with skill, thoroughness and vitality” (Means, 1942). Of course, more than Stefansson’s influence, it is air mindedness and war necessities that brought back in the United States the question of Arctic expansionism. However, it is important to keep in mind that the writer’s narrative about the two strategic Arctic islands remains highly important by the light it shed upon the American public’s perceptions of Iceland and Greenland. Raising public awareness was Stefansson’s most loud-voiced activity during the war, but not the only one, as he was conducting less sonorous counseling in Alaska.

“You are the master. We are here to sit at your feet”. Developing Alaska into America’s “rampart”, Stefansson as part of the efforts to palliate the Army’s unpreparedness

As Japan had been antagonized by the influential American presence in the Pacific since the Portsmouth Treaty of September 1905 ending the Russo-Japanese war, and the Washington Naval Treaty of February 1922 imposing a restricting size-limit to Tokyo’s fleet (Howard Jones, 2001, p.112), the United States’ legislative and executive powers chose not to confront the rising Asian empire. Congress’ obsession for budget-cuts in the 1920s had entailed a situation of unpreparedness in Alaska, despite General Mitchell’s repeated calls for an Alaskan air power policy. His plead to a parliamentary committee in February 1934 motivated a revised version of the National Defense Act in August 1935, never to be adopted, though, due to the government’s new anti-escalation policy in the Pacific (Perras, 2003, p.30; Kane, 2009). After inviting Japanese vessels to visit Alaska, proposing to demilitarize “that portion of Alaska nearest Japan” and to neutralize the Pacific, the President changed his approach in early 1938 by increasing the U.S. Navy budget, but Alaska military development was still considered too costly and of secondary concern. The risk was twofold: not only were Japanese attacks dreaded, but a Nazi victory over the Soviet Union could have turned Siberia into a stepping stone to America. “There is no gainsaying that Alaska will play a vital part in the scheme of national

defense”, prophesied the Chief of the Air Corps of the U.S. Army, former protégé of William Mitchell and co-founder of Pan American Airways, Major General Henry “Hap” Arnold in the October 1940 issue of *National Geographic Magazine*. To him, the fact that national defense would require “air bases up near the Arctic Circle” was evident, just like the difficulty of taking up such an engineering challenge (Borneman, 2003, p.332). It was on the subject of such lack of manpower, equipment (Perras, 2003, p.58), and political support that Stefansson had the opportunity to counsel once more the American military.

The survival expert’s interest for Alaska’s defense capacities was not new. Already in his correspondence of 1935 with the War Department, Stefansson advised General Westover in his letter dated December 26, to build resilience among the Alaskan population by promoting winter sports, which had not taken hold there unlike in Canada. If soldiers stationed in the peninsula were the first group he was referring to, he also encouraged the practice of snowshoeing and skiing among women, whom he considered to be less tolerant to cold because of poor clothing design and their traditional assignation to domestic tasks (Stefansson, 1935c). In his autobiography, Stefansson related how the publication of the *Arctic Manual* earned him an invitation in October 1940 to Fairbanks from the War Department, through Pan American Airways, which had mobilized him in Alaska for the two previous years, before becoming the largest transport contractor to the War Department and the only Navy contractor during World War II (Pan American World Airways, 1957; Stefansson, 1964, p.324). This time, the consultant’s mission was to advise Brigadier General Simon Bolivar Buckner Jr. (1886-1945), the new head of the Alaska Defense Command since July 1940, who never had gone farther north than the military academy of West Point, New York. Most of his questions were focused on engineering in extreme cold, village planning, construction of houses, permanently frozen ground and fog (Stefansson, 1964, p.330). The global image that emanates from Stefansson’s autobiography is one of an unprepared staff of high-level officers who eventually did not follow the former explorer’s advices, except on one matter. In June 1942, Stefansson was called by Colonel Georges Doriot (1899-1987) so he could give a one-hour lecture about clothing and appropriate food. He was told by his host: “You are the master. We are here to sit at your feet. We want you to suggest any line of research you think we should follow, but especially we want your suggestions on food for the Army in its northern operations. Your least suggestion will be translated into

command” (Stefansson, 1964, p.338). According to Stefansson this talk was the most important one he gave during World War II. And yet, his assertion must be confronted with his participation in two crucial projects hardly mentioned at all in his autobiography.

On December 3, 1940, Stefansson gave a press conference about his survey in Alaska, in which he outspokenly criticized the defense program’s progress by pointing the lack of coordination between the agencies. Nevertheless, he still congratulated the way that barracks, hangars and airfields were constructed “faster than any one had expected”: “Alaskan defense is vital to the national program. The odds are ten to one against our Pacific fleet being defeated. But we must prepare against the single chance and go ahead with the reconstruction plan for the three major overland highways linking Alaska and the United States, to insure continuous communication with Alaska in any emergency” (*The New York Times*, 03/12/1940, p.19). Almost eight months after the conference – in which he had called for the acquisition of Greenland – Stefansson published a new article, “Routes to Alaska”, where he described the peninsula as “the northern anchor of America’s ramparts in the Pacific”, “destined to play a stellar strategic role in the defense of this hemisphere”. The ten-page long article proposed an assessment of the connections between the peninsula and North America, with propositions to remedy to Alaskan isolation in case of open conflict, which could have dire consequences: “In the event of an American naval defeat in the Pacific, commerce between Alaska and the States would be severed and Alaskans would become prisoners within Alaska, except those who could fly out”. Thus, the author encouraged the construction of modern sea, air and land transport infrastructures (Stefansson, 1941a).

To secure Alaska’s defense, and support the Soviet Union’s war efforts, mobility was the key¹². With only one major highway between Fairbanks and Valdez, a limited shipping service and some Pan American Airways flights, Alaska was almost cut off from the rest of the United States, especially Washington D.C.’s decisional circles. Even though two

12 When the Lend-Lease Program started on October 30, 1941 and organized the loan of war material to the Soviet Union, aerial supply convoys went through Alaska, and made the lack of infrastructures blatant. In January 1942, of the thirty-eight airplanes that took off in Fairbanks, twenty-seven of them crashed on route, due to inexperience, harsh weather and large distances between the airfields (Borneman, 2003, p.336). In total, 47% of the material sent to the Soviet Union went through the North Pacific (Dolitsky et al., 2016).

International Highway Association had been established in 1929 at Fairbanks, Alaska, and Dawson, Yukon Territory, in order to connect the American peninsula to the other states of the Union, nothing had been concretely achieved before 1938, when Congress approved the creation of the International Highway Commission (Borneman, 2003, p.335). In his article, Stefansson also mentioned the audacious project supposed to provide logistical support to the region's infrastructures: the Alaska Highway. However, he eluded the divisions existing between the United States, Canada and the U.S. Army Corps of Engineers favoring different paths, closer to the coast or further inland (Coates and Morrison, 2015), while Stefansson indicated a farther inland route he considered more convenient as it went through the Prairies and passed by both Alberta's tar sands and Fort Norman's oil wells (Stefansson, 1941a). Canadian authorities reluctantly agreed to the project on the condition that all the construction, cost and maintenance would be undertaken by their American counterparts until the end of the war, when the Canadian portion of the infrastructure would be transferred to Ottawa. Officially validated on February 6, 1942, and completed on October 28, 1942, the highway counted 2,700km with a workforce of 10,000, linking Dawson Creek, British Columbia, to Delta Junction, Alaska (Grant, 1989, p.76). During the consultation process, even small towns only counting a few hundred souls sent representatives in order to advocate another highway linking Alberta to Chicago, hoping that the extended road would bring prosperity (Coates and Morrison, 2015, p.331). Stefansson corresponded, planned the publicity and exchanged maps with some of these groups, like the Wahpeton-Portal Highway association, from North Dakota, attracted by the potential benefits of a highway from North Carolina to Alaska. He ordered a total of 600 copies of the *Foreign Affairs* issue including his article "Routes to Alaska" to be sent and billed to the association's president, Halvor L. Halvorson whom he had briefly met at the University of North Dakota forty years prior (Stefansson, 1941) and who was presiding the U.S. Canada-Alaska Prairie Highway Association, dedicated to the promotion of a Midwestern road (Halvorson, 1941).

The endeavor of the Alaska Highway is representative of the limits of Stefansson's influence. Despite his efforts to showcase his expertise, his attempts to have the American war authorities redirect the path failed. However, by converging his efforts with cities' associations, and Alberta's Minister of Public Works (Stefansson, 1941), Stefansson demonstrated his capacity to step in public debates and contributed to the popularization of

a defense project through his writing. Furthermore, the writer was also committed to another venture designed to enhance Alaska's autonomy.

Following rising demands in oil and petroleum products from 1914 on, promising locations on the Mackenzie River near Fort Norman were identified and successfully exploited in the early 1920s (O'Brien, 1970). Given its reputation of being the most northerly producing oil field in North America, the site of Norman Wells was expected to play a great part during World War II. The Canadian Oil – or Canol – project consisted of a network of 2,600km of oil and oil-derivative pipelines, starting from Norman Wells, Northwest Territory, to serve Alaska. Firstly discussed in August 1940 between Prime Minister Mackenzie King (1921-1930, 1935-1948) and President Roosevelt in Ogdensburg, New York, it was built for a total cost of 130 million dollars between April 1942 and 1944. The pipeline was designed to transport 3,000 barrels per day, and a refinery capable of processing the same quantity of oil was also constructed at Whitehorse, Yukon Territory. At the same time, 7 airfields were built by the American troops throughout the Mackenzie basin, and were soon doubled in numbers, as the American military pressurized Canadian officials to invoke the all-purpose War Measures Act in order to exempt the foreign workforce from recently established rules, allowing them to prospect and drill without permission nor control (Barry, 1992, p.401-403).

Stefansson had experience on the subject of Arctic oil, as he had mentioned the matter in his very early publications. In *My Life with the Eskimo* (1913), he noticed the smell of Alberta tar sands near Fort McMurray, while considering a natural gas well as “the torch of Science lighting the way of civilization and economic development to the realms of the unknown North” (Stefansson, 1913, p.61). In *The Northward Course of the Empire* (1922), he used the photograph of an oil well as a symbol of ongoing development. In December 1941, while trying to redirect the track of the Alaska Highway, he had sent a six-page long report to General Embrick (1877-1957), Head of the Inter-American Defense Board, in which he stated his experience of the region and early interest in oil infrastructures (Stefansson, 1941). Finally, in his autobiography he recalled: “*With my suggestions for the location of the road, I also forwarded to General Walter Pyron, the Army's petroleum expert, a proposal for developing the Norman Wells oil area. General Pyron attended a conference in late April 1942, in which the Canol project became a living, if somewhat lame, enterprise. The general's notion of the geography of Alaska and northwest Canada was something less than sharp. He had heard of Whitehorse, though he was not sure whether it was in*

Alaska or Canada. He did know that it was on the proposed Alaska Highway" (Stefansson, 1964, p. 329).

By the end of May 1942, Stefansson was visited by a team of American engineers from Bechtel-Price-Callahan in his New York office, seeking for advice in their new, confidential, venture. The explorer called his friend, Canadian historian and filmmaker, Richard Finnie (1906-1987) who previously had been part of five expeditions to the eastern Arctic, who had lived a year among the Inuit for a year, and made the first direct flight from Norman Wells to Whitehorse (Finnie, 1987; Geller, 1996). Just like Stefansson, Finnie had written several texts in favor of the Norman Wells field's exploitation. One of the contractors told him: "I've just read your new book, *Canada Moves North*. Dr. Stefansson recommends you highly for your up-to-date knowledge of an area where we have a War Department contract to undertake a secret defense project. We've had no experience in northern Canada, so we'd like to hire you as a liaison officer and consultant" (Finnie, 1980). Finnie became the first Canadian employed on the Canol Project before relating his experience regarding the classified operation in 1945 (Finnie and Bechtel-Price-Callahan, 1945) and producing a documentary film on the Alaska Highway (Finnie, 1987). Both he and Stefansson are considered as the first public voices promoting a pipeline construction (Finnie, 1980). On June 4, 1942, Stefansson received a call from the Coordinator of Information, William J. Donovan (1883-1959), about the probability of a Japanese attack in the Alaskan peninsula. He immediately wrote a printed version of their discussion on this discussion to the attention of the new Director of the Office of Strategic Services, adding some corrections: "*You remember, this was practically what you and I discussed with the Vice President in relation to an oil pipeline from Norman to pour fuel into the Yukon River, and a road from the Mackenzie basin at Norman to the Yukon. To fight the Japanese effectively we must apply our strength from the interior, as the Soviets do, rather than having our main strength coastal and thus depending on the outcome of a naval warfare*" (Stefansson, 1964, p.330).

Now regarded as the most expensive and controversial construction venture of World War II, the Canol project was quickly impeded by slowdowns, notably due to commercial rivalries and political divisions, a situation that only shed confusion during the work and disturbed the local population. The construction process was of extreme arduousness: due to the terrain's roughness only 5,293 tons of the 18,222 tons of shipment sent to Norman Wells arrived unscathed. Although a wasteful and

environmentally destructive experience, the extraction process was a technical success as the 3,000 barrels per day goal was largely exceeded and went up to 20,000 barrels per day (O'Brien, 1970). Abandoned less than a year after its completion, in the winter of 1942-1943, the Canol project immediately suffered from a backlash for its enormous cost and was turned into an easy political prey. Senator Harry S. Truman (1884-1972) voluntarily used his congressional investigation of the Canol's expenditure to increase his own prestige (Twichell, 1993). As for Stefansson, his exact role in the building of the pipeline remains obscure by the restriction of information applied by authorities, yet it is certain that the perspective of sending 30,000 workers to Arctic conditions had raised his interest. The fate of these projects, both highway and pipeline, illustrated once more his hazardous relationship with distant instruction that previously had scorned his credibility after his attempt to claim Wrangel Island for Canada in 1921-1923 (Stefansson, 1925; Webb, 1992).

Since Ottawa was almost never perceived as a military threat by Washington, it was the Japanese military build-up and invasion that changed the way the United States looked at its distant Arctic land, with Stefansson's contribution. From a disregarded territory with a marginalized political status, little infrastructures, and a non-diversified economy, no other institution than the Department of War played a more significant role in the region's transformation (Hummel, 2005) and scientific understanding (Farish, 2013). Even by the end of the war, Stefansson's implication was not over. With the Air Corps being one of the most active branches of the military, but not the most credited for its actions, Stefansson and a team of historians were charged to compose a "heroic story" of the air forces in Alaska. However, divisions quickly emerged among the group as its members had been asked to "write history, not make it", but did not want to offer the same kind of tales published in magazines. Eventually, the project failed and was not published, leaving the matter to war veterans (Stefansson, 1964, p.352). He was accompanied in this unsuccessful task by Lieutenant Colonel William S. Carlson (1905-1994), a former member of the University of Michigan Greenland Expedition of 1928-1929, and leader of another academic expedition to Greenland in 1930-1931. Serving in the air forces during World War II, he was notably part of the construction of air bases in Canada, Greenland and Iceland, before becoming, with Stefansson, a driving force in the creation of the Arctic, Desert and Tropic Information Center – or ADTIC – in 1942, which he directed between 1944

and 1945 (Carlson, 1962). As American troops almost never fought outside of the country, the stretch of their global intervention called for the study of unfamiliar landscapes and terrains. Thus the ADTIC recruited any available expert, including French explorer Paul-Émile Victor (1907-1995), and Stefansson (Emmerson, 2010, p.110). Corresponding with both Carlson and geologist Laurence McKinley Gould, Chief of the ACTIC's Arctic section, Stefansson was recruited as an advisor in April 1943. Besides weather clothing and soldiers' rations, the consultant delivered two projects: a broad *Overall Picture of the Arctic*, and a 44-page navigation guide on the northern east coast of Greenland (Stefansson, 1943). Closed between 1945 and 1947, the Center was caught in the whirling dynamic of opening Arctic-focused science institutes. The militarization of Alaska had opened the way for further scientific exploration and experiments. Stefansson himself received General Buckner's enthusiastic approval in regard to his idea of founding a governmental center of Arctic studies, similar to the British Scott Polar Research Institute of the University of Cambridge. After eleven months of fruitless attempts to convince the authorities about the need for such an institution, Stefansson received a letter from William J. Donovan (1883-1959), Coordinator of Information, and then Director of the Office of Strategic Services, whose positive message set the early stages of the creation of an Arctic center (Stefansson, 1964, p.330). The Arctic Institute of North America was eventually created at McGill University in 1945, where Canadian and American scientists were to work together. In February 1945, a permafrost field division dedicated to military engineering was established at the Northway Army Airfield, before merging with other initiatives into the Cold Regions Research and Engineering Laboratory of the U.S. Army, located at Hanover, New Hampshire, near Dartmouth College. Not only did the campus have a renowned Arctic center, but it also benefited from a new Professor with solid experience: Vilhjalmur Stefansson.

Conclusion: “Few can have known better than we the difficulty of battling with the doubled-edge sword of the cold war”¹³

Stefansson's relationship with the United States' military institutions was characterized by many ups and down, success stories but also failure, as he

¹³ Stefansson, 1964, p.363

experienced the course of action that made modern academics call Washington a “reluctant Arctic power” (Huebert, 2009). The final work that should have been his career’s crown jewel, the *Encyclopedia Arctica*, was eventually cut short in 1951 by either a sudden disinterest in Arctic matters, or the consequences of Stefansson’s involvement in Socialists groups. The Second World War had been a milestone in Stefansson’s career, as his dream of a friendly Arctic firstly rose with the American-Soviet alliance before being shattered into pieces by the Cold War. The Arctic, as well as Arctic Studies, had become a battlefield. The Cold War and potential nuclear strikes canceled Stefansson’s theories about the development of the American Arctic, reduced to the state of a buffer zone between the Soviet Union and the United States the bombers and submarines of which would continuously roam the Arctic’s skies and sea. In *The Northward Course of Empire*, Stefansson had envisioned such traffic, but to a different purpose.

Author of twenty four books and approximately four hundred articles, Stefansson condensed in his publications an advanced portrayal of the Arctic mastery of his time and society. With his multidisciplinary approach, he placed himself at the crossroads of diverse interest, dynamics and cultural productions: engineer Simon Lake and his submarines tested under the ice in 1896, explorer Donald Baxter McMillan and his visual representations of the Arctic and its peoples, geographer Ellsworth Huntington and his environmental determinism, the Lindberg couple and their flights, but also General Mitchell and his foresight on Alaskan power. Most of all, Stefansson can be seen as the person who opened the Americans’ worldview by including the Arctic in their cultural, political and military range. By insisting on the feasibility of Arctic development, and the threat a hostile Arctic would represent to mainland America, he contributed both to the end of cultural isolationism and the implementation of the idea that the United States had to expand its military influence for its own safety. Consequently, his multiple efforts can be seen as a window onto the American 20th century and the rebirth of an Arctic imperial nation, remembering its own past, and envisioning its future. Fatherless and penniless in his youth, Stefansson eventually rose from a rural family to government’s office, and eventually received on his tombstone the eloquent title of “Prophet of the North”. After all, as Stefansson has not failed to point out, on the nightstand of Commander James Francis Calvert’s cabin in the nuclear-powered USS *Skate*, sent on a mission to become the first submarine to surface at the North Pole on March 17, 1959, lay a copy of *The Friendly Arctic* (Stefansson, 1964, p.302).

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Polar Bear Narratives from Gendered and Post-human Perspectives¹

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Abstract

This article discusses the corpus of polar bear narratives in Iceland, which are only to a limited extent based on human-bear interaction. It approaches polar bear narratives as a forum for the exploration of human-animal relations and the behavior expected by men and women in the communities that anticipate the bears' arrivals. It takes into account sources ranging from medieval literature to published folk tales to recent field work, identifying continuity and change in bear narratives through time. It investigates aspirations eyed by real and imagined polar bears in both solidifying and subverting social norms and offering counter narratives to the modern grand narratives of the nature-culture binary. They offer a forum for exploration of spatial boundaries, human and non-human animal boundaries, and gender-specific (un)desirable behaviour. Bears are bound up in imaginaries and gendered discourses that both sustain and challenge cultural views of animals and society. These narratives highlight and tie together the role of folk narrative and the ongoing cultural categories that influence daily discourse and behaviour. Going beyond a designation of polar bears as a distinct and apart of the human world they can be seen as actors within society, not only as harbingers of climate catastrophe and appropriated cultural symbols of regionalism, but also as a trigger of gendered social action, supernatural beliefs and post-human discourse.

Keywords

folk narrative; post-humanism; gender

Introduction

At the kitchen table of the farm Hraun in the summer of 2020, we, the authors and fieldworkers, intermittently ask questions, sip coffee and fidget with the sound recorder and mounted camera. Its focus is drawn from a bright blue milk carton on the table to the farmers sitting across them

¹ This research was funded by the Icelandic Research Fund as part of the project Visitations: Polar Bears out of Place. See visitations.lhi.is

and/or standing further behind by the kitchen island. They have just seen off the visiting team's co-researchers who had required car service on the rough roads of Skagi, what those of us from the city see as a relatively remote coastal farm community in North Iceland. The farmers do not share our sense of remoteness. They are at home within a close-knit society where they receive us. They are welcoming, generous, and talkative and just about to recount the tale that had brought these visitors in the first place; a story of an altogether less welcome guest, which had arrived a few years prior, only meters away.

This temporal and spatial significance of a recent polar bear encounter in the vicinity has become a familiar feature of our fieldwork stretching from the West Fjords to the northeastern tip of Iceland and its northernmost island of Grímsey. The meaning is not only experienced intellectually, it is met with a certain set of behaviors and cultural practices, e.g. a purchase of "polar bear shots" in Strandir or the presence of large assemblies of onlookers as in Skagi. It is embodied with feelings of awe, fear, or unease, e.g. in the shudder of a Grímsey Islander as she hangs clothes out to dry overlooking the beach landing. The significance of polar bear encounters is also narrated and thus reinforced in conversation, print, and media both social and traditional.

Iceland is not a natural habitat of bears but through the centuries polar bears on occasion come ashore in Iceland. Numerous narratives have been told and recorded of the Icelanders' interaction, or conflict, with the white bear (in Icelandic: hvítabjörn / plural: hvítabirnir), often simply referred to as bear (Icelandic: bjarndýr [literally, *bear-animal*]), or more recently ice-bear (Icelandic: ísbjörn). Considered vagrants, their arrivals have historically been associated with cold winters and drift ice floes their most recent sightings are connected with declining ice in bear's habitat around the Arctic Ocean (Skirnisson 2009, 43–4). From the year 2000, five bears have come ashore in Iceland and all have been killed. Narratives of the encounters between humans and bears have been known and told since the time of human settlement in Iceland, in the late 9th century. They appear in medieval literature, folk narrative and other accounts throughout Iceland's history (see overview of polar narratives in Iceland in Schram, Kristinn and Jón Jónsson, 2019).

In this work we approach polar bear narratives as a forum for the exploration of human-animal relations and the behavior expected by men and women in the communities that anticipate the bears' arrivals. We take

into account sources ranging from medieval literature to published folktales to interviews recorded during our fieldwork, identifying continuity and change in bear narratives through time. By including first-hand narratives in our analysis we illustrate how pre-established narrative conventions are integrated into personal narratives, which express the roles played by real and imagined polar bears in solidifying and subverting social norms. Moreover, we aim to place Icelandic bear narratives within the context of yet emerging gendered and post-human perspectives on human-polar bear interaction in Iceland and its interconnected place in a precarious Anthropocene.

Fear, Storytelling and Gender Roles

A recurring narrative motif in the bear legends is the absence of an able-bodied male at the point of a bear's arrival at the homestead. In some cases, the absence provides an opportunity for an unlikely hero to present themselves and the bear is either killed or warded off by an adult woman, a male child or in one case an elderly, disabled man.² In others, however, the bear's arrival has devastating consequences. Legends of bear attacks on those considered ill-equipped to defend themselves betray, first and foremost, a vulnerability experienced by storytellers living within communities exposed to possible bear arrivals. Attitudes expressed towards bears in these tales are primarily informed by fear, unease and insecurity. Yet they tell us about more than humans' relations with real and imagined bears — they are also a forum for exploration of the behavior expected by men and women in the communities that anticipate bears' arrivals.

When we are to consider the influence that ideas about gender have on tales of devastation inflicted by these unwelcome guests, a common thread is the implication that the presence of an able-bodied man would have helped secure a better outcome. The idea that women are reliant on men for protection against polar bears is not exclusive to Icelandic folklore. D'Anglure writes that many Canadian Inuit stories “told how women were attacked, mutilated, and devoured by hungry bears that unexpectedly appeared in camp when the men were away hunting, or which intercepted solitary and defenseless women along the paths” (d'Anglure 1990, 184).

² Tales of adult female heroes are to be found in Ólafur Davíðsson 1978-1980, II, 292-3; Jón Árnason 1954-1960, IV, 5-6; Þorsteinn M. Jónsson 1964-1965, III, 189 and Sigfús Sigfússon 1982-1993, IV, 227-228. Child heroes are found in two tales, Jón Árnason 1954-1960, IV, 6 and Þorsteinn M. Jónsson 1964-1965, III, 190-191. One example of a blind old man in this role is to be found, in Arngrímur Fr. Bjarnason & Oddur Gíslason 1954-1959, 3, f.hl., 37.

Although Icelandic legends of bear attacks on women and others considered vulnerable certainly enforce the idea that a man should not neglect his duty to protect his household, an interesting feature of these narratives is a clear difference in the respective level of criticism expressed in legends towards male and female characters who fail to protect those more vulnerable. When an explanation is given for the men's absence, they are characterized as caring for their families and working hard to provide. In the tale of the bear at Ánastaðir, attributed to Sólveig Þorlákisdóttir (b. 1815, d. 1892), the man was accompanying a priest home after the christening of his newborn (Jón Árnason 1954-1960, IV, 3). In the legend of Þeistareykir farm, the wife was killed when her husband had to make a trip due to a lack of provisions (Þorsteinn M. Jónsson 1964-1965, III, 189-190). In one version of the tale of the bear at Reyðará told by Óli J. Björnsson (b. 1884, d. 1927), it is stated that the man had to go to Siglufjörður as they had no provisions at the cottage, but was "very scared for his wife and child because of bears, yet no other people were home" (Ólafur Davíðsson 1978-1980, II, 293). In another legend about Reyðará told by Grímur Grímsson (b. 1882, d. 1954), the husband was returning from sea when he came across the terrible scene (Þorsteinn M. Jónsson, 1964-1965, III, 188). In a third legend told on tape by Jón Oddsson (b. 1903, d. 1994) about the same farm, the husband is seeking a midwife for his wife while she is in labour (Jón Oddsson 1970). The gruesome ends met by the most vulnerable in these legends send a clear message that a man should be at the home in the role of protector. Nonetheless, the justification narrators afford to these men raises questions, particularly when they are compared to their female counterparts.

The same narrators do not attempt to excuse the behavior of women who are absent at the scene of a polar bear attack. In all legends about women who flee, the actual or potential victims are pregnant or childbearing women and their infants. This re-enforces the message that the able-bodied have a duty towards the physically vulnerable. In the tales of the bear at Ánastaðir and the third legend about Reyðará, a midwife and female farm worker are said to have fled the scene while the women and their newborn children were killed by bears (Jón Árnason 1954-1960, IV, 3; Jón Oddsson 1970). Narrators do not provide them with excuses. In another tale told by Óli J. Björnsson, the sympathy he afforded to the farmer at Reyðará is noticeably lacking when he tells of a woman who left her pregnant counterpart vulnerable to a bear attack. The two women took a shortcut across an ice-filled bay. When they had reached the middle of the ice, they

saw a bear making its way towards them. They became scared and started running, but one of them was pregnant and found herself lagging behind. In this tale, the bear takes mercy on the pregnant woman and kills her companion. The final resolution of this narrative, of the child being named after the bear, is not unique in Icelandic legend tradition (Níels Árni Lund 2016, II, 118), but its position in the text betrays a lack of grief surrounding the killing of the other woman:

Dví næst sneri það aftur til vanfæru konunnar, en gerði henni ekkert mein, heldur lagði það aðeins höfuðið í kjöltu hennar og fór svo leiðar sinnar. Konan komst heim til sín heil á húfi og ól sveinbarn skömmu seinna; lét hún það heita Björn, því að hún hugði, að hjarndýrið hefði verið að biðja sig að láta heita eftir sér, þar sem hann lagði höfuðið í kjöltu hennar

It turned next to the pregnant woman, but did not harm her. Rather it lay its head on her lap and went on its way. The woman returned home safe and sound and gave birth to a boy shortly afterwards. She named it Björn, as she believed that the bear had been requesting she name the child after it when it lay its head on her lap (Ólafur Davíðsson 1978-1980, II, 291).

This comparatively explicit moral judgment of women in bear legends which end in tragedy is in keeping with trends identified in wonder tale scholarship. Comparing the explicit social persecution by the stepmothers of the Grimms' fairy tales with the relative lack of direct depiction of erotic persecution by fathers, Tatar writes that fathers "either absent themselves from the home or are so passive as to be superfluous" (Tatar 1987, 151-152). In the examples studied above, fictional male legend characters are presented as victims of circumstance, while their female counterparts can only be described as self-interested and negligent. The overarching message—that we should look out for those weaker than ourselves—is the same, yet we see a greater scrutiny of women's conduct. In the context of Icelandic legend and folk belief scholarship, the spatial aspect of the transgression of the woman on the sea-ice cannot be ignored. Women in Icelandic legend who transgressed the boundary between the social and the wild were under threat from the latter (Hastrup 1990a, 277). This can be seen most clearly in legends about *huldufólk* (e. hidden people) and *álfar* (e. elves) but also appears to hold true when the boundary crossed is from land and onto frozen sea.

Only a minority of polar bear narratives occur on the bears' territory and this tale is the only one known to us in which the humans are women. Two tales of men walking out onto the ice, by contrast, end with an impressive story of endurance and survival and a friendship formed between bear and man respectively (Arngrímur Fr. Bjarnason & Helgi Guðmundsson, 1933-1949, II, 173; Jón Árnason, 1954-1960, I, 606-607).³

Gender in Portrayals of Bears

In contemporary and historic accounts from Iceland, ideas about sex and gender often inform portrayals of bears themselves. The Eddic poem *Völundarkviða* contains the sex-specific noun *bera* (e. she-bear), which is used to describe a dead bear whose flesh *Völundur* roasts as he sits on a bear's pelt (*Eddukvæði* 1999, 144). In *Vatnsdala saga*, a bear spotted by early settlers is described only as "one she-bear (icel. *birna*) and with her two cubs" (*Vatnsdala saga* 1939, 42). A version of this encounter also appears in the Icelandic book of settlement, *Landnámabók*, containing the word *bera* (1968, 2, 219). *Landnámabók* details Iceland's settlement during the 9th and 10th centuries, and we can date this particular text to at least the 13th century.⁴ Another encounter between a settler and a polar bear is to be

³The second tale, of a friendship forged between man and bear, was analysed in Bower & Schram 2023. The bear provided the man with shelter, helped him return home and a relationship of reciprocal gift-giving ensued.

⁴The narrative of the female bear and the cubs originates from the now lost *Sturlubók* manuscript of *Landnámabók*, written by Sturla Þórðarson (b. 1214, d. 1284). A 17th century copy made before the manuscript's destruction still exists (Jakob Benediktsson 1968, l). The tale of Arngeir and Oddur also originates from *Sturlubók* and both narratives appear in the manuscript *Hauksbók*, written in Haukur Erlendsson's (b. c. 1260, d. 1334) own handwriting, likely shortly after 1300 (Jakob Benediktsson 1968, l; Jón Hnefill Aðalsteinsson 1997, 12). A passage in *Hauksbók* claims that Ari fróði Þorgilsson (b. 1067/8, d. 1148) and Kolskeggur hinn vitri Ásbjarnarson (b. 11th century, d. c. 1130) first wrote *Landnámabók*, followed by Styrmir hinn fróði Kárason (d. 1245) (*Landnámabók* 1968, 395, 397; Jón Hnefill Aðalsteinsson 1997, 12-14). This early version attributed to Ari and Kolskeggur was likely written around 1100, while Styrmir's text was written in the first half of the 13th century (Jón Hnefill Aðalsteinsson 1997, 12, 14). Jón Hnefill Aðalsteinsson has argued that many narratives of individuals preserved in *Sturlubók* and *Hauksbók* could indeed come from the works of Ari fróði (Jón Hnefill Aðalsteinsson 1997, 31). Whether this is the case for any of the material discussed here is, however, very difficult to ascertain, as both Sturla and Haukur are said to have also taken material from fictional 13th century texts (Jakob Benediktsson 1968, liii; Jón Jóhannesson 1941, 8). Early 20th century scholarship points to Sturla having taken his discussion of the settlement of Vatnsdal, including Húnavatn, from *Vatnsdala saga*—albeit in an earlier form than we have access to now (Jón Jóhannesson 1941, 109; Einar Ólafur

found in *Landnámabók*, which appears, at a glance, to be of a similar age. This encounter had much more serious repercussions for the humans and bear involved. It tells of Arngeir, who settled the Melrakkaslétta plains of northeast Iceland. He had gone off with his son Þorgils to look for sheep, but did not return. Another of his sons, Oddur, found a polar bear eating them. Oddur killed the bear to avenge his father and proceeded to eat it to avenge his brother. The meat had the effect of making Oddur “an evil man, very hard to deal with” (Icel. *illr ok óðall við at eiga*), as well as a shape-changer (Icel. *hamrammr*) (*Landnámabók* 1968, 286; trans. *The Book of Settlements* 1972: 109). The latter of these new properties gave him the ability to travel to Þjórsárdalur in the southern highlands over one night— a distance of more than 300km over Iceland’s treacherous interior. This is likely the oldest narrative we have about properties being transferred from polar bear to Icelander— an idea which is by no means exclusive to Icelandic folklore (Pentikäinen 2007, 44; Kochneva 2007, 55). Narratives about the transferal of properties from bear to human are of particular interest when we consider the impact of ideas about sex and gender on the representation of bears. When we study the tale of Arngeir, Þorgils and Oddur alongside others from medieval literature and later folklore, we see that the recipients of bears’ properties are either male or unspecified, yet female biology plays an interesting role in facilitating these transferals.

In the legendary saga *Hrólfs saga kraka*, it is a woman, the aptly-named Bera, who is forced to consume the meat of a bear. The bear in question is in fact her husband Björn who has been changed into his namesake by his stepmother Hvít. But Bera is pregnant with three sons and is not the recipient of the animalistic properties. Rather, she enables the transmission and proceeds to give birth to three sons with animalistic properties. She is forewarned of these effects with the words “it will be obvious from their appearance if you have eaten any of the bear’s meat” (*Hrólfs saga kraka* 1960, 58; *The saga of King Hrolf Kraki* 1998, 38). Two of the triplets partially resemble an elk and a dog respectively, while the third, Böðvar Bjarki, had no obvious effects at birth but would become associated with the bear later in life. He becomes a great warrior in the court of Hrólfur and in what turns out to be Hrólfur’s last stand, Böðvar Bjarki appears to be

Sveinsson xxxvii–xxxviii). In his study of *Landnámabók* manuscripts, Jón Jóhannesson argues that Styrmir *binn fróði* Kárason’s text would not have been influenced by sagas such as *Vatnsdæla* (Jón Jóhannesson 1941, 144).

sitting idle but is actually in the field of battle defending his king in the form of a bear. Only when Böðvar Bjarki is awakened from his trance-like state does the bear leave battle (*Hrólfs saga kraki* 1960, 116–119).⁵ In the much later poetic rendition *Bjarkarímur*, we see that the story has adapted further to Icelandic conditions as a hvítabjörn or white-bear, the common Icelandic term for the polar bear, is described running into battle in Böðvar Bjarki's absence (*Hrólfs saga kraka og Bjarkarímur* 1904, 161).

Underpinning the tale of Bera's meat consumption is the idea of sympathetic magic working on a pregnant woman through the foods she consumes. This has been observed in narratives and accounts of folk belief from various cultures and time periods (Tye & Greenhill 2020, 103). In the Icelandic context, the idea that a pregnant woman's contact with animals can pass their properties to the unborn child is seen in, but not limited to, beliefs about food (ÞP 630/1963-2; 750/1963-2; 1686/1963-2; 705/1963-2; 670/1963-2; 690/1963-2; 649/1963-2). Such beliefs not only afford full responsibility to the mother for certain pregnancy outcomes but are also often informed by ableist bodily ideals. Yet female biology also plays a significant role in other types of bear lore which deal with transformations and the transferal of properties. These are the ideas of *bjarnylur* (e. a bear's warmth), which is passed onto a child born on a bear's pelt at the moment of birth and *bjarnarafl* (e. a bear's strength) obtained by those who drink bear's milk as children (Jón Árnason, 1954-1960, I, 605; 608; *Hávaðar saga Ísfríðings*, 1943, 294; Jóhannes Friðlaugsson, 1935: 389). In all cases known to us, human recipients of the bear's properties are either male or children of unspecified sex. Transferals are often facilitated by female biological functions of humans and bears such as childbirth and lactation. In a work about Icelandic nature from the late 16th or early 17th century, the language

⁵The tale of Böðvar Bjarki should not be viewed in isolation from the concept of the *berserker* warrior mentioned elsewhere in medieval Icelandic literature. Some scholars have argued that the etymology of the word *berserker* points to the warriors wearing a bear shirt, but this has been the subject of lively debate with others interpreting *ber* as bare (Güntert 1912, 19–20; Noren 1932; Kuhn 1949, 107; von See 1961, 132–135; Liberman 2005, 410; Aðalheiður Guðmundsdóttir 2001, ccxii–ccxiii; 2007, 281). Among those who argue that bears play a prominent role in representations of *berserker* is Schjødt. He writes about Böðvar Bjarki's battlefield scene in the context of *berserker* narratives and argues that to be *berserker* has to do with ritual or symbolic transformation (Schjødt 2006, 888). Another interesting aspect of Böðvar Bjarki's battlefield appearance that scholars have drawn attention to is possible parallels with Sámi bear myths (Ellis Davidson 1978, 128–129; Tolley 2007, 7–15). We have discussed this in Bower & Schram 2023.

used by the author Jón lærði Guðmundsson puts an emphasis on the transformative properties of polar bear milk. He writes that bear cubs assume a great and quick change (icel. *umskipti*) when they drink their mother's milk and that they "resemble their kind" with every sip they take (Jón Guðmundsson 1924, 14; 1590–1634, 29v–30r). Another narrative of a mother bear acting as an agent in her own cub's transformation is to be found in the 19th century legend from Grímsey "Bear births a child" in which she changes her biological child, born with a human appearance, back to its true form as a cub (Jón Árnason 1954–1960, I, 606).⁶

Gendered human-animal transformations

The shifting and assertive aspect of storytelling is fully on display in polar bear narratives exploring layers of gender and other sociocultural politics. Polar bear narratives belong to a narrative tradition which sometimes runs counter to official discourse. Counternarratives, as defined by Amy Shuman, build on the possibility of critique of the master narrative, and thus, to some extent, on empathy, providing redemptive, emancipatory, or liberatory possibilities (2005, 19). Master narratives appropriate the polar bear as a tool in regional identification and representation. Iceland's reputation as a desirable tourism destination is intertwined with Arctic identification (Bailes et al. 2014), which can explain the polar bear's prominence in Icelandic tourism and general Arctic exotification or borealism (Katra Kjartansdóttir and Schram 2020; Schram 2011). While this exotification is seldom countered, examples such as the student art project Fooled by Iceland, lampooning the Inspired by Iceland tourism campaign, states: "Polar bears do not live in Iceland. Sometimes they travel from Greenland on an iceberg. When they do, we kill them" (n.d.).

The polar bear is currently one of the primary non-human actors in the discourse of climate catastrophe drawing out the Arctic region as a canary in the coalmine (see for example Bjørst 2011, 256; Jón Jónsson and Schram 2019). Despite being a figurehead of environmental catastrophe, the bear lacks agency within narratives and imaginaries alike. Certain tales, not least in their current context, suggest a level of empathy and even affinity for the bear, which warrants a closer look. These include motifs dealing with human and non-human animal transformation, the bear's cunning, and bear

⁶Interestingly, the bear's child in this legend is female. It appears that when bears are the subject of transformation, our observation that the assumption of properties from a bear is more greatly associated with the male gender does not apply. We discuss "Bear births a child" in greater detail in Bower & Schram 2023.

naming traditions.⁷ A legend that has migrated to various mountain tracks across Iceland tells of the cunning of polar bears encountering travelers armed with either halberds or, alternatively, alpenstocks, a mountaineer's staff (broddstafur). The bear sniffs the weapon and, after realizing its threat, allowing the rambler to continue on his way unharmed. On his way down the mountain pass the armed traveler meets another wanderer and lends him the weapon for protection. When the bear sees a second traveler carrying the same weapon he runs down the mountain and attacks the initial, and now defenseless, rambler, killing and eating him (Þorsteinn M. Jónsson 1979, III, 191–192; Jón Árnason 1954, I, 607–608; Jón Árnason 1956, IV, 4; Jón Þorkelsson 1956, 369–370; Sigfús Sigfússon 1982-1993, 203–204; Jóhannes Friðlaugsson 1935, 392).

In this narrative, and its many variants, the bear's recognition of an individual weapon is coupled with an ability to distinguish between the first and second rambler. The attribution of intelligence, personhood, and even consciousness, is often denied to animals, and particularly wild animals, in modern western discourse. Yet, as Tok Thompson notes in his seminal work *Posthuman Folklore*, “the weight of evidence indicates that humans are not unique in possessing the neurological substrates that generate consciousness (Thompson 2019, 39).” Thompson further traces the constructions of various cultural views of animals in a way that ties together the role of formative sacred stories and the ongoing cultural categories that influence daily discourse. Comparing Abrahamic and Native American mythological traditions he points to the latter's widespread acceptance of the personhood of animals.

One could argue that in the narrative of the cunning polar bear, the role of stories in constructing and reconstructing cultural views of animals is not limited to sacred narrative or indigenous worldviews. While the narrative features a form of gallows humor, a particular set of values may be found in the tale's appropriate incongruity, to use Elliott Orings' terminology on the interrelationships of elements that are generally regarded as incongruous (Oring 1992, 2). Here these elements include the bear's narrated ability to discern between the two rambles and identify the singularity of the weapon. But it is also the initial rambler's underestimation of the intelligence of the animal that in turn seals his dreadful fate. While

⁷The idea that bears are humans under a spell appears early in Icelandic sources, for example in the 16th century Jón Guðmundsson (1924, 14–15) and 19th century Jón Árnason (1954-1961, I, 606).

such tales may be chalked down as anthropomorphic aspects of bygone oral traditions, their practice today, as demonstrated in our fieldwork, may be understood as a post-human counter-narrative to the modern master narratives of the nature-culture binary. Within it the human animal is bested and outwitted by the non-human and thus opens space for interpretations that give agency to the animal. Within the narrative genre of the legend, the bear is an actant, an integral structural element upon which the narrative revolves (see Latour 1996). Yet it is not used to create an arctic context within Iceland but to offer an alternative localized view of the bear.

The Afterlife of Polar Bears

Another example of the reconstruction of cultural views of animals can be found in a contemporary legends and recent *memorate*, defined as an oral narrative from memory relating a personal experience, especially as precursor of a legend (Dégh and Vázsonyi, 1974, 232). They are narrated by one Guðjón Kristinsson (b. 1954), a gardener and storyteller originated in the northern Strandir region of Northwest Iceland, which is a common backdrop to polar bear narratives that has seen its share of arrivals.⁸ While Guðjón's ancestral farmland Drangar was abandoned in 1960s, the family still summers in the area attending to eiderdown and driftwood collection. His late namesake and great-uncle Guðjón Guðmundsson of Eyri (1890–1972), served as a district officer in the region and was a polar bear slayer himself. In an interview during a particularly cold winter he characterized the unarmed farmers in the region's past as having good reason to fear encroaching ice flows. Such fear had to his mind become unnecessary due to the proliferation of rifles and shotguns (Jónsson 1968, 107). Nevertheless polar bear narratives continued to be of keen interest in the area and sightings, real or not, are still quickly reported or even distributed on social media, indicating a lingering social anxiety.

Guðjón Kristinsson grew up within this storytelling tradition and with the telling tales of how his close ancestors had encountered and slain bears - one during the cold winter of 1918. Yet his narratives are not all akin to the masculine white-knuckle accounts of close calls that have featured in legends news reports and often appear in literature, film and television.

⁸ Within networks of heritage preservation, set-design and landscaping Guðjón is known for his storytelling and depictions of the Strandir region. (see e.g. Schram 2002). The narratives presented here were told during an interview in Guðjón's home in South Iceland, conducted by Kristinn Schram, Bryndís Snæbjörnsdóttir and Mark Wilson July 26, 2020.

Many account for the more subtle presence of the bears as experiences through sights and sounds, smells, markings and behavior, or disappearances, of other animals that are contextualized within the polar bear narrative tradition. His narratives may also refer to the afterlife of the bear both material and spiritual: how its meat was boiled and eaten; its innards boiled and cured “defying the laws of nature” (“og þá var öllum náttúrulegumálin snúin við“); also how their remains brought fortunes but also ill fortune that hint at the bears revenge. One such humorous legend tells of the fate of the buyer of a bears pelt - sold by Guðjón’s grandfather:

Hann var svoldið ölkær. En svo færðist það í aukana. Hann var alltaf með feldinn á stofugólfíð og þeir sögðu hann hefði skálað við björninn og það endaði með að hann drakke sig í hel. Hann fannst dauður fyrir framan bjarnarfeldinu. Því hann hafði oft skálað við, sko, hausinn var gapandi þarna á gólfinu. Og þeir sögðu að þeir fóru til hans og drukku stundum með honum. Og þeir skáluðu alltaf við björninn. En þeir sögðu að björninn hafði drukkíð hann undir bordið. [hlær] En þarna hafði björninn betur [...] að hann var að drekka frá sér vit og rænu fyrir framan líkamsleifar hans

He was already a drinker. But it got worse. He had the pelt on the living room floor and they said he raised his glass to the bear. But he ended up drinking himself to death. He was found dead in front of the bear’s pelt. He had raised his glass too often to the gaping mouth there on the floor. They said they had often visited and sometimes drank with him. And they always raised a glass to the bear. But they said the bear drank him under the table [laughs]. So there the bear won [...] and he drank away his senses before his physical remains.

Guðjón also speaks of his admiration for polar bears, emphasizing its intelligence and how they “read their environment better than the wisest men have ever been able to do.” Indeed Guðjón’s respect for bears is reflected in his craftsmanship and it is in explaining his many driftwood carvings of polar bears that he narrates the following memorate.

Ég var að labba frá Seljanesi, þá sá ég ísbjörn. En það var ekki ísbjörn samt. Við vorum að labba frá Seljanesi í gegnum Ingólfsfjörð og attluðum að vera tvo tíma, þrjá tíma á leiðinni og hérna það var svo ofbodsleg ofærð að við vorum

færð yfir á Melur, ætluðum svo út í Stóru-Ávík. Og þá hérna, komið niður Fossabrekkurnar þá, ég var með haglabyssu með mér á bakinu. Þá snarstoppa ég og sé ég tröllstóran ísbjörn. Bara, það var ekki raunverulegt bara. En þá sá ég hann, hann var að sleikja á sér; þessi mynd er ennþá ljós (?) sleikja á sér (?) og horfir svona á mig. Ég tók byssuna af bakinu og miðaði en mér datt samt ekki í hug að skjóta, það var bara, það var skot í byssunni.

I was walking from Seljanes through Ingólfsvörður and we planned for a two to three hour journey. But the conditions were so terrible we had to be transported to Melar and planned to go to Stóra Ávík. And then, as we were coming down Foss hills, I had a shotgun on my back. I come to a sudden standstill as I see a gigantic polar bear. Only, it wasn't real. But I saw it. It was licking its [paws]. The sight is still clear, and its watching me. I took the gun off my back and pointed it, but couldn't bring myself to shoot. Even though there was ammunition in the gun.

When asked what he made of the apparition, he replied, “I just saw a bear ghost, didn't I?” (*“Ég sá bara bjarnardrang, er það ekki bara?”*)

The corpus of polar bear narratives in Iceland is only to a limited extent based on human-bear interaction. Within this buffer zone of imagination some may present post-human aspirations played by real and imagined polar bears in both solidifying and subverting social norms and offering counter-narratives to the modern grand narratives of the nature-culture binary. Academic attempts at transcending human-centered approaches all face their limitations. As Tok Thompson points out, much post-human work has, ironically, “focused on how humans have thought about non-humans—which is to say, still taking the human as the appropriate venue of inquiry, albeit destabilizing the assumptions of essential separation between humans and animals” (2019, 41). In that vein, these polar bear narratives, and their analysis, can only be considered post-human in the sense that they may strive to take the more-than-human into account.

In some cases, the narratives destabilize assumptions of the human-animal divide. The stories' modus operandi derives not only in narrating past encounters with bears, both real and imagined, but also the anticipation of arrivals in the future. They offer a forum for exploration of spatial boundaries, human and non-human animal boundaries, and gender-specific

(un)desirable behavior. The bear's role in these tales is to disrupt. In communities that experience real-life bear arrivals, ideas expressed in older legends are integrated into personal narratives, speaking to or undermining living individuals' characters as informed by hegemonic gender norms. Bears are bound up in imaginaries and gendered discourses that both sustain and challenge cultural views of animals and society.

These polar bear narratives highlight and tie together the role of folk narrative and the ongoing cultural categories that influence daily discourse and behavior—on the shores of Strandir, Skagi and Langanes or embodied in a slight quiver while hanging clothes on the island of Grímsey. Going beyond Hastrup's designation of polar bears as a distinct and apart of the human world (1990b, 254) they can be seen as actors within society, not only as harbingers of climate catastrophe and appropriated cultural symbols of regionalism, but also as a trigger of gendered social action, supernatural beliefs and post-human discourse. Of course, many of the narratives exhibit a striking absence of representation of non-human animals, gender equity and the vulnerability of both bear in an unsustainable environment. Despite these apparent problems further analysis reveals how human society is interconnected with the non-human and how reevaluations of that interconnectedness may find form, however fleetingly, in folk narrative.

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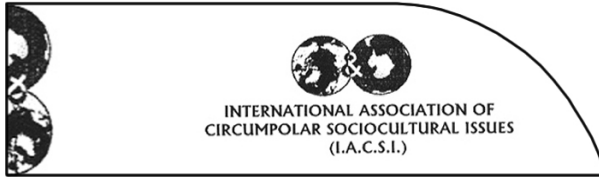
Reports



UNIVERSIDAD DEL SALVADOR (Argentina)



UNIVERSITY OF ICELAND



INTERNATIONAL ONLINE WORKSHOP ON CIRCUMPOLARITY AND EXTREME ENVIRONMENTS

Buenos Aires October 27th, 2021

Organized by the Faculty of Social Sciences of the University of Salvador (*International Program on Circumpolar Issues & Extremes Environments, PIECA*, Argentina), and the Faculty of Social Sciences of the University of Iceland, under the auspices of the *International Association of Circumpolar Socio-cultural Issues* (IACSI), this International Workshop (coordinated by Dr Enrique del Acebo Ibáñez, USAL) included the following oral presentations:

Dr Jan Borm (University of Versailles, Paris):

Historic and Narrative approaches to the Arctic & Antarctic issues

Dr Helgi Gunnlaugsson (University of Iceland):

Social problems and Social policies in the Nordic countries

Dr Albina Lara (USAL):

Geographic and Environmental approaches to Circumpolarity

Dr Enrique del Acebo Ibáñez (USAL):

Sociocultural dimensions of the Southern Circumpolarity (Antarctica)



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INTERNATIONAL ONLINE WORKSHOP ON CIRCUMPOLAR
SOCIOCULTURAL ISSUES

December 7th, 2021

Time: Buenos Aires: 11:00-14:00 Québec: 9:00-12:00

Reykjavík: 14:00-17:00

Paris: 15:00-18:00

Rovaniemi: 16:00-19:00

Moscow: 17:00-20:00



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FACULTY OF SOCIAL SCIENCES
UNIVERSIDAD DEL SALVADOR



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PROGRAM

11:00-12:00 (BA time)

11:00-11:10 Introduction: Enrique del Acebo Ib n ez, Daniel Chartier, Helgi Gunnlaugsson, Jan Borm

11:10-11:20 Daniel Chartier (Full professor at the Universit  du Qu bec   Montr al, Research Chair on Images of the North, Winter and the Arctic, and director of the International Laboratory for Comparative Multidisciplinary Study of Representations of the North. In recent years he has published books and articles on the representation of the North, the Arctic and Winter, Qu bec, Inuit and Nordic cultures, cultural pluralism): “Perceptions of Darkness in the North”.

Abstract: Defining darkness can be an impossible exercise to explain absence, nothingness, and the absolute all at once. Darkness falls within a system of symbolic values where colours are ascribed to meanings that are related to one another. The relationship between darkness and the North is as ancient as that between the North and whiteness. The circumpolar day-night cycle, alternating between summer and winter, introduces the idea of a duality, between blinding brightness and everlasting night. The objective of this presentation is to look at the phenomena of Darkness in the North and its implications and perception in cultural and social representations.

11:20-11:30 Alexandre Delangle (Universit  de Versailles Saint-Quentin-en-Yvelines, France): “Boots in the snow: Vilhjalmur Stefansson and the expansive defense of Arctic America”.

Abstract: This article is dedicated to the role played by Arctic ethnologist, explorer and writer Vilhjalmur Stefansson (1879-1962), during World War II. He was hired as a military advisor when the United States Army senior officers expected a Japanese invasion of Alaska, setting the strategic planning to another geographic environment often discarded, if not unknown hitherto. Focusing on the author’s contribution to strategic polar literature – both public writings in journal articles and books, and private correspondence exchanged with several actors of national defense, such as the U.S. Coast Guard and Department of War. This article also discusses how the global conflict

acted as a turning point for Stefansson's career. From his attempts to convince the American civilian society it had the required skill set to settle the Arctic in the 1920s, the appointed advisor mobilized his respected technical polar knowledge to eventually pioneer the American Arctic's militarization. Under the ambitious vision of a united western hemisphere, Stefansson invested his efforts into the establishment of flight lanes and into the deployment of boots on the snowy ground.

11:30-11:40 Jan Borm (Université of Versailles, Paris-Saclay, France. Full Professor in British Literature and Co-Director of the Master-2 in Arctic Studies at the University of Versailles Saint-Quentin-en-Yvelines (UVSQ). Author of the portrait Jean Malaurie, un homme singulier, Paris: 2005, and co-editor of ten collective volumes including *Le froid. Adaptation, production, effets, représentations*, Presses de l'Université du Québec, 2018, co-edited with Daniel Chartier. A specialist of travel literature and writings about the Arctic): "To seek out these poor sheep wandering in a land of darkness" (Hans Egede, in English, French and German texts from the 18th century until today).

Abstract: In September 2019, the *Guardian* newspaper reported that a planned stop of the replica of Captain Cook's ship HMS Endeavour named "Tuia 250" at the Māori village Mangonui, in New Zealand's North Island, had to be cancelled due to objections from the indigenous community. Anahera Herbert-Graves, "head of the Northland's NgātiKahu iwi, or tribe", as the article indicates, is quoted as having stated that Cook "didn't discover anything down here", adding "we object to Tuia 250 using euphemisms like 'encounters' and 'meetings' to disguise what were actually invasions." Whatever the case may be, there is no doubt that colonial "encounters" have come under close scrutiny in postcolonial readings and that Hans Egede's legacy has also been re-examined in more recent times in a different light compared to earlier periods following his mission in Greenland. This presentation discusses the reception of his work in English, French and German from the 18th century until the present day. It was published as a book chapter with the same title in the collective volume *Troogsamfundt Grønland. I 300 året for Hans Egedesankomst*, edited by Åge Rydstrom-Poulsen, Gitte Adler Reimer and Annemette Nyborg Lauritsen, Aarhus: Aarhus University, 2021, pp. 343-358.

11:40-11:50 Olga Lavrenova (Institute of Scientific Information on Human Science -INION RAS-, National University of Science and Technology – MISIS-, Russia. Geographer, Philosopher, Historian. DSc Philosophy, PhD Geography. Honorary member of the Russian Academy of Arts. Honorary member of the Russian Academy of Arts. Professor of National University

of Science and Technology (MISIS) and of the G'ITR Film and Television School. President of the International Association for Semiotic of Space and Time. Fulbright grantee, 2021): "Siberian and Northern Russian roads in the YouTube".

Abstract: YouTube video hosting presents different levels of documentary filming. These are both professional non-game tapes and randomly filmed events. Russian circumpolar landscapes and landscapes of Siberia are also presented on YouTube, in particular, the roads of the North. They appear as a symbol of the strength of the spirit of heavy trucks drivers who are able to overcome conditions of complete off-road, roads without roads - swamp and mud. A feature of Russia is the use of winter roads, roads that partially run through frozen rivers. The failures of cars under the ice is a separate topic on YouTube, which has meanings of both hopelessness and heroism, and serious danger to the environment. In addition, YouTube presents a professional documentary about the life of the indigenous peoples of the North, where the theme of movement and the conquest of space turns into the theme of nomads using traditional reindeer-drawn transport. This is another facet of the cultural landscapes of the North, another culture forming its own pattern of trails without roads. These two cultures exist almost in parallel, but sometimes intersect, creating points of tension.

11 :50-12 :00 : Discussion

12:00-13:00 (BA time)

12:00-12:10 Laura Perez-Gauvreau (Centre de recherche interuniversitaire sur la littérature et la culture québécoises, CRILCQ. Graduate student in literary studies at Université du Québec à Montréal (UQÀM), Montréal, Canada): "Nature and Individuality in Joséphine Bacon's *Un thé dans la toundra/Nipishapui nete mushuat* (2013) and Leonel Lienlaf's *Se ha despertado el ave de mi corazón/Nepey ñi güñün piuke* (1989)".

Abstract: In my presentation, I will explain my master's thesis in which I compare the relationship between representations of nature and individuality in two collections of poems written by indigenous authors: *Un thé dans la toundra/Nipishapui nete mushuat* (2013) by Joséphine Bacon, Innu from Quebec, and *Se ha despertado el ave de mi corazón/Nepey ñi güñün piuke* (1989) by Leonel Lienlaf, Mapuche from Chile. We hypothesize that there is a tension between the evocation of nature and individuality in Bacon's and Lienlaf's collections, in relation to concepts specific to Innu and Mapuche languages and cultures that happen to be comparable, despite the distance and the distinct history of the peoples of these two poets. This analysis will provide a first link between Innu and Mapuche literature, a link that will allow for a richer understanding of these cultures that inhabit the two poles of America.

12:10-12:25 Anna Stammler-Gossmann (Social Anthropology. University Senior Researcher. Coordinator of the Arctic Studies Programme. University of Lapland. Documentary maker): “Uses of Cold in Finnish Lapland and Siberia”.

Abstract: Although a whole set of positive traits is assigned to ‘warmth’ and ‘cold’ is often perceived as a burden, for Arctic residents ‘cold’ has provided opportunities to ‘enact’, experiment with and relate to it in many ways. Several economic sectors in Finnish Lapland and Republic of Sakha Yakutia are very much focused on winter season – tourism, roads building, construction, reindeer herding, transport, snow and ice ‘producing’ technologies, to name a few. Cold environment is conceptualized at a range of scales concerning the meanings and uses in relation to economic activities, regulations, mobility and risks. Mundane materiality of snow-ice cycles provides to Arctic inhabitants means to different |ends not only as physical conduit of economic but also social realms, cultural and emotional states of being. Cold has gained a new quality in the context of environmental changes and has generated increased awareness about ‘frozen assets’ of the region. Proposed paper aims to provide an insight into multiple forms of uses of cold in the Arctic, processes of ‘turning’ cold into a valuable symbolic and economic resource, and creating a vision for winter in the context of a double exposure: environmental changes and COVID-19 crisis. In doing so, the paper will focus on the understanding how physical properties of coldscape are experienced, used and interpreted among northern residents in a variety of social settings and different frameworks.

12:25-12:35 Ivanna Knysh (Master in Arctic Studies and Ph.D. candidate at the UVSQ/Université Paris-Saclay, France): “The perception of Biodiversity in different parts of the Arctic discussed by Sara Wheeler in ‘The Magnetic North’ (2009)”.

Abstract: The notes of the first travelers include a description of the life and customs of the indigenous people, the discovery of new territories and their geographical features, the primordial nature untouched yet by the human land. Subsequently, these notes began to turn into travel texts. Expeditors described their emotions and feelings, exploits and failures, every spent day in new endless spaces. These travelogues and notes from the field are a powerful theoretical base of information, a source of knowledge and experience which is growing every year. In this paper, I will discuss Sara Wheeler's circumpolar account "The Magnetic North" (2009) focusing on her perception of biodiversity in different parts of the Arctic. Her descriptions of biodiversity in different regions of the Arctic will be analyzed in view of her rhetorical strategy.

12:35-12:45 Helgi Gunnlaugsson (Ph.D. in Sociology, Professor of Sociology at University of Iceland. Vice-president of IACSI, Int'l Association of Circumpolar Socio-cultural Issues His main research

interests include Criminology, Penal policies and the problem of alcohol and drugs in society): “Nordic Drug Legislations”.

Abstract: In November of this year Stockholm University Press publishes a new book on Nordic drug legislations, under the title *Retreat or Entrenchment? Drug Policies in the Nordic Countries at a Crossroads* edited by Henrik Tham. In this presentation one of the authors, Professor Dr Helgi Gunnlaugsson describes the research project behind this book and presents some of the key findings.

12:45-13:00: Discussion

13:00-14:00 (BA time)

13:00-13:15 Verena M. Schindler (Co-Chair of the Study Group on Environmental Colour Design of the International Colour Association. Art and architectural historian. She has worked at the Institute for the History and Theory of Architecture and the Department of Architecture at ETH Zurich. She has been affiliated with Atelier Cler Etudes Chromatiques in Paris and was guest researcher at VorAnker in Vienna): “The colours of the Magallanes Region in Chile”.

Abstract: The Region of Magallanes in Chile is located at the very south of the country. It is a large area with 80% of its population living in the capital city of Punta Arenas. One of the main economic activities is tourism. The landscape dramatically varies. It ranges from an urbanized environment at the border of the Strait of Magallanes to grasslands, scrublands, steppe, wetlands, forest to snow and glaciers of the Andes. Earth, vegetation, water, sky and wind are the fundamental constituents of Chile’s largest region. In this respect, this study explores the colours of the natural environments and how the man-made environments interact and adapt to those of Nature. In particular, the colours from Punta Arenas to Torres del Paine will be explored. The colours of the buildings in the city centre are mostly in greyish, in the range of rather neutral tones, while the colours of the houses vary from vivid colours to the colours of the local building materials such as wood. The colours of the vegetation vary from a light green and dark green to different shades of yellow and red, while the colours of the flowers are vivid and saturated. Although the flowers appear in small quantities, they provide an absolutely amazing contrast to an otherwise rather monotonous landscape. The colours of the water surfaces vary from grey, blue, to different shades of turquoise, while the colours of the ice are the most astonishing ones. This project investigates the colours of the Magallanes Region not only to categorize them into different colour families but also to grasp the incredible richness of the colours in a windy, cold and rather unfriendly environment. Goethe’s view that “the manifestation of a phenomenon is not detached from the observer” [1], the phenomenological approach of Maurice Merleau-Ponty [2,] and James J. Gibson’s perception of the visual world [3] are all concepts describing how we perceive the world. Alexander von Humboldt wrote: “Everywhere, even near the iced poles, the air is filled with the song of birds and the buzzing of insects”. In this sense, everywhere is colour.

13:15-13:25 Enrique del Acebo Ibáñez (Full Professor and researcher at the Faculty of Social Sciences, University of Salvador, Argentina. Master and Doctor in Sociology at the Complutensis University of Madrid. Visiting Guest Professor at the University of Iceland -2015-2025. Director of CICLOP, IADCOM-FCE-University of Buenos Aires, Argentina. Fulbright Professor, NJ, 1993-94. President of IACSI, Int'l Association of Circumpolar Socio-cultural Issues. Editor-in-chief of the Arctic & Antarctic-International Journal on Cirumpolar Sociocultural Issues.Film maker): "Inhabiting the extreme South".

Abstract: The "extreme" is a hyper-connoted but not well-defined word. A reductionist conception of the environment as a mere "ecological system" (environmentalism) influences the answer given to the question about what the "extreme" is. It is a phenomenon containing negative conditions that are difficult to survive for most known life forms; the Northern and Southern circumpolar regions are clear examples. But "extreme" is also the result of the dialectic between the *homo viator* and the *stabilitas loci*, in terms of internalization of the extreme environment -natural or constructed- in the everyday life, and the exteriorization of the landscape of the soul of such a subject and local community. In sum, it emerges the interdependence and dialectics between the Subject's and the Socio-cultural worlds. Confines, radicality, memory, uncertainty, silence, reflexivity are dimensions to be considered when analyzing the "extreme", because this phenomenon not only deals with the environmental, geographic and climatologic features but also with socio-cultural, anthropological, political & power relations, and socio-economic variables.

The territory of the Antarctica and the human presence there represent a *total and complex phenomenon*: multidimensional and interconnected. The different ways of dwelling and working in the Antarctica imply a dynamic process of continuous production of new geo-cultural images, texts and discourses. To live and work in the Antarctica suppose a life strategy, conditioned by the *extreme cold*, the *isolation* and the *inaccessibility*. A creative strategy to dwell and work in the Antarctica implies to develop and build a new trajectory of extreme southern identity in terms of territory, geographic and cultural features. To dwell and work in the Antarctica deal with adaptation, everyday life social practices, and representations of reality, where the extreme cold is a restriction but also an opportunity and challenge to conciliate tradition, innovation, as well as creativity. The emergent concept of *Antarctic social identity* deals with a sort of *emotional geography*, like a *founding representational myth*, linked to the "historic missions". Consequently, the Antarctica works as a metaphor of purity, wilderness and virginity, being still nowadays the *Terra Incognita Australis*, a sort of metaphysic sanctuary, a pristine confine of the planet.

13:25-13:35 Albina Lara (Doctoral Degree in Geography from the National University of Cuyo, Argentina, a Master Degree in Urban Planning from the University of California Los Angeles, USA. More than twenty five years of teaching experience, graduate and undergraduate, in Argentina and in Ghana, Africa. She has also experience in international organizations, consultant firms, government institutions and NGOs): “Patagonia: Territorial perceptions of a Circumpolar space”.

Abstract: This presentation aims to present some reflections for the understanding of the Patagonian environment, as an integral and unique space. These reflections are based on the idea that a large part of the constructed images of Patagonia, in some way, prevent a genuine approach to the Patagonian environment, due to the distortion and/or impoverishment in which they incur. Patagonia has been an imagined territory over which, many times, limiting and stereotyped characteristics have been imposed. Without any doubt, Patagonia has been a territory that raises questions due to its difficulty in being apprehended. This, in turn, produces concern because, in general, human beings prefer to have certainties that provide the illusion of control over what they "understand" or are capable of categorizing. Patagonia is elusive to glances of control and resists categorization and much more labels. Many of the perceptions of Patagonia have the stamp of otherness, which for some scholars was built mainly by “outsiders” and, at times, incorporated by non-outsiders, in traits that have remained as part of Patagonian stereotypes. These perceptions impoverish the characterization of the territory since, erroneous or not, they leave out key territorial components. This presentation shows that this singular space confronts us with the challenge of being able to perceive something different from what we are used to and, in such a way, approach this complex territory. The presentation concludes that the challenge is to give Patagonia a new significance as a lived territory and banish the Patagonia armed with quotes and stereotypes that take it back to represent “territorial characters” rather than territorial realities to live in and care for.

13:35-13:50: Discussion

13:50-14:00 : Concluding Remarks (IACSI-ICO)



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www.iacsi.hi.is

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 bipolar 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, Antarctica 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).
- f) For the last conferences organized from 2015 on, please see **www.iacsi.hi.is**

The IACSI has also organized several ***Circumpolar Film Exhibitions***, 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), the 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); and the fifth was also developed in Reykjavík organized by the Faculty of Human and Social Sciences of the University of Iceland, in parallel with the *ICO International Workshop on Circumpolar Sociocultural Issues*, April 1-3, 2019.

[For more information about audiovisual projects and workshops, please see www.iacsi.hi.is]

Membership

The members can be individuals or institutions:

Individual membership: € 30 (thirty Euros), including one printed copy of the annual issue of "*Arctic & Antarctic...*".

Institutional membership: € 100 (one hundred Euros), including two (2) printed copies of the annual issue of "A&A-IJCSCI". To apply for membership (individual and/or institutional) please address to:

Contact

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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.

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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, France, 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

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 Sociology, Anthropology and Ethnology, Faculty of Political Science, Faculty of Business Administration, Faculty of Economics, Law Department, and Department of Social Work.

School of Humanities

The School 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.

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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, 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 keywords; 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



LAPIN YLIOPISTO
UNIVERSITY OF LAPLAND

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.



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 pluri-disciplinary 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

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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 Program in Cultural Policy is a social science based study program, 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 programs 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 program 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 program into the Doctoral Program in Cultural Policy. As a unit, Cultural Policy collaborates with the Foundation for Cultural Policy Research [CUPORE](#).

The Doctoral Program in Cultural Policy leads to a Doctorate (PhD) in Social Sciences. The program collaborates with the Finnish Doctoral Program in Social Sciences ([SOVAKO](#)). Research and teaching within the master's program are part of the multidisciplinary "Centre for Research on Multicultural Issues and Interaction", and the program participates in the [U40 capacity building program '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:

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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, psychosociological, 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

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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*; and *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 places 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.

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

2010 A new institute structure with three institutes is introduced: The Ilimmarfik 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.

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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 ,ducation, 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.

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International



Colour

Association (AIC)

The International Colour Association (*Association Internationale de la Couleur* (AIC), or *Internationale Vereinigung für die Farbe*) is a learned society whose aims are to encourage research in all aspects of color, to disseminate the knowledge gained from this research, and to promote its application to the solution of problems in the fields of science, art, design, and industry on an international basis. AIC also aims for a close cooperation with existing international organizations, such as, for example, the International Commission on Illumination (CIE), the International Organization for Standardization (ISO), and the International Commission for Optics (ICO), regarding issues concerned with color.

AIC was founded June 21, 1967, in Washington DC, USA, during the 16th Session of the CIE (Commission Internationale de l'Éclairage). AIC Foundation Document was signed in by eight national colour associations. AIC's executive committee is comprised of eight members: President, Past president, Vice President, Secretary/Treasurer and four Ordinary members. Elections are held every two years. At present AIC is comprised of over twenty-eight color associations from around the world. Annual conferences and meetings have become the event of the year where the multidisciplinary color community meets to exchange knowledge and research. Book of Abstracts and Proceedings are freely available on the website. An Annual Review is published to showcase AIC members' colour events, activities, and outcomes. The *Journal of the International Colour Association* (JAIC) is a double-blind peer-reviewed journal and publishes multi-disciplinary work about colour. The current issue and also past issues dating back to 2007 are available online with free-access. AIC recognizes excellence in color with three awards: the Judd

Award founded in 1973 with twenty-seven awardees to date; the CADE Award celebrating outstanding color work in art, design, and the environment; and, the most recent Student Paper Awards encourage color research by students.

In 2009 the AIC agreed on the creation of an International Colour Day March 21, which is celebrated in many countries around the world.

Five study groups are active at AIC: Art and Design (AD); Colour and Vision and Psychophysics (CVP); Colour Education (CE); Language of Colour (LC); and, Environmental Colour Design (ECD).

<https://aic-color.org>



AIC Study Group on Environmental Colour Design (ECD)

Chairs: Verena M. Schindler (Switzerland), Yulia A. Griber (Russia)

The SG ECD is an international group of colour designers, architects, urban designers, landscape architects, interior architects, artists, lighting designers, philosophers, historians, psychologists, sociologists, scientists, ecologists, educators, and other professionals with a specific interest in colour as a means of environmental design in interior and exterior space. It is a broad field of study that includes colour in the natural, built and sociocultural environments. The

research in this field also include the investigation of the effects of colour upon human behaviour, cognition, and emotion.

The aims of the SG ECD include: (1) dissemination of knowledge among its members; (2) exchange of experience gained in the process of integrating colour in planning, designing, and realizing the built environment; (3) propagation of knowledge and evaluative experience through congresses, seminars, workshops, publications, and exhibitions; (4) and, stimulation of research and teaching. The goal is to promote a deeper understanding of the relevance of colour in the overall design process and to establish a theoretical and practical basis for a trans-national discussion concerning a cross-cultural appreciation of environmental colour design. A report on its activities is published in the AIC Annual Review. The SG ECD was consolidated in 1982. At present the Study Group on Environmental Colour Design (ECD) of the International Colour Association (AIC) includes 270 members from forty-three countries.

Website: www.aicecd.org

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:

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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 color). 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.

g) 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.

e) Other contents

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

f) 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.hi.is. The issue 16 will be published in November 2022. **Deadline for the manuscripts addressed to this coming issue is September 15, 2022.**

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 Diciembre de 2021,
en *Milena Caserola*, Lambaré 1026,
Ciudad Autónoma de Buenos Aires, Argentina.

The **Arctic & Antarctic International Journal of Circumpolar Socio-Cultural Issues*** (A&A-IJCSCI), is an international, peer-reviewed, scholarly journal published annually on behalf of the Foundation of High Studies on Antarctica and Extreme Environments (FAE, Argentina), Universidad del Salvador (Faculty of Social Sciences, Argentina), the University of Iceland (Faculty of Social Sciences) under the auspices of the International Association of Circumpolar Socio-Cultural Issues (IACSI) University of Iceland (Department of Sociology), the University of Jyväskylä (Department of Social Sciences and Philosophy, Finland), the University of Oulu (Thule Institute, Finland), , and the University of Québec at Montréal (International Laboratory for the Comparative Interdisciplinary Study of Representations of the North, "*Imaginaire du Nord*", Canada).

The **A&A-IJCSCI** has been created by scholars from Social Sciences, Anthropology and Humanities, and also from individuals with different backgrounds but interested in these perspectives and themes, to provide a forum for the study and discussion of the different and interdependent socio-cultural aspects of both circumpolar regions, promoting an international and interdisciplinary dialogue concerning the subjects thereof. In this sense, we privilege articles in the Journal with reference to:

- 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
- Other issues related to socio-cultural themes concerning circumpolar areas.

Thinking of the importance of 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, and North/South, and also looking for the production and transference of knowledge.

* *Logo and name legally registered.*

The logo for 'latindex' features the word 'latindex' in a lowercase, sans-serif font. The 'l' is red, and the 'a' is orange. The remaining letters 'tindex' are in a dark red color.

The next issue of *Arctic & Antarctic - International Journal of Circumpolar Socio-Cultural Issues* will be published in November 2022. Contributions must be sent before the end of September, 15 2022. Besides articles, the issues can include seminar and conference reports, book reviews, comments or discussions.

The views and perspectives expressed in this journal do not necessarily represent those of the Editors and/or the Scientific Editorial Board.

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