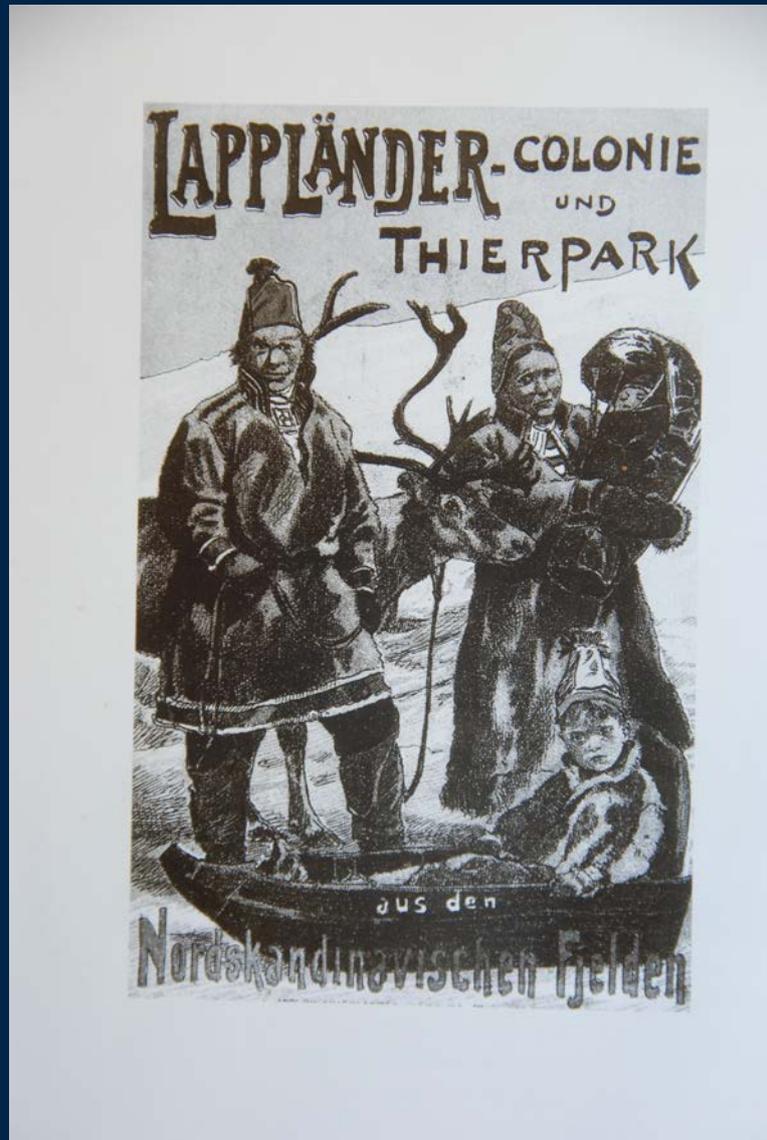


The Postcolonial Arctic



University of Leeds, School of English

30 – 31 May, 2014

Convenors' Welcome

Dear Conference Participants,

It is with great pleasure that we welcome you to *The Postcolonial Arctic*, the first major academic conference to bring together leading postgraduate students and early-career researchers from Britain, Europe and around the world to consider the ways in which postcolonial theories and methods can be applied to the European Arctic. The conference seeks to recognise and encourage original research on the Arctic across the humanities and social sciences, to foster dialogue on important Arctic issues, and to develop engaged networks among scholars with both aligned and complementary research interests.

Co-sponsored by The University of Leeds and Leeds Metropolitan University, this two-day event has been organised as part of the *Arctic Encounters* project, a three-year international research initiative comprising eleven scholars across the UK, Denmark, Iceland and Norway, and investigating the practices and representations of travel and tourism in the European High North. Through the particular journey of this conference, we hope that stimulating scholarly enquiry into the Arctic through a postcolonial lens will enable us to question and challenge our current modes of assessing the various pasts, presents and futures of this geo-politically, commercially and culturally contested space.

If you need to contact us at any point, please feel free to be in touch with Roger (+44 7525 006 807, r.norum@leeds.ac.uk) or Simone (+44 7747 608 994, s.abram@leedsmet.ac.uk). We also encourage you to join the conversation on Twitter ([#postarctic](https://twitter.com/postarctic)) and on the web at www.arcticencounters.net.

Best wishes for a scholarly and socially engaging several days!

Simone, Graham and Roger, Co-convenors

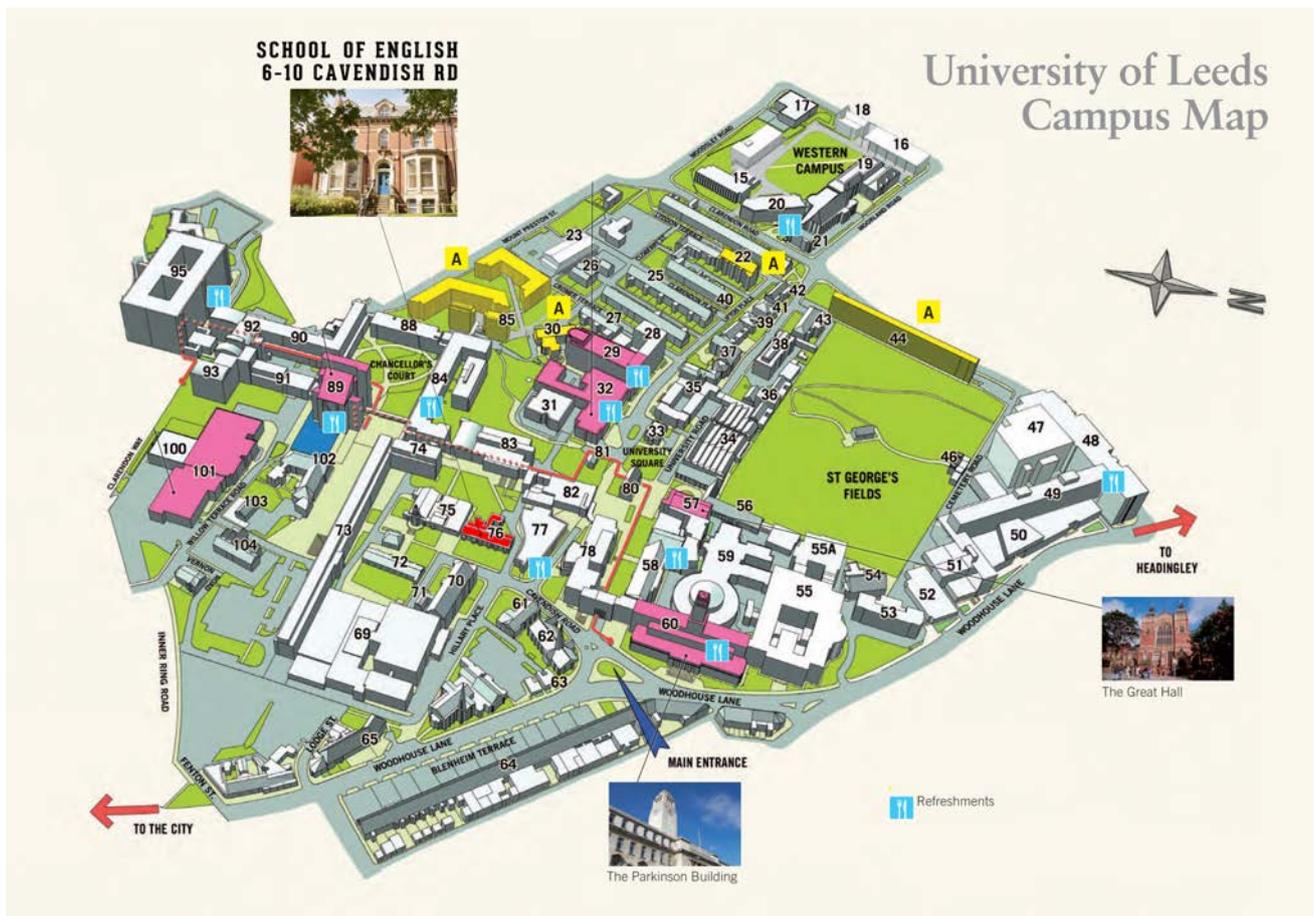


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Campus Map



Directions to the School of English

The main entrance to the University campus is in front of the Parkinson Building, which has a distinctive white stone tower. Facing that building, turn left and walk down Cavendish Road for 200 metres. Just before the end of the road, you'll see a Victorian terrace to your right. The main entrance to the School of English (which is numbered 76 and coloured red on the map above) is in the last house in that terrace, with a blue door.

NB: Although refreshments and lunches on both days are provided as part of the conference, we recommend Opposite Café (26 Blenheim Terrace just across from the Parkinson Building) for good coffee, sandwiches and snacks.

Conference Programme

Day 1 – Friday 30 May

Time	Programme	Venue
0830 – 0900	Registration and coffee	Foyer
0900 – 0915	Opening welcome Professor John Whale, Head of School and Convenors	Alumni Room
0915 – 1015	Opening keynote – Michael Bravo	Alumni Room
1015 – 1030	Coffee	Foyer
1030 – 1230	Panel 1 – Ant/arctic ecologies	Alumni Room
1230 – 1330	Lunch	Foyer
1330 – 1500	Panel 2 – Writing and practising Arctic tourisms	Alumni Room
1500 – 1530	Coffee	Foyer
1530 – 1730	Panel 3 – Ground(ed) views: Indigenous perspectives	Alumni Room
1930	Conference Dinner	Fairuz Fairfax House Ground Floor Merrion Street Leeds LS2 8JU

Conference Programme

Day 2 – Saturday 31 May

Time	Programme	Venue
0900 – 1000	Keynote – Tero Mustonen	Alumni Room
1000 – 1030	Coffee	Foyer
1030 – 1230	Panel 4 – Arctic imaginaries	Alumni Room
1230 – 1300	Lunch	Foyer
1300 – 1400	Poster Sessions	Jefferson Room
1400 – 1530	Panel 5 – Scrambles for the Arctic	Alumni Room
1530 – 1630	Roundtable – Future histories of the Arctic	Alumni Room
1630 – 1700	Coffee	Foyer
1700 – 1800	Closing Keynote – Kari Herbert	Alumni Room
1800	Close Sir Alan Langlands Vice-Chancellor, University of Leeds	Alumni Room
1815	Drinks	TBA

Keynote Speaker

Michael
Bravo



Michael Bravo is University Senior Lecturer at the Department of Geography, Head of Circumpolar History and Public Policy Research at the Scott Polar Research Institute, and Fellow of Downing College. Very early in his career he became captivated by the oral tradition and memory of the Inuit people. This fascination led him to collaborate with Canadian Inuit video-makers who were directing dramas and documentaries as a means to involve the community in keeping alive the Elders' experience and knowledge of traditional life on the land, for the next generation. Now Michael is contributing through collaborations and teaching in Cambridge to help develop early career researchers writing *from* and *about* the Arctic across the humanities. A crucial challenge as he sees it is to develop the context in which emerging voices have a better opportunity to be heard, as well as to enable alternative postcolonial framings of northern spaces to be articulated the dominant political frameworks. In his teaching at Cambridge, he contributes to courses on postcolonialism, Arctic cultures, as well as citizen science. In June 2014, he will be launching with his Canadian partners an online atlas of Inuit trails spanning the Canadian Arctic drawing on maps drawn by Inuit from land claims and historical encounter literature. The atlas is linked to a project to examine what the concept of an 'indigenous region' means for Inuit who live on and around the waters of Canada's High Arctic including the Northwest Passage. His books include *Narrating the Arctic* (2002, ed. with S. Sörlin) and *Arctic Geopolitics and Autonomy* (2011, ed. with N. Triscott).

Keynote Speaker

Kari
Herbert



Kari Herbert's first language was Inuktun, the Thule dialect of Greenlandic, a result of living with the Polar Inuit of Northwest Greenland from the age of ten months. She is the daughter of the pioneering polar explorer Sir Wally Herbert and author Marie Herbert. Kari has been a freelance writer and photographer for the last fifteen years and has had her work published in newspapers and magazines all over the world, including *The Independent*, *The Sunday Times*, *The Guardian*, *The Observer*, *The Mail on Sunday*, and *Geographical* and *Traveller* magazines, among many others. Her three non-fiction books have been published in numerous languages, and she is a regular judge of the Guardian Travel Writing Award. In 2007 she founded an independent publishing company called Polarworld with her father. Now run by Kari and her husband, Dr Huw Lewis-Jones, Polarworld specializes in producing high-quality books about the world's wilderness regions.

Keynote Speaker

Tero Mustonen



A passionate defender of traditional Finnish worldviews and traditions, Tero Mustonen is director and founder of the Snowchange Cooperative, one of Scandinavia's best-known environmental cooperatives, specialising in Eastern Sápmi (Finland, Russia) climate-change and indigenous community work. Snowchange works closely with indigenous communities across the European and North American Arctic region, where one of its main aims is to close the gap between site-specific academic research – involving both indigenous and non-indigenous scholars – and the various itinerant Northern indigenous communities whose traditional knowledge and cultural autonomy it supports. The Cooperative plays a consciousness-raising role for a variety of constituencies, both within and outside the European Arctic region, and has strong links to several major international bodies such as the US National Science Foundation, the Intergovernmental Panel on Climate Change, and the Arctic Council. Mustonen is a winter seiner and leads the village of Selkie, North Karelia, Finland.

Panel One

Ant/arctic ecologies

Dr Anka Ryall

UiT The Arctic University of Norway

Anka Ryall is Professor at the Centre for Women's and Gender Research at *UiT The Arctic University of Norway*, where she is leader of the international research project 'Arctic Modernities'. Her publications deal primarily with travel writing, gender and the Nordic North, but her latest book (published in 2011) is on Virginia Woolf. She is working on a study of gender in the 20th-century Norwegian polar archive.

Sigfrid Kjeldaas

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Barry Lopez's relational Arctic

Arctic Dreams: Imagination and Desire in a Northern Landscape (1986) can be read as American nature writer Barry Lopez's attempt to evoke a more profound and ecologically sound understanding of the North American Arctic. This paper investigates how *Arctic Dreams* uses insights from Jacob von Uexküll's Umwelt theory, in combination with what Tim Ingold describes as a particular form of animism associated with circumpolar indigenous hunter cultures, to portray the Arctic natural environment as a living and lively space. Doreen Massey has described such spaces as recognizing plurality and allowing encounters. By highlighting networks of relationships and trajectories of development, both human (historical) and animal (evolutionary), *Arctic Dreams* recognizes human and animal cultures that not only exist upon and can lay claim to this land, but that in a fundamental manner *are* the land. In this way the text dismisses previous conceptions of the North-American Arctic as an empty space awaiting colonization and modernization, while on a deeper level it also questions the modern nature/culture dichotomy that allows nature to be perceived as the mere substratum of culture.

William Davies

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‘Scaling the Arctic’: exploring the politics of scale in the Arctic and its implications for environmental governance

A rapidly warming environment and increased natural resource interest have placed the Arctic under the global spotlight. This growing attention has witnessed a plethora of conferences, national strategies, policy initiatives, academic publications, institutions and political campaigns all employing the ‘Arctic’ label, with the fundamental aim often being to contribute towards ‘sustainable development’ of the region. However, the region’s vastness, its ambiguously defined boundaries, heterogeneity of stakeholders, regional ecological variation and association with global climate change ensure that when the Arctic is under discussion the focus is often blurred and unhelpfully broad. What defines something as an ‘Arctic issue’ is more complicated than it might initially seem and this has implications for environmental governance. Key questions emerge: what are the governance benefits of conflating geographically wide and culturally diverse issues under one Arctic banner? What are the political motives in creating an Arctic level of policy? When involved in policy at an Arctic level, what are the different ways in which environmental policymakers ‘scale’ the Arctic they are discussing? And how does the rise in stakeholder involvement from outside what is conventionally known as the Arctic blur its definitions? Drawing from the human geography literature on scale theorisation and human-environment interactions, this paper explores these questions.

Matt Carroll

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The Tenth Planet and the Seventh Continent: imperialism, the environment, and Antarctica in Doctor Who

In recent years, there has been thrust in the social sciences and humanities toward examining the nexus between postcolonialism and ecocriticism. As a place both fascinating for its unique relation to imperialism and deeply entangled in current environmental debates, Antarctica is well situated for exploring the overlap between these fields. My paper argues that the alien invasion plots of two Doctor Who serials set in Antarctica, *The Tenth Planet* and *The Seeds of Doom*, call into question the relationship between imperialism and the environment. Specifically, I claim that while the trope of alien invasion inverts the narrative of imperialism by placing human beings as the set-upon natives rather than the aggressors, the Antarctic setting itself, already an unlikely strategic point owing to its remoteness and lack of exploitable resources, calls into question the methods of and motivations for human domination over real-world Antarctica in particular, and non-human nature in general.

Tone Huse

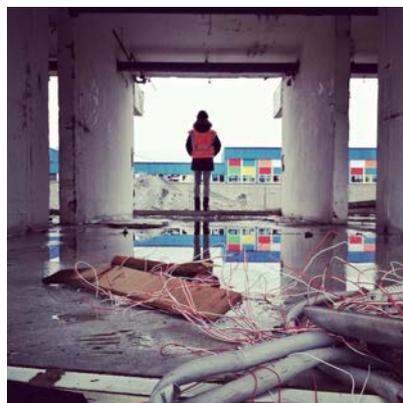
UiT The Arctic University of Norway

*(with Carsten Aniksdal, Freelance Photographer)

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Architectural imprints of colonialism in the Arctic

The paper discusses an ongoing project on urban transformation in Nuuk, where we* follow the demolition of what used to be Greenland's largest housing estate and building – Blok P. Built in 1964–68, Blok P was part in a Danish-led strategy to centralise the Greenlandic population and industrialise the country's economy. Its architecture was distinctly modernist, and its interiors organised in ways that showed no regard for existing social practices or traditional modes of living. Soon after its completion it became a site of severe social deprivation and remained so until its demolition in 2012. In exploring whether Blok P can be treated as an imprint of colonialism in the Arctic we draw on a methodology inspired by visual ethnography, contemporary archaeology and material semiotics. This has provided us with an eclectic approach to the development and destruction of Blok P, as well as making possible the telling of several different stories. Exploring some of these, the paper seeks to engage in conversations on how we might proceed to document and study the imprints of Scandinavian colonialism on the Arctic.



Panel Two

Writing and practising Arctic tourisms

Dr Simone Abram

Leeds Metropolitan University and Durham University

Simone Abram is a social anthropologist who has published on tourism and planning in the UK, France and Norway. Simone has published on outdoor life and cabin-practices in Norway. She has been a Visiting Fellow in Oslo, Paris and Gothenburg and was Visiting Professor in Tromsø from 2009 to 2011.

Astrid Andersen

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Contemporary travel practices in (post)colonial Greenland

Historically, ‘foreigners’ travelling to and in Greenland have almost exclusively been Danes. Colonial administrators in colonial times gave way to civil servants, temporary work migrants and tourists after the formal end of colonialism (1953). These travel practices in Greenland have had profound implications for the formation of Greenlandic nation and society. My paper proposes an analysis of contemporary travel practices in terms of colonial legacies to suggest that crucial insights can be gained into the challenges and opportunities of economic, environmental, political, cultural and social crisis and change in (post)colonial Greenland. Finally, the paper discusses the utility of postcolonial theories and methods for such an analysis.

Marionne Cronin

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Dog sleds and airplanes: technology and Arctic imaginaries

In May 1926, the papers were alive with the news that the North Pole had been reached by air, first by the American aviator, Richard Byrd, and only days later by the famous Norwegian explorer, Roald Amundsen. Focusing on these interwar polar flights, this paper examines the consequences of introducing aircraft into the practice of polar exploration. As a growing body of literature demonstrates, images of Arctic landscapes played key roles in 19th and early-20th-century Anglo-American polar narratives. Constructed as an untamed, wild space beyond the limits of the modern, civilized world, the encounter between the explorer and the Arctic wilderness, depicted by turns as alluringly beautiful and fatally dangerous, provided the

necessary setting and opportunity for the enactment of an interlocking set of heroic, masculine, and national or imperial identities. By enabling its passengers to soar far above the dangers of the Arctic ice, however, the introduction of aircraft seemed fundamentally to destabilize both the relationship between explorer and environment, and the Arctic's status as a space untouched by the modern world. Nonetheless, chroniclers of both Byrd and Amundsen's flights, including the explorers themselves, sought to preserve their heroic status while simultaneously incorporating aircraft into their narratives. Their efforts produced complex, sometimes ambivalent, re-imaginings of the practice of polar exploration, the Arctic environment, and the nature of masculine heroism. Focusing on these aerial expeditions, this paper examines the interaction between material objects, historical practice, and the cultures of both technology and exploration in order to critically examine the place of technology in colonial imaginings of polar spaces. Expanding the cultural landscape of exploration to include the Arctic airspace and extending the history of exploration into the interwar period, this paper considers how the deployment of particular objects and their incorporation into colonial narratives shaped colonial relationships with the Arctic, and aims to open a discussion of how technologies have shaped, and continue to shape, colonial polar imaginaries.

Michael Leonard

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Gateway to elsewhere: aeromobilities and representations of Iceland in the postcolonial Arctic

Since the advent of aviation, international tourism in Iceland has benefited from its geographic position as a stopover destination between the North American and Eurasian continents. Previous studies have shown benefits to local tourism economies worldwide where airport hubs exist; Icelandair has utilized such promotion to increase its international business. The notion of a stopover, however, suggests a discontinuity between origin and destination that hastens consequences extending beyond physical and spatial interruption. This paper aims to explore the definition of stopover destination in contrast to gateway destination and the theoretical implications of each. In regards to this distinction, advertising language may be ambiguous in its categorization, thus not fully incorporating all imaginings of a destination. With emphasis on Iceland's particular geopolitical, socio-cultural, and environmental positioning, this paper will further explore how it has been imagined as a gateway destination rather than a circumscribed stopover destination, even if marketing language suggests otherwise.



Panel Three

Ground(ed) views: Indigenous perspectives

Prof Britt Kramvig

UiT The Arctic University of Norway

Britt Kramvig trained as an anthropologist and holds a PhD from the Department of Planning and Community Studies at the University of Tromsø. Britt finds her inspiration from music, lyrics and films besides readings from postcolonial, phenomenological and feminist studies. Her life as well as her work is rooted in the Arctic region, from where different texts and films entering the existential and everyday challenges of life emerge.

Ingrid A. Medby

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An Arctic Identity in Norway: inclusion as silencing

This paper uses a postcolonial perspective to expand the understanding of an emergent Arctic identity in Norway and explore some problematic aspects thereof. Doing so, it seeks to shed light on asymmetrical power relations in the articulation of Arctic nationhood. The paper draws on empirical data that probed Arctic identity among the public as well as its framing through governmental discourse. Posing postcolonial questions about these findings, some problematic aspects of this nascent identity are identified. In particular, the paper highlights issues relating to the silencing of non-hegemonic perspectives, and the positionality of those who are heard and hold the power to promote specific knowledge and views. The paper argues that elites' promotion of a common national identity and sense of belonging to an Arctic nation-state inevitably silences sub-national differences and multiplicities. Assumptions of national homogeneity render non-hegemonic expressions of Arctic belonging deviant, resonating with a historical legacy of northern marginalisation. Nonetheless, the paper ends by arguing that recognising disparate power relations, the positionality of both researchers and norm-setting elites, and conscious efforts to include marginalised perspectives may provide an opportunity to surpass legacies of domination.

Ina Knobblock

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The Gállok protests, (post)colonial Sweden and indigenous Sámi feminism

Currently, the issue of extraction of natural resources in Swedish Sápmi is highly topical. This is especially due to the ongoing protests by Sámi and environmental activists against the mining prospection undertaken by British mining company Beowulf Mining in the area of Gállok (Kallak) outside the northern Swedish municipality of Jokkmokk. During 2013, activists created a blockade in order to stop prospecting in the area and organised demonstrations against the Swedish mineral act and its consequences. This paper explores Sámi feminist perspectives on industrial exploitation, in particular in the form of mining, in Sápmi. Centring on considerations that have evolved from interviews with Sámi feminists, the current conflict surrounding the expansion of mines in Sweden, exemplified by the Gállok-conflict, is analysed. The following themes are addressed in particular: mining as ongoing colonisation, an unrecognized worldview, and gender, complementarity and continuity.

Reni Jasinski Wright

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Local representations and dominant discourses of Sámi images in a Sea Sámi village in Northern Norway, 2014

The Sámi people of the Arctic live in four different nation states with different languages and different cultural expressions. This paper is based on fieldwork in Manndalen, Northern Norway among a sea Sámi population. It will shed light on how representations that were used to gain certain political rights in the 1970s are still very strong today, creating turbulence in some sea Sámi communities. Sámi political revitalization in the 1970s was the starting point of a claim to the right to be recognized as an indigenous people. In this political process the Sámi used symbols showing their difference from the Norwegians. The reindeer, the Laavu and Sámi traditional clothing, all symbols connected to a nomadic livelihood of the mountain Sámi people, were used to promote their distinctiveness. This picture of the Sámi as 'Noble Savages' does not mirror the everyday life of the sea Sámi communities along the coast. Still, it seems to be the only 'valid' or recognizable picture to show to outsiders, resulting in Sámi institutions in the area supporting dominant discourses, closing their eyes to local representations of life and culture. The paper will focus on visual images and stories from everyday life among sea Sámi women taken during a fieldwork period of ten months in 2013. It will be historically contextualized. The clashes of discourses between institutions and 'reality out there' will be illuminated through the story of the resistance these images met at a Sámi institutional level. The images are part of an exhibition and a book/catalogue released in March 2014.

Tatiana Vagramenko

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Nenets 'ritualized resistance': religious conversion as a strategy of empowerment

This paper examines the phenomenon of conversion into Evangelical Christianity amongst the rural Nenets indigenous people of the Polar Urals (North-Western Siberia). Local religious landscape is highly unstable and is determined by anti-conversion activism and anti-sectarian discourses. Hence, new religious experience triggers social tensions, and conflicts and, in some cases, causes marginalization of Nenets 'born-again's'. It also brings ambiguities into a convert's life, e.g. the fact that the Christian message has been brought by the Russians – the people historically identified as entitled to power and privilege. The picture is even more complicated by the fact that one of the most conservative Baptist movements turns out to be the most successful in this region. However, drawing on examples from ethnographic research on Nenets Baptist religious community in the Polar Urals, the paper argues that newly established Evangelical communities amongst the natives often express ethnic awareness and defensiveness, alongside with anti-Russian attitudes. It might seem paradoxical that religious conversion into the 'Russian faith' (as Evangelical Christianity is often perceived by the Nenets themselves) becomes a foundation for the re-assembly of a Nenets system of identities and for revision of Nenets authenticity, when new religious practices are being transformed into a strategy of empowerment.



Panel Four

Arctic imaginaries

Dr Katrín Lund

University of Iceland

Katrín Lund is an anthropologist based in the department of Geography and Tourism at the University of Iceland. She has published on topics such as landscape, tourism, walking, and the senses and narrative in Spain, Scotland and Iceland. In recent years she has been working on a project about destination creation based on a fieldwork in northwest Iceland. Currently she is conducting a study of Northern Lights tourism in collaboration with researchers from Alta, Norway and Rovaniemi, Finland.

Johanne Bruun

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Colonisation by calculation: Danish postcolonial imaginaries of the High Arctic

On 2 August 2007 a Russian flag was planted on the bottom of the Arctic Ocean at 90° north. Though any political significance of the flag was widely denied, it caused an international stir due to its neo-colonial associations in this territorially contested space. Drawing upon theories of postcolonialism and critical geopolitics, this paper critically interrogates popular spatialisations of the Arctic within Denmark's two largest quality newspapers in the aftermath of the 2007 flag-planting. It is argued that while distancing Denmark from Russia's supposedly colonial methods by reaffirming Denmark's commitment to international law, a colonial discourse was nonetheless being (re)produced in the two newspapers. The Arctic was presented as a calculable space which could be understood through (hard) scientific practices. Through a discursive emptying of the High North, the unexamined Arctic was brought into spatial existence by white male scientist-explorers whose icebreakers penetrated virgin spaces as they fought the harsh, icy environment. Echoing the practices and imaginaries tied up in colonial cartography through the naturalisation of a distinctly European way of seeing and by discounting Inuit perspectives on their Arctic homelands, these imaginaries beg the question of whether the Arctic has ever escaped its colonial past.

Amy Cutler

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Translating ice: 20th century glossaries and Arctic nature

This paper will examine the construction of global vocabularies of cold from the mid twentieth century onwards, beginning with the *Illustrated Glossary of Snow and Ice* (Scott Polar Research Institute Special Publication) assembled by Charles Swithinbank and other professional Arctic explorers, and the material stories which relate to the recording and dissemination of these standard terminologies for ice and snow. This includes the international coding of messages due to the shared governance of the Arctic and the facsimile radio transmission of weatherfaxes and ice charts, but also traditions of bibliographic illustration for the identification of dynamic features in the subzero landscape (such as E. A. Wilson's analytical sketches). The paper will map the changing technologies for reporting these phenomena of the cold, following this through into modern online databases such as the navy's *Arctic Forecaster's Handbook* and the *National Snow and Ice Data Center's Sea Ice Glossary*. The provenance of these cold vocabularies will then be set within wider research on the cultural and literary lexicon of snow and ice, including the reception of the 'Eskimo Vocabulary Hoax' in linguistics and literature. Igor Krupnik's recent work on Inuit sea ice terminologies and Julie Kruikschank's indigenous oral histories of glaciers will be balanced against the literary contexts depicted by Spufford (*I May be Some Time: Ice and the English Imagination*) and Wilson (*The Spiritual History of Ice: Romanticism, Science, and the Imagination*). These will be used to explore the famed trope of the semantic slipperiness of ice and snow. The vocabulary histories presented above and the idea of a globally useful and meaningful language will then be measured against the cultural histories which continue to imagine the languages wrought from the cold as difficult and unstable.

Hanna Mattila

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The pros and cons of postcolonial reading of Sámi literature

This paper discusses the current practices, possibilities and contradictions of applying postcolonial methodologies to the analytic reading and interpretation of Sámi literature. The Sámi are the only indigenous people of Europe, inhabitants of an Arctic area which encompasses parts of northern Norway, Sweden, Finland and the Kola Peninsula of Russia. Contemporary Sámi literature, like other indigenous peoples' literatures is largely based on oral traditions in both form and content. Due to different worldviews, values and literary conventions as well as ignorance and ethnocentrism, Western literary critics have often dismissed Sámi peoples' literature as 'childish', 'primitive' or 'having no plot'. To this day literary studies as a discipline has systematically ignored Sámi literature as a potential object of scientific examination. Few Sámi scholars have turned towards postcolonial theory and methodologies to underline the emancipatory nature of many Sámi stories. However, the central argument advanced in the paper is that reading Sámi literature as postcolonial is in many ways problematic. Sámi communities are at many levels still living in colonial conditions. By exploring the pros and cons of postcolonial reading of Sámi literature, the paper seeks to provide suggestions for new strategies to augment the postcolonial approach in this context.

Citt Williams

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Arctic peoples and the emerging digital environmental governance regime

Broad colonial processes over the last several centuries have seen indigenous peoples in an ongoing battle against systematic removal, dispossession and homeland de-territorialisation, ultimately affecting wellbeing and weakening vital ties between culture and place. With the coming of the digital age and internet, indigenous peoples have found themselves presented with further sets of culturally alien arrangements and tools. Symbolically representing quickly evolving epistemologies, these tools are building new socially stratified institutions that are exerting global power over indigenous place and relations. Of critical importance are information flows in emerging network governance regimes such as the Arctic Council. With a 'nodality' dependence on resilient environmental informatics flows, the council's high stakes decision-making process puts incredible pressure on its permanent indigenous participants functioning from within traditional governance structures beyond the digital divide. Whilst it is theorised that the internet provides an opportunity for 'strategic traditionalism' and more culturally appropriate mechanisms in which indigenous populations can democratically participate, attention is paid to the digital environment of the indigenous participants and to what extent levels of digital engagement are dependent on the nation state regime by which they are governed. This paper will ask the question: In which ways is the internet changing how democratic governance works, and what impact is this having in empowering or disempowering various Arctic indigenous peoples' political voice, compared to indigenous peoples elsewhere?



Panel Five

Scrambles for the Arctic

Dr Lars Jensen

University of Roskilde

A wide-ranging literary/cultural scholar with research interests in Nordic colonialisms – including Denmark’s relationship with Greenland – Lars Jensen has worked previously on issues relating to travel and cultural identity in the Nordic countries. He has also recently published on the global politics of climate change. He is the co-editor with Kristín Loftsdóttir of the 'Nordic Colonial Mind', published through the Roskilde e-journal *Kult*, and of two collections of articles, *Crisis in the Nordic Nations and Beyond: At the Intersection of Environment, Finance and Multiculturalism* (forthcoming, Ashgate) and *'Whiteness' and Postcolonialism in the Nordic Countries: Exceptionalism, Migrant Others and National Identities* (Ashgate 2012). He has three articles on Greenland that are in various stages of publication.

Daniel Heidt and P. Whitney Lackenbauer

Western University

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‘Too Far North for Eskimos’: assessing the Joint Arctic Weather Stations (JAWS) as sites of imperialism and colonialism, 1944-1972

From 1947 to 1950, Canada and the United States collaborated to construct five Joint Arctic Weather Stations (JAWS) in the Canadian High Arctic and jointly operated the stations until the early 1970s. JAWS personnel collected meteorological data to make the region ‘legible’ to southern bureaucrats, scientists, and military planners. Built and operated during Cold War and the dramatic expansion of the Canadian state into the Arctic, the stations appear to be obvious examples of imperialist and colonialist designs. Yet the complexity of their inception and development belies easy categorizations. This paper explores the plausibility of analysing the JAWS program as imperialist and colonialist projects, and emphasizes the necessity of distinguishing between the two frameworks. It suggests that analysis of the JAWS network as American or Canadian imperialist projects is plausible but problematic. It also contends that postcolonial analysis is confusing and inflammatory.

Kjerstin Uhre

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Sápmi and the Fennoscandian Shield; on and off the map

Triggered by European Union's *Raw Material Initiative* and intensified resource mapping, a negotiation of the limits of exploitation is emerging in which decision makers go to extremes in accepting environmental damage. This paper unfolds discourses on resource extraction from two cartographies representing the same territory with different names and worldviews. Landscape changes on all scales merit in-depth cooperation and exchange in order to draw material links, from the disappearance of the smallest biotopes to the larger suppression of local agencies to control their own destinies. These landscapes, homelands, pastures and bases for local sustenance are under pressure. Recognition of reindeer herders' landscape knowledge might be a key to avoiding the piecemeal depletion of northern landscapes. Might a postcolonial reading be useful in investigating how to change stakeholder relations, and how it is possible to act on, relate to and understand the ongoing, but not yet materialized, changes in the North? Can such discourse offer a space for negotiating and exploring the tools of planning and governance with regards to the environment and mineral wealth, and for entering into a conversation about corporate claims, indigenous self-determination and collective action?

Samuel Wright

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Mining sovereignty: understanding risk and reward in Greenland's resource-led independence

Converging theories of risk communication and the sociology of science, this paper explores how different perceptions of risk and reward shape the debate on natural resources. Using a case study of Greenland as it shifts towards autonomy provides a novel context as commentators assert that utilisation of its resources can facilitate the creation of the first Inuit state. As its secession is dependent on becoming financially independent from Denmark, Greenland is encouraging international attention towards the oil and minerals that are now viable to exploit. The use of evidence-based arguments from proponents or opponents of this exploitation are driven by those who have their own idea on what constitutes acceptable risk and reward. These arguments shape the agenda of the broader debate, impacting both public perceptions and policy. The feasibility and legitimacy of extraction will depend on the responses of different stakeholders and the political economy of the issue area, highlighting the need to understand the science and risk of resource extraction. In characterising the differences between key stakeholders' understanding and perceptions of extraction, the paper elucidates where disparities exist and provides focal points for future constructive engagement.

Poster Sessions

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International Relations of the Arctic presents: the future world in a box! Includes bomber, polar bear, oil, and gas deposit models, but no original parts or an assembly manual

This presentation tackles the general failure of International Relations theories to acknowledge how the expansion of sovereign states since the eighteenth and nineteenth century has not only aimed at civilizing the people of foreign and peripheral regions, but also nature. Through examples from contemporary IR studies of the Arctic, and an overview of three previous times in the history of the western society of states when there has been an increased interest towards turning the Arctic environment into a resource for appropriation, I illustrate how the above-mentioned rationalization of history is used to legitimize current narratives of 'the New North' and the 21st century as the 'Age of the Arctic'. As the main solution out of the situation where the inhabitants, human as well as non-human, of the Arctic, repeatedly end up living a laboratory life for the benefit of IR analysis, I suggest that instead of enforcing an artificial airtight separation between science and politics, the focus in IR analysis should be on making visible the interplay of science, technology and politics in decision and policy making, especially through field-based work in political as well as scientific environments.

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***Mo Sámi Valdet* – a postcolonial filmic expression**

Mo Sámi Valdet, made in 1983 by two Norwegian directors, Skule Eriksen and Kåre Tannvik, tells a story about the Norwegian authorities' abuse of power when they decide to build a large power station on the river Alta. This calls for a big political awakening of the Sami people, first regarding nature conservation, but second and even more importantly, regarding Sami ways of life and culture. The main focus of this presentation will be to question whether this film is an early example of a north Norwegian rebellion against the colonizers from the south of Norway. I will examine the film *Mo Sámi Valdet* – 'Slik tar de Sameland' – from a postcolonial perspective. I will propose that it represents a shift in filmic representations of northern Norway and that it is linked to other films and cultural expressions at the same time. Research in this field have been insufficient. For the last 35 years there have been productions of short and documentary films in the northernmost counties of Norway (with the support of

the Northern Norwegian Film Center), but many of these films are quickly forgotten as they are no longer possible to access and there has been little research on empirical material. My project aim is to fill some of the gaps and make this material accessible to other researchers. I propose that the film *Mo Sámi Valdet* is the start of a revolt against earlier filmic representations of the indigenous people of Sápmi.

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Arctic colonialisms past: the formation of indigenous peoples on the Tymyr peninsula (Russian Siberia)

Nganasans, the autochthonous inhabitants of the Tymyr peninsula, are thought to be the descendants of ancient Neolithic hunters, bearers of a buolkollachsk culture. Nganasans were culturally assimilated by Samoyedic migrants from the south, and were traditionally a semi-nomadic people whose main form of subsistence was wild reindeer hunting. The early 17th century marked the beginning of the epoch of colonialism. The Enets are a small group of indigenous people from Tymyr whose forefathers lived in the mid-Ob territory. They formed as a nationality by the beginning of the 17th century. The Evenks (non-autochthons of Tymyr) are historically and ethnically connected with Evenkia, from where they arrived in small groups or families. Dolgans, the youngest by the formation inhabitants of Tymyr formed in 19th century as a junction of Evenks, Yakut and Russians, have shown some components of three cultures and ran domesticated husbandry at Tymyr. The Nenez, due to two hundred years of separation from West Nenez, are a particular group which has inhabited the west bank of the Enissey River since the 17th century. Their complex economy was focused on a traditional Nenez form of domesticated animal husbandry. During the mid-19th century, the East Nenez were defeated by belligerents from the Yenisey River at a battle on Lake Turuchedo, which halted West Nenez influence on the indigenous peoples of Tymyr. During the periods of colonialism (17th to 19th centuries) in the Arctic territories, the livelihoods of indigenous people advanced as a coalescence of various forms of economy, including fishing, hunting, berry and mushroom gathering, and domesticated reindeer husbandry. The economy of the indigenous people of Tymyr is nowadays greatly focused on wild reindeer hunting, a shift that elucidates various historical colonial processes.

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Sámi material and materials: humans and objects beings in interesting sites

This presentation will discuss the perception of different actors and agents on objects, materiality and physical beings, looking to an understanding of how things are perceived, interpreted and registered in a glossary of meanings, according to one or another's significance towards those things, through research and fieldwork with northern Finland Sámi. The fieldwork proposed is in the Ethnographic Museum in Inari (SIIDA) and the region surrounding it. Questions that might be raised are: how can material significance, whether in museum spaces, in shrines at people's homes, or as merchandise and commodities, be the gathering point of identity, identification and shared perceptions of belonging? Is it even

possible, given that museums are public spaces, that exhibitions can be turned into shrines or temples where the ‘natives’ – ‘the ones claiming power over significance’ – can engage with their memory? I will look for an understanding of different forms of Sámi relatedness with the manifold perceived universes of meaningful interpretations (historical, archaeological, anthropological, etc.). Whether regarded as indigenous, local or native, the Sámi are humans beings trying to exist in their own world of meanings, reinforce their own legitimacy, identity and power through their own values being manifested, as well as to work together to protest human heritage with groups such as UNESCO, UN2, the Sámi parliament, and Sámi museum curators.

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Geopolitical Arctic(s). Postcolonialism, resources development and aboriginal autonomy: indigenous perceptions of oil activities in the Sahtu region, NWT, Canada

Canada’s sovereignty is being re-asserted in the High North through a strategy of socio-economic development based on resources exploitation. This presentation elucidates the results of a qualitative study conducted in the Sahtu region, northern Canada, on the perceptions of resources exploration and extraction activities. Drawing from the resource curse, it empirically investigates the role played by the environmental impacts caused by resource activities in fueling aboriginal self-determination movements in the Arctic. The results reveal four contradictory patterns: (1) the high socio-economic expectations placed on oil extraction by aboriginal respondents; (2) a strongly entrenched belief that resources development nevertheless remains yet another colonial strategy, thus (3) a shared commitment to the continuation of the ongoing self-determination processes; (4) a conviction that oil extraction activities are in any case encouraged by local aboriginal leaders. The study shows that there is a risk that resources companies replace governments in the remote extraction enclaves of the Arctic. Hence, enhancing local capacity, restoring trust, and creating more transparent and equitable means of revenues redistribution in these areas all seem a necessity.

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Inuit knowledge and climate change as an empowering vehicle of slow violence fast forwarded

Contemporary global climate change and the calamities it causes have been widely debated in the humanities by scholars such as Rob Nixon, who argues that present-day, transnational environmental injustices are mainly inflicted upon marginalized people and the ecosystems they inhabit around the world. However, while one can apply Nixon’s notion of slow violence—a violence that is neither fast-paced nor perceptible—to many places around the world, his work does not engage with the calamities of the current climate crisis in the Arctic, which can no longer be deemed deferred or imperceptible. My paper is positioned within the intersecting discourses of cultural ecology, postcolonial ecocriticism and environmental justice. By juxtaposing directors Zacharias Kunuk’s and Ian Mauro’s aesthetic example of

environmental storytelling, *Inuit Knowledge and Climate Change* (2010), with Rob Nixon's concept of slow violence as described in his book *Slow Violence and the Environmentalism of the Poor*, I will argue that the film operates as a medium to visualize the fast forwarded effects of slow violence. Furthermore, by examining the film's empowering cultural energy, I will assert the documentary's capacity to illustrate slow violence in ways that echo the implications of cultural ecology.

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The notion of the sublime in Christoph Ransmayr's *The Terrors of Ice and Darkness*

In Christoph Ransmayr's novel *The Terrors of Ice and Darkness* [*Die Schrecken des Eises und der Finsternis*], three narrative strands are employed. First of all, the narrator reconstructs the story of the historical Austro-Hungarian polar expedition led by Carl Weyprecht and Julius Payer in 1872- 1874. Secondly, he tells the story of the fictional character Josef Mazzini, who became fascinated by the expedition, retraced the path of its members in the year 1981 and disappeared into the ice. Thirdly, the narrator, who claims to have met Mazzini several times in Vienna, gives an account of his inquiries into Mazzini's life, his motives for the trip and his experiences. Through the blending of these three narrative strands, a postmodern reflection on the authenticity of passed-on experience unfolds in the novel. The main question that arises from the novel and is treated in this presentation is the following: Can the experience of discovering the polar regions be reconstructed in an authentic way, if all we have is the information from the diaries of the travelers, which are 'fading away in the archives' (dessen eng beschriebene Seiten nun in den Aktenschränken des Österreichischen Marinearchivs allmählich verblässen [Ransmayr 143; my translation into English]), as the narrator notes? My main hypothesis is the following: The characters in the novel try to approach an authentic experience of the landscape by using the category of the sublime. This category provides a way of marking the limits of the known world and the gradual transgression of those limits by the members of the polar expedition. I examine how the notion of the sublime changes from the time of the Austro-Hungarian expedition to the age of tourism in which Mazzini travels. In order to do this, theoretical texts by Kant and Lyotard will be employed. Mazzini eventually dies in the attempt to experience the ice directly (he goes out on a dog sledge and does not return). The event itself cannot be narrated, because there is no account, but also because the experience cannot be mediated through text.



Roundtable

Future histories of the Arctic

Graham Huggan

Professor of Commonwealth and Postcolonial Literatures, University of Leeds

Graham Huggan is the Arctic Encounters project leader, overseeing and coordinating all activities associated with the research. He maintains links between Arctic Encounters' principal and associated partners and helps assure the overall quality of all academic and non-academic outputs. Huggan's research spans the entire field of comparative literary/cultural studies, with much of his recent work situated at the cusp of postcolonial and environmental studies; he is also an acknowledged expert on travel writing. Recent publications include *Nature's Saviours: Celebrity Conservationists in the Television Age* (Routledge/Earthscan, 2013), the single-edited *Oxford Handbook of Postcolonial Studies* (Oxford University Press, 2013), *Postcolonial Ecocriticism: Literature, Animals, Environment* (Routledge, 2010, co-authored with Helen Tiffin), and *Extreme Pursuits: Travel/Writing in an Age of Globalization* (University of Michigan Press, 2009).

Professor Clive Archer

Professor Emeritus, Manchester Metropolitan University

Clive Archer was Research Professor in International Relations at Manchester Metropolitan University and served as director of the Manchester European Research Institute until 2009. He has studied and written extensively on Arctic issues, and his research areas are in European integration with special reference to the Nordic area and small states, and the Arctic region. He has been an individual research member of the Oslo-based Geopolitics of the High North research group, and is currently writing up a research project on the UK's interests in the Arctic. His most recent publications include: 'International and Regional Regulation of the Arctic. Is there a Role for the European Union?' in Cécile Pelaudeix, Alain Faure & Robert Griffiths (eds.) *What holds the Arctic Together?* (Paris, 2012), 'Norway and the United Kingdom in the High North,' in Helge Pharo and Patrick Salmon (eds.) *Britain and Norway: special relationships* (Oslo, 2012). He is the author of *Norway outside the European Union* (2005) and publications on Arctic cooperation. His work in the Nordic area has been recognised by honours from the King of Norway and the President of Finland.

Professor Jane Francis

Director, British Antarctic Survey

Professor Jane Francis is Director of the British Antarctic Survey (BAS). A geologist by training, she previously worked as Professor of Palaeoclimatology at the University of Leeds, where she was Dean of the Faculty of Environment. She has research interests in ancient climates, particularly of the polar regions, and has undertaken numerous scientific expeditions to the Arctic and Antarctic, working in collaboration with research teams from many other countries. In 2002 she was awarded the Polar Medal in recognition of her contribution to British Polar Science.

Berit Kristoffersen

Postdoctoral Researcher, UiT The Arctic University of Norway

Berit Kristoffersen is a political geographer and a postdoctoral research fellow on the Arctic Encounters project. Her main research focus as part of the project concerns autonomy in sub-Arctic coastal tourism, with Røst, Lofoten as a key fieldsite. Berit's doctoral work examined struggles surrounding oil development in the Lofoten-Barents Sea area, how ideas and imaginaries circulated about Arctic resource-led futures (state industry), and what this meant in Lofoten in terms of local people's concerns with securing their own futures, resources and knowledges.

Dr Roger Norum

Postdoctoral Research Fellow, University of Leeds

Trained in social anthropology, Roger's research focuses on time, space, language and sociality in transient communities. His doctoral research explored the ways in which liminality and neo-colonial imaginaries of privilege influence social exchange among western expatriates in the Global South. His current research is focused on the confluence of locality and nationhood in Nordic architecture and construction projects, and on the political economy of the global travel writing industry. Prior to and during his doctoral studies, Roger worked as a translator, magazine editor and travel writer, and has authored and contributed to numerous guidebooks, including titles to Norway, Denmark, Finland, and Svalbard.



Nancy Campbell

Poet and book artist Nancy Campbell is currently Artist-in-Residence at Lady Margaret Hall, University of Oxford. She has received awards from Arts Council England and has held residencies at Upernavik Museum (Greenland), Síldarminjasafn (Iceland) and Doverodde Book Arts Center (Denmark). Her translations from Greenlandic have been nominated for the Pushcart Prize, and she received the Birgit Skiöld Award in 2013.



Nancy's recent work, on exhibition during *The Postcolonial Arctic*, considers the changing environment of harbour communities in northern Europe and the Arctic. The texts in these books survey the culture of Greenland from prehistory to the present, with a focus on the hardships experienced by indigenous communities under colonial rule during the nineteenth and twentieth centuries. The poems address the tensions between modern life and traditional means of subsistence in the Arctic, and explore themes of cross-cultural communication, cultural and species extinction, landscape and climate change.

How To Say 'I Love You' In Greenlandic: An Arctic Alphabet is an abecedarium of the Kalaallisut language, declared endangered by UNESCO in 2009; it charts the disappearance of Arctic landscapes and languages.

Itoqqippoq ('washing line' in Kalaallisut) is a light-hearted record of the arrival of spring in Ilullisat.

Inconstant Water considers the nature of sea journeys and means of charting a coastal landscape, through the distinctive carved wooden maps of Anmassalik.

Vantar | Missing draws attention to the northern coast of Iceland. Photographs of interior and exterior settings in Siglufjörður are used to pay tribute to the 198 lives lost in avalanches during the twentieth century, and the suffering of those left behind.

Arctic Encounters & HERA



Arctic Encounters (www.arcticencounters.net) is an international collaborative research project, funded by a HERA Joint Research Programme II Grant (2013 – 2016), that looks at the increasingly important role of cultural tourism in fashioning twenty-first century understandings of the European Arctic. The project's general objective is to account for the social and environmental complexities of the High North – an area which incorporates some of Europe's most geographically extreme regions – as these are inflected in the mutual relationship between a wide range of recent travel practices and equally diverse representations of those practices framed in both verbal and visual terms (e.g. travel writing and documentary film).

HERA

HERA – Humanities in the European Research Area – is a partnership between 21 Humanities Research Councils across Europe and the European Science Foundation (ESF), with the objective of firmly establishing the humanities in the European Research Area and in the European Commission Framework Programmes. The humanities are crucial to the understanding and conceptualising of fundamental changes in contemporary European society. Linking national programmes and launching joint research programmes dealing with all-encompassing social, cultural, political and ethical developments will generate new knowledge and enable policy-makers, scientists and the general public to interpret the challenges of a changing world. HERA aims to set new and innovative research agendas and thus enhance the humanities' contribution to the European Research Area as well as to the ongoing debates on issues of particular relevance to European society.

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The University of Leeds

The University of Leeds is one of the world's top 100 universities and part of the Russell Group of leading UK scholarly institutions. It is committed to providing inspirational teaching and outstanding research.

The School of English at the University of Leeds is one of the top-rated departments in the UK, judged 'excellent' in its teaching, and amongst the top 10 English departments in the country for research (RAE2008, GPA 2.95; RAE2001, 5*A). The 2013 QS World University rankings place Leeds among the top 40 English departments in the world and the 2012 Times Good University Guide places Leeds among the top 10 English departments in the country.

The School has a distinguished history. G. Wilson Knight, A. Norman Jeffares, Geoffrey Hill and J.R.R. Tolkien were professors here. Alumni include world-renowned writers Wole Soyinka and Ngugi wa Thiong'o. With some 50 members of academic staff, the School teaches across the whole range of English Studies, from Old English to contemporary poetry, from modern literary theory to Anglo-Irish literature, including Modern English Language and Theatre Studies. It also offers modules in medieval and contemporary Scandinavian and Arctic literatures.

Leeds Metropolitan University

Leeds Metropolitan University is one of the largest universities in the United Kingdom. Along with its predecessor institutions, it has been providing access to education in Leeds for over 180 years since the founding of the Leeds Mechanics Institute in 1824. With over 27,000 students and 2,800 staff, the University is a people business and its contribution to the region and beyond is significant. It is committed to preparing students for the world of work in the best possible way and to providing access to educational opportunities for those with potential in the region.

The University is home to ICRETH, the International Centre for Research in Events, Tourism and Hospitality. ICRETH is one of five University Research Centres under The Research Institute for Sport, Physical Activity and Leisure. The Centre undertakes high quality multi- and inter-disciplinary research and disseminates the findings using a range of mechanisms, including research reports, articles and books, bespoke programmes of continuing professional development, consultancy, short courses and specialist events. Its priorities are to ensure the high quality of its work and to make an impact on policy and practice. In addition to University investment, research for ICRETH is funded by various international, national and local agencies and businesses, including the Economic and Social Research Council (ESRC), the European Commission, Organisation for Economic Co-operation and Development (OECD), the Institute of Travel and Tourism (ITT) and United Nations World Tourism Organisation (UNWTO). The Centre has more than thirty PhD students from the UK and internationally, and regularly welcomes visiting scholars.



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