

# SPEAKERS AND PRESENTATION



Wednesday, September 14, 2016  
Nuuk, Greenland



**Véronique Antomarchi**, PhD in history, teaches history and cultural geography in the department of Social and Community Work at Paris Descartes University. Graduate from INALCO in Inuit language and culture. Belongs to 3 research centers (GDR mutations polaires, Cerlom-INALCO, Canthel-Paris Descartes).

## **Realities and Issues of Arctic tourism: the Example of the Pingualuit National Park in Nunavik (Canadian Arctic).**

This talk will be the occasion to reflect on well known but quite complex problems concerning native and polar tourism. I will quickly analyze some brochures intended for customers, which contribute to “create a desire” for arctic territories. The promotion of products in polar tourism creates mental borders in the mind of Western tourists by influencing their representation of the “Far North”. The creation of The Pingualuit National Park in Nunavik in Arctic Canada appears as one lever of the touristic exploitation of this huge territory. Official discourses put the accent on the fact that such National Parks help economic development. Divergences between Inuit and non Inuit views appear during the discussion about the scenography of the interpretation centre in Kangiqsujuaq. What do these divergences reveal about indigenous tourism and inuit identity?



**Vincent Geronimi**, Professor of Economics at the University of Versailles St Quentin, France. Deputy Director of the CEMOTEV (Center for the Study of Globalisation, Territories, Conflicts, Environment and Vulnerabilities).

## **Sustainable development and tourism: the role of heritage.**

Tourism is often presented as an engine of economic development. Nonetheless, econometrics analyses generally show that the relationship between growth and tourism is not as simple as it seems: beyond certain specialization thresholds in tourism activities, its impacts on economic growth decrease whereas economic vulnerability increases and sustainability decreases. Based on the analysis of a sample of 97 countries (including 17 small developing islands), we demonstrate that the kind of tourist services offered moderates the negative impacts of specializing in tourism on vulnerability and sustainability. Thus, the offer of differentiated/“high value” tourism products through the mobilization of heritage seems to be a promising path for the sustainable development of constrained economies such as Greenland.

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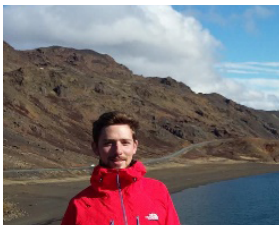


**Mads Fægteborg**, Eskimologist at the University of Copenhagen. Executive Director of Inuit Circumpolar Council Greenland (ICC). 40 years experience with Greenlandic & Arctic issues (33 with the ICC). Author of books and articles about Greenland and the Arctic.

## **Savages of the Arctic - European point of views.**

This presentation will briefly deal with European “tourists” (whalers, explorers, missionaries, colonizers and others) perceptions of the Arctic and its inhabitants. Throughout centuries the European point of views have been published in books and magazines, often accompanied with illustrations – sometimes related to the actual story – sometimes not. Examples will be shown and discussed.

An open question is, how much of the tradition “The Arctic seen with European eyes” has survived in contemporary issues dealing with today’s indigenous peoples? Just one example: The population in Greenland is less than 57,000 and just around 10% having a hunting license with a distribution of ca. 1,000 subsistence hunters and the remaining as leisure hunters that primarily hunt caribou and birds. For comparison, in Denmark alone there are about 177,000 registered leisure hunters. The latter is not a problem for the EU - it is the former. May I ask - how much indigenous reality can a European tourist consume?



**Elie Pinta**, PhD student in archaeology at the University Paris I Panthéon-Sorbonne, UMR 8096 Archéologie des Amériques.

## **Wood resource management in Norse Greenland – study of everyday-life artefacts from the Western Settlement.**

Starting around the second half of the 9th century A.D., Norse people colonized Iceland and reached Greenland in 985 A.D., settling two main areas known as the Eastern and the Western Settlements. For about five centuries, Norse society flourished in Greenland, dotting the landscape of hundreds of sites composed of barns, stables, living places and workshops. Far from being isolated and remote, the Greenland Norse kept strong cultural, political and trading relations with the Scandinavian world to the East. Despite an environment relatively poor in wood resources, the study of archaeological collections reveals that timbers were often used, including for activities requesting large amounts of material, such as building constructions. This implies Norse population found multiple ways to acquire the raw material they needed. The goal of my doctoral research is to obtain specific data on the wood species (both locals and imported) used by Greenland inhabitants in order to better understand and retrace the origin and circulation of wood resources in the Greenlandic Norse society, located in an area of climatic margins, at the border of the Scandinavian world. Thus the overarching question concerns the nature of the Greenlandic Norse society woodworking strategies and management. Should it be understood in terms of cultural dynamics or adaptive strategies?

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**Rosannguaq Rossen**, Assistant Professor, University of Greenland.

## **Don't touch the national costume! – Disputes on identity and cultural expression in Greenlandic fashion.**

African art, music and fashion are used to mobilize a new image of Africa, alternative to the hitherto image of a continent beset by wars, poverty and famine. But what have Africa to do with Greenlandic fashion? Strikingly, a parallel revitalization is going on in Greenland!

The West Greenlandic national costume is used in fashion and is representing one of many aspects of Greenlandic identity and culture – in this case through new contemporary fashion designs. The young Greenlanders are branding themselves in the media through fashion and are proud to wear distinctive signs of Greenlandicness. However, using “sacred” and cultural symbols such as elements from the national costume are somehow problematic. Public disputes for and against a change of the perceived traditional symbols will form the baseline of the empirical analysis. Will changing elements within the culture imply an impure culture and a weaker Greenlandicness? Fashion seems to be an excellent platform for negotiating identity. Fashion is making room for mixing elements and for challenging the essential view of purity/impurity, rather than placing Greenlandic identity and culture in a strait jacket of normative perceptions as to the concepts of tradition, essence and reification.