

Report Flag 80

By

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Photo from local Greenlanders sharing the kill of a fin whale outside Qasigiannnguit 2017, filmed and shared by us, documenting the Greenland Expedition and this project we called GLICK, meaning Greenlandic Local Intuitive Climate Knowledge.

Kangerlussuaq, Greenland
11th of March 2019

Dear Reader and Explorer,

When Mikael and I left for Greenland to collaborate with local Greenlanders documenting rapid changes in climate, we were embarking on a very ambitious project. Following our Flag Report is a summary of our original proposal. Although we managed to capture elements of seasonality and how hunters perceive 'climate', at times it was not without doubt. We managed to capture images of seasonality in the formation of sea ice. However, we were unable to utilize four film cameras, two for ourselves and two for the Greenlandic family. With one film camera, cameras on Ipads and Iphones, we documented physical properties of ice and snow, and conversations from hunters talking about climate or Inuit concept of climate, *sila*. What proved to be most difficult due to constraints of time and our daughter's eye illness was to gain genuine collaboration. As the flag report noted, the conversations about 'climate' only questioned if we were on the same level of understanding of what 'climate' meant in meaning. 'Climate' for hunters did not reflect short term cycles, or human contributors to climate change, or the environment. Climate changes were obvious because *sila* is made to change. The question was subtle, but hunters wondered, why ask if there are any *signs* of climate change, when climate continues to change?



Flag number 80 has arrived to Qasigiannguit 2017

A prolong stay in Qasigiannguit to steadily familiarize with hunters and fishermen was unachievable at this time. The year spent allowed for another perspective of climate. GLICK, Greenlandic local intuitive climate knowledge can be better stated as *Sila*, as Climate

and Consciousness, SCC in a north west town of Greenland. This proved to be meaningful because we realised hunters' value *sila* as climate in constant movement, in continuum and in relation to light noticeable during changes in seasons. As noted in the report, as climate is in constant flux, the starting point for *why* value the natural world begins with a line that follows an outlook on nature to be without alarm, following natural processes of constant movement. Recognising that hunters diverge in the line of initial thought of what 'climate' meant puts forward more responsive ideas for specific Arctic conceptualisations of 'resilience' and 'adaptation'. Especially when environmental phenomenon is greeted with patience and calmness, assessments of climate change as 'risk' and 'vulnerability' can be dealt better within Inuit frameworks.



Our home in Qasigiannugit 2017

Once arriving in Qasigiannugit, we had barely an adequate notion of what was ahead or how, heaved back utterly on our own resources, we would fare in Greenland. The day of our arrival, similar to most days, weeks and months to come, was a time of astonishing allurements and contemplation. We spent the day getting our new home ready which meant, vacuuming dead flies, turning on the electricity, and filling up the water tank. Tired after three days of travel, we fell asleep with the sound of Greenlandic dogs barking endlessly.

Building trust proved to be a task that could not be fully realized due to the overwhelming sense of uncertainty from making ends meet financially, to getting medical care for our daughter's eye disease. Visits during a *kaffemik* (*kaffemik* is both a way to keep in touch and a way to try Greenlandic foods and sweets meant for small conversation and one cup of coffee) to make bonds and build small amounts of trust kept the feeling of home in Greenland when at times, a deep sense of uncertainty completely engulfs. While attending *kaffemiks*, we

were able to meet many families and after some visits, we were asked to write a paragraph introducing ourselves to the community through the commune Facebook page. We were no longer passing travellers but residents of Qasigiannuguit. In due time, we were able to join hunting outings with a film camera and document interviews when possible. Yet, we were unable to collaborate through community-based filmmaking involving the community.



Using the camera as a tool for vision attempt 2017

Our initial methodology to process and analyse data was through an ‘extreme ethnography’. In this case, Greenland proved to be an extreme environment, yet an experimental methodology requires participants. Initially, the camera was to be utilized as a tool for vision, and then theorised how the camera becomes our eye. However, as the report noted, no matter how technologically advanced the camera lens, capturing the line sight of vision as perceived, remain beyond our visual observations and cameras. This is because hunters ‘perceive’ the land and sea by experience, and these experiences are not confined to one hunting season, rather accumulated over time.

Around June 2017, we submitted the GLICK proposal. We arrived in Qasigiannuguit the end of July 2017. Having spent the months from January to June 2017 in Nuuk, then a full thirteen months from July 2017 to September 2018 in Qasigiannuguit, and now living 40 km from the inland ice in Kangerlussuaq, crossing the ice cap from west to east or east to west seems reachable more today than back in 2017. My perception of the compressed snow and ice, in many ways is familiar; mainly because the sense of slow-moving ice flow or the sight of snow ridges or the thought of 10,000 years of enormous snow pile is my reality and was shaped by the silence and exposure already experienced while being in the fjords surrounding Qasigiannuguit. In the ice cap’s emptiness, there is a quality of eerie beauty when the natural

light lays over it. The quality of the ice cap has an almost unnatural, disturbing quality of sheer vastness that sight becomes mislead. Our sight gives way to a plateau of flattened snow and ice. Yet, with the snow ridges, open crevasses and slow-moving glaciers, we realise permanence is illusory. It's not easy to picture the great extent being that it's far removed from our daily lives. It behoves us to put in another proposal, without an optimism bias that can blind us, yet a positive proposal entailing the scientific merits of crossing the ice cap. The original proposal put forth documenting a traverse to capture 'a period of change from daylight or night skies' and 'return every 30 days to the exact place documenting from September to April' is possible however requires a new refined proposal, as yet undetermined. A refined proposal that would entail equipment set to time lapse and in a semi-permanent place. In the original proposal, we were two explorers far too eager. Interestingly, in regard to crossing the ice cap, many Greenlanders we met would not cross. Any attempt to cross could be a fatal journey and for what purpose, they asked. Any new proposal, separate from this original GLICK proposal, would most likely involve a specific crossing with myself and another person.



Downtown Kangerlussuaq March 2019

In terms of how our final report will be communicated and archived, is a work in progress. Initially, we proposed 'a learning material educational aid where parts of the expedition will be edited into short film clips between 5 and 10 mins used in a format called 'learning by film' created to suit all ages and various educational levels from primary to diploma'. This is still possible. After giving a talk about crossing the ice cap to a group of IB students in PYP4 or International Baccalaureate primary years stage level four at Bladins International school, the kids were eager to know more. The talk coincided with the IB unit of exploration (The central idea of the Unit on Exploration is how exploration influences our understanding of the

world and beyond. It looks at ‘Where we are in place and time: An inquiry into orientation in place and time; personal histories; homes and journeys; the discoveries, explorations and migrations of humankind; the relationships between and the interconnectedness of individuals and civilizations, from local and global perspectives’). Part of the new proposal is to develop what is possible refined to the specific Unit of Exploration. What is possible is to send in short clips of preparation for the crossing and edited clips of the crossing, which will be in a new proposal. The clips will be invaluable learning material that can lead to new understandings of changes in snow and ice formation as it differs from sea ice formation. The new proposal would leave out ‘Inuit storytelling and local knowledge’. Any teaching supplement would be based on ideas of contemporary ideas of ‘exploring’. Furthermore, I would like to be present within the classroom talking directly with the students. It’s a delight to see their enthusiasm. It is exciting to see how much an expedition can encourage students to explore, most important, to be inquiries, open minded, and risk takers. The new proposal will focus specifically on the crossing.

*Pamela Strandberg,
Kangerlussuaq 5th of March 2019*



Point 660, the Ice Cap, 53 km:s from Kangerlussuaq, 2018

**Malmö,
6th of March 2019**

Mikael here, I have just returned home to Malmö after having spent some time with Pam around the Greenlandic Icecap near the town of Kangerlussuaq, where Pam lives. We did a short journey by skis and foot to Russel Glacier and Point 660. I have to say it was a huge experience. First of all, the air here is crisp, fresh and clear and fills a person with strength and a feeling of complete freedom. We pulled our equipment in a pulka and a rucksack and the hard work took us past a huge glacier, we saw caribou, artic hares and tracks after muskox and we ended up in front of the second biggest icecap on earth, the Greenlandic one. It was one of the most spectacular sights I have ever seen, because due to constant winds and little precipitation, the icecap was virtually free of snow in this area and was glimmering dark blue, almost black and it made us fully understand its beauty, enormous size and importance. We started in -23 C, February offering enough daylight to but some good distance behind us, but temperatures rose dramatically the next day and the third it went down to -20 C degrees again. We had hardly any wind the first day, but the second day the *föhn* wind arrived from the East and offered warmth and an aggressive storm wind going crazily up and down in strength and speed. We pulled our pulka on a gravel road, because there wasn't enough snow to ski on in the valleys. It was a magnificent time, a complete feeling of being free and witnessing something unique. It was also the end of our time on the project Pam named GLICK, *Greenlandic Local Intuitive Climate Knowledge*.



The authors in the tent near the Icecap 2019

We both realize after 2 years (Pam) living in three places in Greenland, Qasigiannnguit (1 year for both of us), Kangerlussuaq and Nuuk, that our project GLICK was way to ambitious and needs many more years to fully realize. However, we both feel that we for now have reached the end of what we can do on the GLICK. For this reason, the Flag has been returned to HQ and here's the report. Pam still lives in Greenland, Kangerlussuaq, and is preparing to cross the icecap from East to West or the other way in the upcoming year. I have moved back to Malmö with our daughters to edit the documentary, which also will be very different from what I first imagined. It had its own life. Life took over. Greenland changed our lives for the better and we learned that one never knows from one day to the other, what will happen. Or not happen.



Qasigiannnguit 2017

Pam did all the field work on our project, both before, during and after. Her report is academic and took her as far as one could in such a short time. She went out with both hunters and fishermen. But she feels it was hard to draw any bigger conclusions than their local knowledge and personal observations after these trips. This also means, we have drawn similar conclusion. My work on the project has mainly been doing interviews with young and old hunters and fishermen on camera, professional Greenlanders (e.g most of the income coming from hunting and fishing), how they fish and hunt and the changes they have seen over their lives as regards to climate change in their area. Knowledge is very local, since the infrastructure is very limited in Greenland, but very important. However, in between themselves, they very seldom talk about climate change. It is not that important, as it is how to get food and fill the quotas. But in short, they say change is happening all the time, it is getting warmer, new species of fish is arriving, like herring, and halibut is heading further north for example. But their knowledge as regards to the bigger picture of climate change

outside their local facts, when they talk about it, is all based on what they have seen on TV or having been fed through media. And, to shortly summarize, the main climate related challenges for fishermen's and hunters in the Disko Bay area are not due to changes in temperature and precipitation (the normal scientific model) but in relation to occurrences of strong easterly winds and higher than usual air humidity during the winter.

The project is included in the documentary which is under editing and will be broadcast in many countries and take part in many film festivals.



Professional fishermen in the Qasigiannugit area, the Jeremiasson Family.



Jakob Jeremiassen, the grand old hunter of Qasigiannugit together with photographer Julie May.

Conclusions/report:

Abstract:

The 'environment', widely debated, tends to adopt that we are in the Anthropocene, and automatically agrees on the status of being of value. This, however, presupposes a value without questioning the origin of why it matters. Above all, consensus presupposes the starting point of value which attribute certain indicators to 'climate change'. Yet, another subtle starting point would neither stir up omission alerts nor demand inquiry for cause. Once aware, another thought process arises. There is undoubtedly value of an obvious kind to hunters. The main question of why values matter requires a consciousness. Likewise, realising why values matter, we observed another starting point – a perception of the natural world that gradually emerged when hunters discuss an Inuit concept of climate or *sila*. There is a deeper issue here and that is the human centre approach to climate change.



Kangerlussuaq 15/2/2019 Pamela Strandberg

From a far, it may seem the perception of Greenland is off the map. Additionally, discussions between climate change, melting ice sheet and Inuit hunters are located somewhere oscillating between our consciousness, minds, and experience. Indeed, 'global environmental change' is seen as less threatening than 'global warming' particularly when attached to political platforms. The 'environment', widely discussed, tends to adopt that we are in the Anthropocene, often linking climate change to other global problems (i.e. migration, conflicts), and automatically accords the status of being of value, especially in countries like Denmark and Sweden. This, however, presupposes a value placed on the 'environment' without considering the origin of why it matters. Above all, consensus presupposes the starting point of value which attribute certain indicators to 'climate change' and global environmental change. For example, the question whether global warming is abysmal or reducible, the predominate starting point begins with signaling caution or warnings. Yet, another subtle starting point would neither stir up omission alerts nor demand inquiry for cause. Once aware, another thought process arises. There is undoubtedly value of an obvious kind to hunters. The hunters we met in Qasigiannguut allowed for an exploration into why qualities of the natural world are valuable to them.

Philosophy: the natural world and being-in-the-world

The discontent with environmental philosophy is that it maps out a view of the environment that involves a human centered approach whereby value for the environment is for humans. A non-human approach, deep ecologist among them, sees nature valuable in and of itself. There are some features of the world that are valuable in and of itself, features of stars or glaciers or ice fjords, for instance. Although, the two ways of thinking about valuing environments are distinguishable between value for humans and value in and of itself, both still are human-centered. Seen in this way, nature becomes a background for humans and objectified. Certainly, a lot of the way we live is altered by nature. Ultimately, valuing becomes more complex.



Investigating the Icecap at Point 660.

Nonetheless, environmental philosophy helps us see things clearer on issues when talking or thinking about the environment – questions about *what* and *why* we value materializes. The word ‘environment’ is used here to frame this part of the discussion in context to western philosophy considering what ways the environment is good. It is true, polar bears may become extinct with sea ice disappearing. However, although the effects of global warming have passed recommended levels, the task to deal with reducing omissions is not yet fatal and not enough to rationalise apocalyptic concern. It seems however, automatic thinking to think the environment is simply of value, whereby we protect, preserve and care for areas uniformly without considering how environmental values have a shared context within which relative values are discussed. The environment might be valuable to give reason to regret it if it does disappear (i.e. Ilulissat *isfjords*), but at the same time the reason might be set aside or withdrawn after more thought. Consequently, the environment has varying degrees of value. In fact, the environment is perceptible because we see it all around us, yet because we experience it at different levels, values matter. The main question of *why* values matter requires a consciousness of the environment. Consciousness is unlike ‘having knowledge’ or ‘intuitive knowing’, it is rather an awareness. Moreover, realising *why* values matter, we observed another starting point – a perception of the natural world that gradually emerged when hunters discuss an Inuit concept of climate or *sila*.



Consciousness and experience

René Descartes’ dualism is the division of something conceptually into two contrastable parts such as mind and body, subject and object, nature and culture. Descartes’ dualism can be thought of in terms of conscious forming set against external causation. Philosophically, there are many critiques of Descartes’ dualism via Kant, however we are interested in how we take

in the natural world, our phenomenological senses of seeing, and this requires another way to perceive the natural world, in the Heideggerian sense. Examining the dualism of nature versus culture, Tim Ingold (2000, p. 42) proposed something more relational, which entailed an 'ontology of dwelling' whereby the world is made in its 'availableness' and taken to 'being-in-the-world', for hunter-gatherers. To clarify, 'being' is myself in a world that requires a U-turn in thinking because unlike the world separated from our minds we bridge and live through the world. It can be thought in terms of, *being* in it with no real exertion, no distinction between subject/object, no line between oneself and what is out there. Most of the time, the grip of *being* makes the familiar too familiar and the comfort of just *being* takes over. According to James Weiner (2001, p. 7), we 'lose ourselves in this familiarity'. If being-in-the-world means to make the world available, then how do we become aware while being-in-the-world? To clarify again, because the world exists as pre-given, I am *in* the world, yet there is something that repels me to become more aware. Heidegger's *being* is to not let familiarity sink in and *being* is to be open to the world. An aspect of Heidegger's *being* throws light on what we do not notice as we go about in our daily lives. For Heidegger, *being* thrown is not restricted to 'awareness' or 'consciousness'. In a Heideggerian sense, what is it for the world made available to show up for us, for us to see when we go about our surroundings? Instead of awareness, Heidegger would have things become illuminated. From reading Hubert Dreyfus' (n.d., p. 51) insight into Heidegger's being-in-the-world, the involvement is rarely intentional¹. What then, are the ways we manifest being-in-the-world without our awareness? What's interesting is that when we do become awake, there is a shift in our thinking, primarily because if we open ourselves to live, we encounter a world never static, as long as we are aware of the bridge – myself *together with* the world. This is our starting point.

A world never static implies movement, change and in flux. Or in other words, an experience of time. C. Jason Throop (2003, p. 228) opened a window into elements of experience by delving into consciousness of time through influential philosophical thinkers and in so doing, emphasized how time 'organizes' lived experiences. Referred to by Throop (ibid), the metaphors by William James (1950 [1890]) expressed lived experiences by comparing consciousness to a stream: 'a stream that ebbs and flows continually forward while retaining the undercurrents and residues of past experience'. Throop thoroughly discussed James' position from the 'fringe' to 'pure experience'. One of Throop's (2003, p. 229) analysis is of particular import which is James' notion of 'pure experience'. 'Pure experience' accounts for the non-reflective, non-spoken, perceptual inward thing that grips the 'immediate flux of life'. This can be thought in terms of how we account for what is around us. What surrounds us is familiar, taken for granted, and so obvious, that we are do not blink an eye and thus live out our existence being and living, yet it is in *how* we experience that gives us something more. Something happens when we do open ourselves up the world around us. Lived experience says something about moments of awareness, an illumination. Putting consciousness and experience together over time, helps recognise why hunters value the natural world.

Insofar as non-dualism, consciousness, and experience are qualities of anthropological theory and practice, the following is not a full ethnographic account of hunters in Qasigiannguut. Rather, the following is a beginning, a brief encounter, that sheds light on the way climate can be thought of. Ethnographic fieldwork is a learning process of being in place, and along the way, an interpersonal awareness. Yet, a prolong stay in Qasigiannguut to steadily familiarise with hunters and fishermen was unachievable at this time. The year spent allowed for another

¹ See Dreyfus for further analysis of being-in-the-world taking on modes of comportment in that we have bodies as well as minds.

perspective of being-in-the-world, that often can blindsides us if not aware; however, when open in it, climate is of an obvious form. Hunters refer to climate as *sila*. *Sila* is not entirely what is plain to see when we look at the sky or feel snow falling. Exploring what this meant, this article utilises the conversations with hunters and *being*, or being out in-there with the hunters. It explores some of the modes of consciousness and experience that arise through changes, movement, and *Sila*.



Documenting the great hunter Jakob Jeremiassen by photographer Julie May

Camera and conversations

It seems however, there is a hierarchy of senses often placing our sight above other senses. The camera as tool, held in the hands, carried out a particular function that placed sight over other senses. The privilege of the sight was what Paul Stoller (1997) (1989), noticed when he observed how utilizing senses more than sight perceived the natural, human and spiritual worlds. When we joined hunters on hunting trips, we observed their natural world in practices of social exchange and trade, and meditated how we might translate, compare and transfer hunter's experience in particular, through images. Yet, no matter how technologically advanced the camera lens, capturing the line sight of vision as perceived remain beyond our visual observations and cameras. This is because hunters 'perceive' the land and sea by experience, and these experiences are not confined to one hunting season, rather accumulated over time. Even when the camera was with us during hunting periods,

observing climate in general science terms² was better seen by the hunters as *obvious* to the eye and ultimately, at times, pointless to talk about.

On the hunt or in the boat, there was not much talk. However, there was a camera. Conversations happened afterwards recorded on camera (SONY X70). Additionally, reflection occurred over time while being with the hunters. Yet, like all reflection it happens in our minds trying to understand what we observe within frameworks that often begins to merge certain western interpretations (Crapanzano, 1992). This point is not to deflect western philosophies noted above, rather to highlight there are many ways of ‘knowing’ or better said, being aware, and an integration of ideas proves more mindful.

The beginnings

Approximately between 2500 – 1900 BCE, Palaeo-Eskimo peoples referred to as Independence I settled in northern Greenland. This is not to be confused with the Inuit peoples, referred to as the Thule culture who settled between 1400 – 1900 CE, also settling in northern Greenland. The human cultural groups in Greenland were the Late Dorset culture, Palaeo-Eskimo peoples between 700 – 1400 CE, Norse culture, European peoples between 985 – 1450 CE, European Whalers, between 1600 – 1800 CE, and European Missionaries and Merchants between 1721 – 1900 CE. It’s fair to say, Greenland’s ancient and colonial past contributes to Greenlandic identity, yet it is important to note, not all hunters are Inuit and not all Inuit are hunters, and not all Greenlanders share in the Inuit identity. Fast forward (I pass significant events in Greenlandic history), Greenland still is within the Kingdom of Denmark. Home Rule granted in 1979 paved the way for self-government in 2009. The seat of Government is *Naalakkersuisut*, and the Self Government Parliament is *Inatsisartut*. Complexities of air, climate and science

The complexities of air, climate and science generate visible patterns of how the atmosphere and the oceans work. Put in another way, how does air and water move and mix in the atmosphere? To hunters, it’s the winds and storms that create the change in the air. However, in atmospheric science a thorough answer would entail the different kinds of storms of thunder storms, frontal cyclones, or tropical cyclones, involved in how the atmosphere and the ocean move. In studying the atmosphere, there are visible forms to observe, such as clouds, temperature, precipitation, and average weather, ice sheets, greenhouse gases, ocean currents, global warming, the ozone layer, water in the atmosphere, gasses in the atmosphere, El Niño, La Niña, and so on. The importance is that there is a distribution of climate (s) around the planet that controls how we live and acquire foods.

At face value, there seems to be incommensurable interpretations of ‘climate’. One issue we are faced with is the incommensurability between climate science and local environmental knowledge (LEK). There are a number of discussions on LEK in the Arctic ~~(add)~~. Julie Cruikshank (2005, p. 9) writes on local knowledge as ‘tacit knowledge embodied in life experiences’ and continually reproduced by encounters. Undoubtedly through encounters, ‘changing environments’ were depicted in natural and cultural histories as ‘remote’,

² Climate in general science terms comes from the textbook, “Essentials of Meteorology” (Ahrens, 2012). Climate can be defined as an average monthly value of precipitation and temperature prevailing over a twelve-month period and collected over many years. There are other aspects of latitudinal lines, mountains, continents, ice sheets, ocean currents, seasonal zone shifts that affects climate in different parts of the planet. Climate questions concerns: what effects precipitation and cloud cover, or what areas are prone to wind storms, or what type of physical features effect maximum sea ice cover over the year or what greenhouse gasses effect how we live on Earth.

‘unexplored’, and ‘desolate’. Nature is incredibly complex and has long been twisted in our imagination throughout history. Part of the issue is that just as climate science gave us alarming indicators and future projections, it has also brought new ways to solve problems, as science tries to do. That said, there is still an ongoing question on how much those living in place utilize climate science to navigate seasonal changes. There is a lack of research in this area. Moreover, experiences are taken as ‘good sense’. Recognizing the incommensurability at some level between LEK and climate science³, this article moves away from terms such as locals ‘having knowledge’ and ‘intuitive knowledge’⁴. Within sea ice formation and seasonality, common ground can be found. Specifically, through the light that permeates space during seasonality, what hunters observe during changes in seasons resonate with climate science. In light of this, the following weaves in climate science through the physical properties of ice and snow together with how hunters hunt seal on the sea ice.



Changing of seasons, May 2018

Climate, sila and light

In Inuit thought, the world is understood to be ambiguous and incomprehensible. Within Inuit thought on climate, humans taking part in an event so as to prevent or alter climate change, seems highly unlikely. *Sila* does not put humans at the centre. The natural world is not certain, predictable and change is foundational. To describe *sila* is to narrate the climate. Yet, *sila* as an Inuit concept, cannot be narrowed into one word. Simply translated into English

³ Paul Nadasdy (2008) calls attention to words such as ‘hunting’ or ‘land’ are not on the same plane of understanding between resource managers, hunters, community elders and government representatives, especially in negotiating ongoing land claims.

⁴ To give a broader perspective on LEK and ‘intuitive knowledge’ would require a prolonged stay and base line accounting for generational observation, in particular to account for the rapid changes happening in the Arctic.

broadly refers to air, atmosphere, sky, the natural world, and weather patterns⁵ (rain, fog, cloudy, etc.). More so, *sila* encompasses an intellectual element that explores the senses. From conversations with an old hunter, *sila* understandings come in forms of what we see through the morning light of day, how we move in nature, where we are in place, who we are as hunter or not, and if we go more north or more south – these ways give vitality to a way of life. *Sila* also includes understandings of wisdom, earth, and spirits. In many ways, it is a thought, consciousness, deepened with experience, and always in motion.

However, before we realised what hunters valued about *sila*, there was a second thought. The conversations about ‘climate’ only questioned if we were on the same level of understanding of what ‘climate’ meant in meaning. ‘Climate’ for hunters did not reflect short term cycles of decades, or human contributors to climate change, or the environment. Climate changes were obvious because *sila* is made to change. The question was subtle, but hunters wondered, why ask if there are any *signs* of climate change, when climate continues to change? One obvious form of *sila* all around us is the air. Air is made visible by the light when experienced throughout seasonality. With the change in seasons, light reflects off the surface of ice and snow. How hunters move over the sea ice during different months reflects changes in light as light begins to diminish, resurface, linger and permeate space.

Change in seasons

A distinct physical quality of ice and snow is the reflective quality during the winter months when solstice is minimal. The light appears cloudy and dull. Yet, light is a natural source of illumination that makes the surroundings visible. Winters solstice is ULLUKINNEQ when sunlight fades. When the sun returns around mid-January, NUIQARFIA or SEQINEQ is celebrated. After weeks of darkness, around 17 January, the sun reappears for a tiny moment. In Qasigiannguut, all the students and towns people walk to the other side of the town, standing on the mountain, waiting for the sun to show itself. A song is sung. Inuit thought highly regards the sun. Naturally, light stimulates what we see. Many words in *kalaallisut* reflect shades of light. For example, the word *saqqaq* refers to the shade where the sun covers. Although during the weeks between December and January, the sun is not always present in the sky. Yet, there is always permeating light, a light reflecting off the ice and snow.

How close and furthest Earth is from the sun is fundamental to understanding how climate works. Qasigiannguut is about 280 km above the Arctic circle and winters are endless nights. Southward of the Arctic circle, it is not complete endless night, yet the sun’s energy is minimal. A basic way to understand how climate works is to envision that the general circulation of the atmosphere is driven by the sun due to the tilt of the Earth’s axis. The Earth’s orbit is slightly elliptical which means for a few months, the Earth is closer to the sun and inversely for a few months, the Earth is farther away. This in itself creates changes in seasons. The amount of light received without visually seeing the sun is central to understanding changes in seasons, and a way to perceive elements of *sila*.

⁵ Weather websites of *asiaq.gl* (Greenland Survey) or DMI (Danmarks Meteorologiske Institut) give precipitation and temperature. Yet, looking out the window and getting out outside proved just as useful. An indicator to gauge if weather could change rapidly was to simply look if fishermen were securing their boats. This is an example of what meteorologist call ‘nowcasting’ – looking to see where the storm will be in 10 or 20 mins from now, instead of forecasting. Nowcasting for fishermen refer to their experience, leaving weather radar to meteorologist.



Breakup of winter sea ice Qeqertarsuaq 2018

Change in seasons is guided by the progression of the breakup of winter sea ice. The origin of sea ice and ice sheets are entirely different. Sea ice is freezing of sea water and the ice sheet is compressed compacted snow that forms into ice. Beginning from the south western part of the Qasigiannnguit bay towards the east and north, sea ice breaks up. In the Qasigiannnguit district compared to other towns in Disko Bay, the onset of Spring occurs one month later in June due to its location in a protected inlet. Sea ice begins to break up from May to June when the sun becomes strong enough to start off the melt process. Sun and above zero Celsius temperatures begin to thin the sea ice cover. Along the ice's edge, the sea ice is eroded by the waves and gets pushed back from the outer boundary inwards towards the protected areas. As is today and in the past, catch methods are dependent on cold temperatures, sea ice formations, and snow conditions. From the old Inuit ways of harpoon heads and kayaks to contemporary rifles and motor boats, catch methods equip hunters and fishermen with tools and method in hunting various small and large game, traveling across vast snow cover land and sea ice, and hauling, tugging and dragging back the game during sea ice months and sea ice break up. Hunting and fishing depend on and reflect seasons⁶. Constant changing sea ice is measured from September to September. In the following September, which is the end of the warming season and the minimum in sea ice (minimum is

⁶ Qasigiannnguit's climate is sub-Arctic with warmer summers and cooler winters. From mid-May to mid-July, the midnight sun sustains a flow of both land-bound and marine bio-mass production during the summer months. The Spring and Summer months offer a surge of marine mammals attracting a large number of large and small game animals. This Spring in Qasigiannnguit, lasting from April to June, offered a boom of resources: humpback whales, fin whales, white whales, ringed seals, capelin, harp seal, nesting birds, and their eggs. The availability of game is plentiful due to concentration of marine mammals along the ice's edge. Summer lasts from July to August. September is characterized by an abundant but spread out game. With fewer seals, large whales, cod, prawns, salmon and char are common. Greenlandic Halibut, Cod, prawns are caught all year round in open waters. Char runs represent an important predictable and highly concentrated resource and combines well with land resources such as berries and caribou and musk ox. Autumn lasting from September to November is characterized by migratory species such as white whale, harp seal, and Brünnichs' guillemot, little auk, and king eider. The migratory species are more scattered and less predictable as compared to the spring migration. Winter lasting from December to March is characterized by a resource minimum since all the migratory species left the area. Only the ringed seal remains under the sea ice.

measured for sea ice extent), new sea ice forms with possible remnants of the previous year's ice. There is a significant downward trend of sea ice measured in its minimum. Although a warming climate allows for vessels to navigate open seas (not ice-free waters) during summer months, there is an increase for instance, of massive ice bergs towards Ilulissat that roughly align against the horizon. About six months later in the end of March, the sea ice is at the maximum cooling period. In Qasigiannnguit, the sea ice normally remains until June. For the hunters, sea ice around the Qasigiannnguit bay area regulated the climate, for instance reducing strong winds and creating a 'light' during the Spring months of April, May and June. As the climate warms up again, snow and sea ice melts, and in September, we are back towards the minimum sea ice. This is seasonality of sea ice.



Icebergs and sea ice between Ilulissat and Qasigiannnguit November 2018

Sea ice, air, and light

One reason why sea ice (by extension, the ice sheet) is vital to climate is the light reflecting off the ice and snow called the albedo effect. Ice and snow play a consequential role in climate because it controls the albedo of the surface reflecting about 80% of the radiation that hits it back into space. Open oceans typically have a low albedo less than 0.1 and absorbs about 90% of the light that hits it. The way sea ice is made visible in climate has to do with its physical properties⁷.

⁷ Climate in general science terms taken from the textbook, "Essentials of Meteorology" (Ahrens, 2012) is an average monthly value of precipitation and temperature prevailing over a twelve-month period and collected over many years. There are other aspects of latitudinal lines, mountains, continents, ice sheets, ocean currents, seasonal zone shifts that affects climate in different parts of the planet. Climate questions concerns: what effects precipitation and cloud cover, or what areas are prone to wind storms, or what type of physical features

In particular, the progression of sea ice freezing changes with seasons. In the northern hemisphere, around late October, cold air blows over the sea surface in the northern latitudes. In Qasigiannuit, the beginning of cold air occurs late September and early October. As the cold air blows over the ocean surface, it draws heat out of the ocean and cools it down. When the temperature is down to freezing⁸, small patches of sea ice called pancake ice forms. As seasonality progresses, the water freezes in-between and the patches adheres together. Two months later in December, as was in Qasigiannuit, the sea ice extends out to the open waters. In the higher latitudes, there is continuous layers of sea ice. During the winter months of December to March, the sea ice deepens. In other words, heat is drawn out of the bottom as the water freezes deepening the layer of sea ice and increases the thickness.

Ice is a solid form of water that freezes and melts, and in this process, there is heat transfer in the removal. In the air, heat is radiated away, and cold and warm winds blow cool and warm air. Heat is always in the equation no matter if there is melting or creating ice. The sea ice that forms contains less salt because salt gets expelled into the ocean. Hunters are aware of this and melt sea ice for drinkable water. Water, in its unique property, expands when it freezes – quite remarkable. Although obvious, we take for granted ice floats. Solid ice is less dense than the liquid form. An obvious yet we are accustomed to seeing it, is that ice on top of the ocean floats. Not only does sea ice change how the climate works, sea ice is fluid. It is in constant movement and influences how hunters move over the sea ice.

Hunting on the sea ice, cold, ice, snow conditions – issi, siku, aputillu

When hunting seal on sea ice, SIKUKKUT PUISINIARNEQ, the way light is made visible to hunters reflects the visible light during day and night. There is a specific name in kalaallisut (capitalised words) to each catch method emphasising that hunting skills are gained through experience of what to do on the sea ice, especially because sea ice is unstable and sea ice moves. Traveling over the sea ice becomes reliable March, a time when dog races begin. At the end of the freezing period in March and April, I went out with the hunters to the edge of the sea ice on dog sledge, QIMUSERNEQ. The currents by the edge of the sea cause a constant motion. Even with the cold wind, the water stays unfrozen, or new sea ice never forms. The hunters are aware of this. They're aware that the water opens up at the edges and the sea ice begins to crack. They're aware the sea ice is slippery and unreliable. They're aware seals come up for air. This catch method for hunting seal on the sea ice is called 'at the edge of the sea ice' AMMALATSINEQ or SINAALERINEQ. Hunting today utilises a rifle and a white screen camouflage sometimes fastened to a wooden board. Gliding with the whole body along the sea ice, the hunter sneaks up on the seal. Hunters are also aware of the prolong day light. Beginning of Spring equinox around 21st March, the light lingers eventually permeating a 24-hour daylight on 21st June, the Summer solstice. This day happens to be National Day for Greenland.

effect maximum sea ice cover over the year. These questions are important for hunters and fishermen whom add other elements to the description of climate than average value over a twelve-month period covering a hundred years.

⁸ The freezing point of water is zero degrees Celsius. Salinity in salt water requires a cooler temperature and has a freezing point of – 2°Celsius.



Hunter returning home with his team of fierce Greenlandic dogs. Qasigiannnguit December 2018.

Today some, not all, hunters utilise dog sledges to travel over sea ice to the sea ice edge. When kayaks were used for hunting, QAANAMIK PINIARNEQ, in the Disko Bay area, kayakers brought along navigated through the patches of ice in open water. The old Inuit method for hunting seal in the winter utilised a harpoon to strike. In the cold, the hunter stood and waited at the breathing hole, striking when the seal came up for air. This catch method is called MAANEQ or NIPPARNEQ. The harpooned seal was pulled out with a *tooq* or wooden harpoon shaft that provided an extension through the breathing hole. Another method used in the past is called ITSUARNEQ. The hunter laid on the ice at a larger breathing hole with seal skin clothing covering over the head. As he laid waiting and watching swimming seals under the sea ice, another hunter stood ready at a smaller hole with a long-sharpened harpoon, waiting to strike when the signal was given.

Tools to haul the seal home, TAALUTAQ, utilised a peg on a line. With the line pierced from the nostrils to the eye of the seal, which hooked the seal, the hunter could pull home numerous seals. Another tool were skin soles. When snow dusts over the ice, it becomes slippery. Skin coverings made from caribou, dog or polar bear covered the *kamik* soles, called *TUTERISSAT*, allowing the hunter to move silently from breathing hole to breathing hole. This catch method is called QUASASSIORNEQ. An ice tool to dig a hole is also a *tooq*. Made of a wooden shaft with a metal plate, the *tooq* forcefully pounds into the ice. When pushing through the ice, an ice ladle, *llaat*, is used to scoop out the ice. Still in use today, with the *tooq* and ice ladle, in Spring it takes a fairly short time to get through 1 metre of sea ice. In some areas, if the sea ice is continually stacked and crushed, the thickness can extend to 4 metres. Compared to the ocean's depth, this is miniscule.

As the sun warms the air, hunters are aware in Spring and Summer seals come up to sunbathe on the sea ice. In the Spring, the hunter lies flat on the ice and crawls towards the seal utilising a rifle and white screen. This method is called UUTTORNIAARNEQ. In the past, hunters approached seals by imitating sounds and moving with their elbows to mimic the seal's body. This method is called AARNEQ. As hunters move across the sea ice, they are aware of the light getting stronger by the day saturating the sea ice. Hunters adjust, not to drift off into the sea.

Hunting and *sila*



Seal hunter Louis Pele Jeremiassen

Hunters and fishermen in west Greenland are not mere subsistence hunters. They professionally fish and hunt game for a living. They sell what they catch to local fisheries, community kiosks, extended families, and on Facebook. As a result, they redefine their existence in modern ways of living. This process creates new meanings and intersects with broader questions of authenticity, cultural politics, and cultural survival centring not only on catch methods and tools, but also on notions of traditional hunting such as, sharing of raw meat (unlike cooked meat shared) and sustaining of game animals and sea mammals. It is the case many scholars, including Nuttall (Nuttall, 1992), take an extended view of subsistence living for modern hunting communities. In the community of Qasigianniguit, professional hunting and fishing did not confine neither to modern ideas of supply and demand nor for meagre survival. Hunting meant freedom of their own time. A hunter hunted or fished when he wanted. Hunting is a way of life that gives freedom and experience. Experience is seen as making good decisions, being wise and making choices when out in nature. Conversations with hunters conveyed *why* they valued the natural world. Hunters value *sila* because hunting gives experience that stays with them, awareness of nature when things go wrong, and wisdom of life to make choices.

The following is a conversation with Nugaq and his grandson Anda highlighting experience that stays.

N: “Over where the snow has melted, there are seals. Some saw seals but did not bring their camouflage sails. The seals are tired from the sun.”

A: “I’m so tired walking with the dogs over melting ice. Remember hunting birds and seals last year when I came home in the fog alone?”

N: “Spring sun is melting snow and ice. At the daytime, it is not wise to cross. It is better to cross the fjord during the night when the temperatures are low to keep the snow hard. We need some ice to boil water [gesturing to A to go get ice].”

N: “I have been hunting all my life.”

A: “I have never drifted out with the sea ice, maybe you are more experienced.”

N: “I do not think I could live without this fjord. I feel I can go anywhere I want to. I don’t like it when someone tells me when the clock turns 6, you have to do this and that. I don’t like that kind of living. The freedom in hunting, that is why I choose this life. To be here {outside}. I have gained much experience. Life here continues to teach me new things. I might have a few stories to tell. I have drifted out with the ice here more than once. Now when Spring has come, there is much seals to shoot. Not only fish but seals too. It is something extra [seals], an encouragement you can say. Freedom and independence have more to life in this fjord. And that is what I long for when I come here on sledge. I sometimes end up doing many things. I end up staying here longer so I do not have to go back to the town where people wait for me. As long as there is ice and snow.”



The Jeremiassen Family, Peter far right in yellow.

The following is another conversation with father and son, Louis Pele and Peter highlighting awareness of nature when things go wrong in hunting seal on the ice.

P: “What about today’s hunting stories.”

LP: “I took my rifle like this...and banged it on the ground. 6 shots without hitting is too much. So, I took my rifle and broke it. That was the end of that rifle.”

P: “I am telling you, I cursed so much out there today. I stopped the sledge and aimed at 3 seals. Then, this god damn helicopter came flying in just above me! It was flying way too low. I got so angry I wanted to shoot the helicopter down myself.”

LP: “They make the seals disappear.”[Looking through binoculars]. “There were seals to catch. Far out there, by that iceberg. Even in strong light, I see a really big one. 2 seals. So, I ran. I thought it would get away, but it stopped at the edge of its hole. It did not go into the hole. I also shot a young one. I was walking, it appeared to me next to an iceberg in open water. But I did not get it.”

P: “When I get back into town, I will begin the fishing line from my boat. How many hooks have you tied to the line? 100? There is another fishing line down there as well. I do not like working for anybody. I like the independence. It makes me happy to go where I want and to fish when I want.”

The following is an older hunter, Ole highlighting wisdom of life to make choices that were passed on by his father.

“When I was given a kayak on confirmation day, I was seen as a hunter. For what that meant. I remember carrying my kayak over ice, going northeast. I caught a Greenlandic seal. After that I continued hunting. years later, I caught 2 more seals – one being pregnant and the other an old male. On that day, I followed my father who caught a young seal. Because darkness was coming soon, we had to head back. He said, ‘tow your catch when you reach the edge of the ice. I will come back and help.’ I knew how to prepare them for towing and did that. I followed carrying 2 seals. He looked back and found me closer than thought. So, he did not come to help. I put by kayak up and the 2 seals. He then said, ‘Do not ever use your strength to help your fellow men. Use your strength for hunting only. If you use your strength for your fellow man and turns out to be not strong enough, you would be quite an embarrassment.’ When he started to speak, I thought to get praise, but I did not.” [Ole laughing]

Today, one issue faced is the fact that hunting and modern demands seen next to each other have contrasting effects for living in a modern world. To Nugaq, freedom in hunting gives and modern demands of production confines. Part of the problem is that just as modern demands solve issues of employment, it brings new problems with it. There may be lesser social problems, but the education level aims at a minimum for factory work. Hunting may set men/women free, but it is government and natural resource institutions who set quotas. All of this may be so, however as hunters redefine their existence in the modern world, they may question their role and status in the community. True, stories tell of great hunters and jealousy. Nonetheless, in Qasigiannnguit, maintaining the role of great hunter and esteemed status took on a position alongside working lives, institutionalized hunting holidays, and leisure of modern rifles. In the same token, hunters take part in family gatherings of kaffemiks regularly, enjoy music concerts at the sport hall, teach the young about dog sledding, and who aspire to write music or poetry. During the time spent with these hunters, the questions raised were: are these hunters no longer ‘authentic’ and must we relegate their status to be once great hunter?

The paradox inherent in these questions is that in order for hunters and fishermen to stay above subsistence living, they must promote their welfare in the modern system, so they can afford to up keep their boats, buy gasoline and ammunition, and possibly buy snowmobiles

for hunting, and pay the rent, buy food, clothing, heating oil, electricity, and commune services. Although they represent life skills and hunting skills on sea and land, it is a continuing question in the process of redefining themselves and the role of 'great hunter', in light of new economic demands, social expectations, modern comforts and natural resource management.



Point 660, Ice Cap, 53 km:s from the town of Kangerlussuaq, 2019

Consciousness and experience come together

valuing climate changes

Today, we are in a strange predicament: the way climate change is discussed politically and with the flow of conflicting information, we are suspicious and critical of the agenda behind it. If we consider our impact on Earth and on other sentient beings, plants and stars, etc...there is no denying humans impact the planet. Indeed, we live in a time where the causal reach of human capacity is farther than imagined. In the many innovative endeavors to counteract the effects of global warming, human capacity in geoengineering continues to manipulate environmental processes that affects the earth's climate. For a species 200,000 years young, we have come far in a relatively short time (compared to an average mammalian species who lives for 2 million years). Yet, we may very well be a blip in the universe. There is a deeper issue here and that is the human center approach to climate change.

The challenges our planet faces ask us to re-consider our relationship with the natural world. This should lead us to ask about our values, our relationship to others and to nature.

Questioning our relationship to the natural world requires a mind charting to be distinguished: the position that involves a world view in non-dualism or a world view of dualism where we are faced with the Cartesian legacy of the mind/body problem extending to the nature versus culture dichotomy. Where does one stand to see the position between climate science and Inuit *sila* are on different levels of ontology or diverge in the line of initial thought? To begin with in Heideggerian language, ‘uncover what is hidden’, to uncover the conditions that make it invisible in order to perceive another’s perspective. A perspective that what hunter’s value through *sila* is far from human-centered.

Hunters value *sila* as climate in constant movement, change in flux, continuum and in relation to light noticeable during changes in seasons. As the climate is in constant flux, the starting point for *why* value the natural world begins with a line that follows an outlook on nature to be without alarm, and rather following natural processes of constant movement. Certainly, this continual process begins at another starting point and, this fundamentally, elicits a different response to climate change and/or global warming. Recognising that hunters diverge in the line of initial thought, puts forward responsive ideas for specific Arctic conceptualisations of resilience especially when environmental phenomenon is greeted with patience, concepts of ‘resilience’ and ‘adaptation’ are dealt within Inuit frameworks (See Translating Climate Change (Cameron, et al., 2015)). Above all, this adds to beneficial collaboration on many sides once we can see why other values for the natural world take another starting point – another way of seeing possibilities.

As hunters exist, their *being* and way of life, and how they experience nature through hunting says something about moments of awareness. Hunting gives experience that stays with them, awareness of nature when things go wrong, and wisdom of life to make choices. Hunting is a way of life. Hunters had to be out in-there to see the light and when light is experienced during different seasons, there are moments of awareness whereby the experience of being out in-there deepens perceptions of the world. And when we do see nature in various ways, we become more aware when things do not go smoothly. The way we go about our everyday lives, we do not notice what is around us, as Heidegger’s *being* throws light on. It is when things go wrong, we notice and become aware, and in this moment, necessary when thinking in Heidegger’s being-in-the-world, there is a shift in our thinking, primarily because when we open ourselves, we encounter a world never static. Hunting, caught up in the moment, gives hunters this moment of awareness, ‘immediate flux’ when consciousness and experience comes together.

The obvious forms of *sila* are visible by light in the physical properties of ice and snow. Changes in seasons help visualize how light reflects off ice and snow. To experience how light permeates space throughout the seasons, puts forward a perception of *sila* encompassing moments of being aware, the consciousness, the non-visible forms of *sila* as air, ice and snow conditions, in particular, from ways hunters hunt seal on sea ice. Seen in this light, hunters’ value that climate changes. There’s true value in seeing a part of the world that throws light on things we are so accustomed to seeing. That is to say, in the endless winter nights, when the light that resurfaces and permeates space, *sila* opens our eyes to see in specifics ways, to see the line in the snow, a crack in the ice, or movement of time.



Pam on fieldwork, Qasigiannnguit, 2018

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GLICK, a summary of the original idea for which we received Flag 80:



We know, there has been a long history of western exploration of the Arctic, and this has influenced how we imagine the Arctic. The accounts of Erik the Red, Robert and Josephine Diebitsch Peary, Knud Rasmussen, Fridtjof Nansen, N. E.A. Nordenskiöld, Fridtjof Nansen, and others explored the polar regions, as well as Greenland. For many centuries, Greenland was described as ‘unexplored’, ‘mysterious’ and ‘desolated’. The accounts tell of peoples of the north. Yet, the portrayal of Inuit peoples at that time was reductive, additionally, Inuit knowledge was secondary to the science of the expedition. As we are aware of explorers’ legacy rooted in the ideas of western polar exploration, what continues to influence and validate scientific activities should not echo past exploration, and only be through the activities underpinned by national sovereignty. Accordingly, consistent with the spirit of exploration, there is a need to broaden Arctic knowledge and widen the imaginaries of western exploration.

Today, attention is on Greenland’s melting inland ice as a source to the rising sea levels contributing to global environmental change (GEC). While Greenland is a place where climate change is happening, it would be a misstep to think the environment is valued for the same reasons as it may be globally. True, climate change is a reality, however representations of Greenland seem un-balanced with alarm over polar bears’ survival on one end and on the other end the isolation of people surrounded by a desolate but awe-inspiring environment. It is rather, Greenlanders are affected by climate changes and profoundly have an intricate and social relational aspect to their surrounding icy landscape that is always moving, forming and changing.

Documenting climate change locally advances field science and knowledge of the Arctic environment in which to further explore other ways that show how local Greenlanders value their environment. In exploring how the environment is of value, this allows for a study

within how we account and document the Arctic's icy landscape, for instance how hunters use their intuition in his/her environment. Subsequently, this expedition advances field science by being in place of climate changes; capturing and observing the 'intuitiveness' of those living in the extremes of their environment.

With the ice cap covering ninety percent, Greenlanders living along the coast have an intricate connection to both land and sea. Living close to the sea is invariably a multisensory experience. Living close to the sea is to know the climate. Hunters talk of intuition. Yet, climate changes are happening in ways that the hunters are utilizing their sensory perception less instinctively now as they did before, for instance how the wind is shifting the snow to know where to traverse.

Our questions revolve around the experience of climate through how the icy landscape is surveyed. At the onset, we need to explore the difference between how we perceive the climate and how the ice on the landscape is perceived. Thereby, the methodology is to capture the 'medium', whether winds, falling snow, darkness and glowing of skies, greasy ice and more, as it effects the landscape. The ethnographic approach, that we call an Extreme Ethnography is an anthropological method.

~~Extreme Ethnography~~

Ethnography, anthropologically speaking is a representation of peoples, in ways that capture part of their social and cultural aspects that relates to the ways they are and how 'things' come to be. Due to Greenland's changing climate, we've come to take an extreme ethnographic view of the environment and landscape as centre points – a mind-set to perceive and live through multisensory ways of feeling, tasting, smelling, seeing, hearing the landscape and be in place, fully aware of the high-risks in the environment. In high-risk environments, our bodies and mind are closely attuned. We become aware and receptive to what is beneath our feet. We sharpen our senses.

To begin to broaden western imaginaries of the Arctic, this expedition collaborates with Greenlandic Inuit hunters in how they intuitively navigate their icy landscapes. Greenlandic Local Intuitive Knowledge can be taken as a unique, essential and relevant way to capture the climate 'medium' in the months of seasonality. Two film cameras will be given to them to utilize and to capture climate change, as they experience it.

Systemically, at the very onset, we will document our journey to the site, at the site for a period of change from daylight or night skies and document our journey back home. This may be 10 km or 25 km from the settlement. April/May begins the melting of sea ice. April is also the beginning period when the inland ice is crossable. This expedition not only captures the 'medium' of climate through Greenlandic local intuitive knowledge, this expedition captures the traversing of the ice cap.

***Crossing the Ice Cap: navigating climate changes new routes over the ice cap**

Perceptions of the ice cap from the perspective a western exploration is to simply traverse the ice cap from one end to the other, and this is to only preoccupy with the 'surface' of the ice cap without further understanding changes in climate. From the April/May crossing, what we hope to document is the 'intuition' of traversing and testing of new routes as we cross the ice cap.

*Documentary filmmaking

This expedition will be part of a documentary.

Full read here at <https://www.mikaelstrandberg.com/glick/>

