

LATITUDE



**When the world
and the North meet**

Our Glocal North

Winter diving

A bioartist speaks out

Films under the Midnight Sun

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Something old, something new

Nature has kept indigenous peoples in the Arctic alive for millennia. But what are their chances of survival in our changing world?

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PHOTO: ARTO LIIPI



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The Rector charts our course towards becoming Europe's Arctic university.

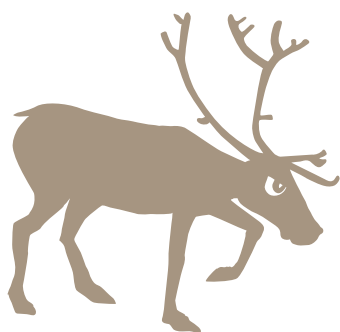


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14 Our Glocal North

Dear Readers, I'm willing to bet that you, too, think the University of Lapland is far away. Geographically we are indeed at the edge of Europe. Yet the world has never been larger and smaller at the same time as it is today. In the North, we feel the trends in the world economy; we come face to face with global changes

in the environment and societies; we engage in the international academic debate. Yes, we are just as central as others, sometimes even more so. Capturing this moment – how the global and the local meet in the North – is what has inspired this inaugural issue of *Latitude*. SARI VÄYRYNEN

Don't look for the indigenous peoples of the Arctic in a museum. Researchers on rights and identity, as well as a rocking Skolt, tell how the peoples are faring today.

Globalisation comes to Lapland's forests.

Reindeer beats pizza by a nose: It's time for local culture to walk tall.

Meridians: Popular culture styles homosexuals as superconsumers.



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Inside Out

DJ Tundra reveals his second nature.



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< The Northern Lights young designers fashion show in spring 2010 was a showcase of northern energy. The designs included Sanna Konola's "I've lost my thread!" collection. The outfits, made from hand-spun fair trade cotton, feature novel use of traditional Karelian drawn thread embroidery.

PHOTO: JOUNI PORSANGER



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www.ulapland.fi

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- Northernmost university in the European Union

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- The Arctic and the North
- Tourism
- Focus on
 - Service Design
 - Northern Wellbeing and Changing Work
 - Sustainable Development, Law, and Justice

Faculties: Art and Design, Education, Law, Social Sciences

Key research centres: Arctic Centre and Lapland Institute for Tourism Research and Education

People: 5,000 students (undergraduate and postgraduate) & 650 members of staff

Key memberships:

Member of the Lapland University Consortium
 Founding Member of the University of the Arctic Network



UNIVERSITY OF LAPLAND
 LAPIN YLIOPISTO

Tundra dude

It's Friday night and the music playing in Café Kauppayhtiö fits the venue's retro spirit. Memories from the golden '50 and '60s are being brought to you by a local, DJ Tundra.

"I went in big for collecting LPs before I turned 10, when my older sibling were listening to the Beatles, the Rolling Stones, Jimi Hendrix, the Grateful Dead, Joni Mitchell, and Neil Young. My collection has more than five thousand original vinyl LPs and 45s that centre on music from the 1950s to the early 1970s, but include artists right up until the present", DJ says.

DJ Tundra's interest in playing records began when he had his own radio show Eep Hour on student radio at the University of Vermont. Today he does about a gig a month in Rovaniemi, hosts a show of his own on Radio Säteily every spring at the University of Lapland, and uses the handle DJTundrazone for blip.fm online.

The DJ's name could not be more fitting. By day he is Bruce Forbes, American tundra ecologist and Research Professor of Global Change at the University's Arctic Centre. He has traversed the Arctic tundra for some twenty-five years, mainly in Russia. The multidisciplinary collaborative efforts he has been involved in have broached subjects such as changes in vegetation and permafrost and the ability of the reindeer-herding nomadic Nenets on the Yamal Peninsula to adjust to climate change and the massive oil and gas industry presence in the region. The research on the Nenets was published in December 2009 as the feature article in the prestigious *Proceedings of the National Academy of Sciences of the United States of America*. SARI VÄYRYNEN



Kirsi Päiväniemi's company is called Cho Cho. But what does it mean? It's Japanese and means "butterfly" – of course. www.chocho.fi

Bagging butterflies

When Kirsi Päiväniemi was designing a silk-screen print during her internship at Marimekko, she had no idea that the butterfly in the pattern would fly into her life permanently.

"After the internship I produced a small run of bags with a butterfly on them as part of my studies, and surprisingly they sold out in a month", recalls the designer, who now holds her master's from the University's Faculty of Art and Design.

Today, almost ten years later, the same butterfly adorns Päiväniemi's

own Cho Cho line – hand-printed cloth bags and purses, interior products and leather bags. There are two other things besides the butterfly which the designer does not compromise on:

"I want to show an appreciation for Finnish labour and the spirit of the products: clarity, timelessness and practicality. This is why I design and print all the cloth used in the Cho Cho line myself and why the products are sewn in Finland."

Funny but Asked Questions

1. When and where I can see the Northern Lights?

The statistics of the Finnish Meteorological Institute say that you can see them anywhere in Lapland on clear autumn and spring nights. The best time to catch them is between September and March around midnight. On average they appear every second night in Rovaniemi and every night in northernmost Lapland. When it's cloudy, you can't see the Northern Lights, and light sources such as streetlights make it harder to see them in built-up areas.

It is impossible to predict exactly where and when a natural phenomenon will occur, but a visit to Auroras Now! (http://aurora.fmi.fi/public_service/) might improve your chances.

2. I am an exchange student. Can I buy a reindeer calf to take home with me?

"In principle, the answer is yes – if you can find someone selling one", says Anne Ollila, managing director of the Reindeer Herders' Association.

"But you also have to check the regulations on importing and transporting animals. In your home country you won't be able to let the reindeer loose in the wilds or keep it in your backyard in the city. It has to be cared for like a reindeer and kept in a corral. This means you'll have to have huge pastures for it."

All in all you're better off admiring reindeer here in Lapland.

NORTHERN EXPOSURE

An urban dream of happiness

In many countries, the compass directions have powerful images and fantasies associated with them. Let us take the United States, for example. The Old West was a wild frontier that had to be civilised. Today, the West brings to mind freedom of spirit and an easy-going trendiness. The East, by contrast, has traditionally represented a rational view of life and intellectualism.

In today's global imagination, the Arctic Circle has replaced the American frontier as the boundary between civilisation and savage nature. The popular American TV series Northern Exposure (Finnish title: *Villi Pohjola*, lit. 'The Wild North'), which ran from 1990 to 1995, was an entertaining and intelligent treatment of viewers' polar fantasies.

Young New York physician Joel, who wound up in the small Alaskan town of Cicely, was constantly reminded that his book knowledge was no match for folk tradition and ancient myths. Cicely was portrayed as an idyllic place where people lived very much in touch with nature and basic human instincts.

The show was a "green" fantasy on the reconciliation of nurture and nature and there was no taking it for real. The series underscored this in the final episode, where Joel steps out of the Alaskan wilderness right into the New York has missed so dearly! His lover, back in Cicely, gets a card saying: "New York is a state of mind."

And that was what Cicely was too – every city-dweller's Northern utopia.

Veijo Hietala, Ph.D.
Adjunct Professor and Senior Lecturer in
Cinema and Television Studies
University of Turku



Midnight Sun M

Every June thousands of film fanatics journey north of the Arctic Circle to the little village of Sodankylä, and its film festival. Last summer we joined them to see what it is all about.

By Sari Väyrynen

We find the thoroughly '50s lobby of Kitisenranta School – the festival's nerve centre – mobbed with film aficionados. And Johanna Saarinen (1.), operations manager, has her hands full.

"This is a small village hosting a big festival, one whose focus has been the same for the last 25 years: five days and four nights of films, no red carpets, no commercial sideshows."

The Midnight Sun Film Festival in Sodankylä is known for its relaxed atmosphere and lack of pretentiousness. On the main drag, you might have the chance to stop for a chat with a famous director or actor. Encounters like these are the heart of the event to Johanna, who has visited the festival since its inception and for the last 13 years has kept the organisation humming. She expresses her thanks to the 250 volunteers who come back to Sodankylä year after year.

"We also hear from a lot of people abroad who would like to come here as volunteers, but we can only take ten. Much of the work is customer service, so the volunteers have to speak Finnish."

As we step out into the yard of the school, we run into Mina Minov (2.), from Bulgaria. He has one goal in mind for this, his first Midnight Sun Film Festival, which he has included in his summer tour of Finland.



LAURA JUNKKA-AIKIO



LAURA JUNKKA-AIKIO



ANNINA MANNILA / WWW.MSFILMFESTIVAL.FI



"I heard that Aki Kaurismäki, a director I really admire, might be here. I have a little gift for him." Mina points to his bag but won't reveal what's inside.

Kaurismäki, a founding member of the festival, has not been seen at this year's festival yet.

"Maybe I'll have to try my luck again next year."

Right beside us in the main tent the crowd is waiting for one of the festival's signature events and

Spotted in Sodankylä

- Jonathan Demme (1986)
- Krzysztof Kieślowski (1989)
- Francis Ford Coppola (2002)
- Milos Forman (2008)

high points: a silent film with live orchestral accompaniment and the introduction of the featured guests at the beginning of the showing. Two cheery volunteers – Anna Uttula and Ville Vuorelma (3.) – are in charge of making sure that everything runs smoothly.

"This is the best job at the festival: you get to watch films around the clock", Anna exclaims. This is the sixth summer she has come here all the way from Turku – 1000 kilometres to the south.

SANTERI HAPPONEN / WWW.MSFILMFESTIVAL.FI



LAURA JUNKKA-AIKIO

ANNINA MANNILA / WWW.MSFILMFESTIVAL.FI



In the nostalgic Lapinsuu theatre, we find the driver for the main guests, Pasi Mähönen, whose job includes seeing to it that his charges stay on schedule and enjoy themselves. The Midnight Sun and an opportunity to meet interesting people have brought Pasi here from the south of Finland every year for 13 years. There are plenty of stories he could tell, but he has one absolute principle:

“Whatever I hear, I keep to myself. And is there any greater show

of confidence than having a world-famous director ask me, a non-smoker, to join him for a smoke with the words ‘When I’m with you, I don’t have to talk all the time.’?”

Finally, as the wee hours approach, the festival namesake puts in an appearance: the clouds part and let the Midnight Sun dazzle us. This is what it’s all about! •

Seven theses on working in the tourism sector

Q.E.D.

The people working in the tourist industry should be elevated to its factors of success, claim researchers at the University of Lapland and the Rovaniemi unit of the Finnish Forestry Research Institute.

A multidisciplinary research group has looked into the societal dimensions of work in the tourism sector as well as the practices and skills required in that work. Their study shows that the sector has started putting greater emphasis on performance and experience than on know-how and professional identity, which have been key factors traditionally.

“Differences between tourist destinations also emerge depending on the type of people and personalities working in the sector and what they can do. Could the next era in the development of tourism perhaps be based on the workers rather than on customer-centredness and experience?”, the researchers ask, and present seven theses about work in tourism:

- The knowledge and skills of those working in the sector are not put to optimum use in developing it.
- National and regional tourism strategies must take into account society at large and consider alternative futures alongside assumptions of growth in tourism.
- Tourist resorts do not always spread wellbeing into remote villages in Finnish Lapland.
- Ensuring the safety of travellers in nature is demanding work that requires a spectrum of professional skills.
- The reputation of tourism as an underpaid women’s service profession blurs its central role as an area that mirrors modern working life.
- University-level education in tourism benefits not only sustainable development of the sector but of society at large.
- Statistics on work in the tourist industry must be developed and systematised to support regional growth, the business community and research.

O.T. / S.V.

Did you know?

THE BARENTS REGION – the northern parts of Finland, Sweden, and Norway, as well as Northwest Russia – covers

17 %

of Europe. It corresponds in area to France, Germany, Portugal and Spain put together.

> www.barentsinfo.org

Take the North of your choosing

A lot of people visit Lapland from other parts of the Arctic and the North. The location may be new to them, but the environment is familiar. To our neighbours, the North is not exotic; it's life as usual.

For many other visitors to Lapland, the snow, light, darkness and seasonal extremes, the spacious landscapes, reindeer, and the sparse population all represent something out of the ordinary. It is just the once that those who come to Lapland from elsewhere experience the region for the first time, with fresh eyes.

EVEN AS AN OUTSIDER, how you interpret Lapland depends entirely on your situation. Are you a tourist? Do you work for an international mining company? Are you a university researcher? Are you an asylum seeker? The answer determines how you perceive the environment, and how it reacts to you.

Here, it is not possible to disappear among the masses like you can in a megalopolis. Just who you are – your role – is far more visible, as is always the case wherever there aren't many people. People may take a long look at you and talk about you behind your back, but it doesn't mean they consider you all that odd. There have always been travellers in the North; people are used to them, and today, with tourism and easy transportation, there are very many of them indeed. Some of them even stay.

BUT WHERE ARE YOU ultimately when you've come to Lapland?

Are you where the only indigenous people in the EU live and thrive, or where the majority population is oppressing that people? Or are you in what will be the last winter resort after climate change hits, or where global warming is particularly extreme? Where the Christmas spirit is still authentic, or where Santa Claus has been commercialised into nothing more than a tourist machine? Where one can find Europe's last untouched wilderness, or its last unexploited natural resources? Where cross-border cooperation is unusually natural, or where the nation-states are competing for vast energy resources? Where people are friendly and receptive, or strangely silent and withdrawn? Where life is linked to all modern global networks, or where people are living on the edge of the earth?

Welcome to the North – an area they say has eight seasons and numerous parallel realities. You are definitely part of one of them; the person next to you may well belong to a different one.



Where are you ultimately
when you've come to Lapland?

LET'S ASSUME you are stepping out of a train or plane on your first visit to Lapland. Are you on your way to let the wilderness envelop you and get away from it all, or have you just arrived in a new hub of global politics and economics? The answer is ultimately up to you.

It is precisely this that makes the North so fascinating. Choose the kind of North that you want and start making it.

The El Dorado of Arctic design

The Faculty of Art and Design at the University of Lapland – some 1300 students strong – educates almost half of Finland's university-trained designers.

Finnish Lapland has 4000 businesses, of which some one hundred fall into the creative fields, as well as a strong public sector and a significant tourist industry. In fact, the region is a veritable El Dorado for service and strategy design – a treasure trove whose importance and potential have yet to be fully explored, says Project Director Päivi Tahkokallio.

Tahkokallio is in charge of preparing the design programme for Lapland. The programme will be a five-year effort – and the first such regional programme in Finland – that aims to see the business community and the public sector in Lapland take better advantage of design in their operations.

With a university of its own and its distinctive economy, Lapland

has outstanding opportunities to take a place at the forefront of the design world. What Tahkokallio means when she speaks of “new design” is the design of services and strategies rather than the design of goods and products.

“As a small institution, the University of Lapland is flexible and can respond readily to the needs of the business community. Moreover, there is simply no place else in the world that has the chance Lapland does of becoming the leader in Arctic service design. Here, Lapland has an unbeatable hand”, Tahkokallio says.

The University of Lapland has also acknowledged these new directions in design in its strategy, where it has committed itself to developing service design across traditional faculty boundaries.

“The University acknowledges that developing design education is not pulling a rabbit out of a hat; it means work requiring years of determined and unswerving effort”, Tahkokallio notes. OLLITUURANIEMI

Wellbeing for schoolchildren

Q.E.D.

For a number of years now, the Faculty of Education has engaged in research and extensive cooperation with the schools geared to improving the psychosocial well-being of pupils and thus offering them a brighter future. Particular efforts have been made to take into account the distinctive features of northern schools, as well as local conditions and the local culture.

“Where pupils' wellbeing is concerned, it is essential that they feel their social environment is giving them enough support”, says researcher Arto K. Ahonen.

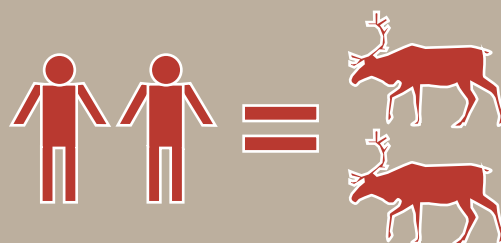
“One way this feeling can be reinforced is to increase the amount of art and experiential learning in the curriculum. It is these elements that can have a positive impact on what and how pupils think about themselves and their health”, Ahonen points out.

The Faculty is currently working closely with the schools on methods to improve boys' satisfaction with and motivation for school, as well as their school performance. Boys are faring worse than girls in school in rural areas throughout Europe, and the gap between the genders is wider than average in the North. The new methods would reduce inequality between the genders and between regions, and serve to prevent social exclusion.

“Various activity- and practically oriented teaching and learning methods support learning for boys. We are also looking for ways to strengthen a sense of community, improve working in groups and broaden the array of hobbies that interest boys”, Ahonen notes. O.T. / S.V.

Did you know?

FINNISH LAPLAND is home to somewhat over 170,000 reindeer and some 183,000 people.



In northern Finland, anyone can practice reindeer husbandry; in Sweden and Norway, it is a right granted to the Saami only.

> www.lapland.fi
> www.paliskunnat.fi

Living – and researching – to the full

In a typical autumn week, Sanna Väyrynen, researcher in and teacher of social work, does it all: work, hobbies and family life.

EDITED BY SARI VÄYRYNEN PHOTOS: ARTTO LUHTI

Monday

I start my day at 5:30 with ashtanga yoga exercises. The one and a half hour session – the breathing, the motion, the energy – provides a calm that prepares me for the upcoming week. The work in store includes finalising a joint research article, my teenage children's first day of school after summer and taking care of my friend's horses.

When I get home after the morning's visit to the horses, I begin working on an article – about half finished – on the ethics of child welfare. I check the material and write until my teenage kids, who are still on summer holiday, wake up. After breakfast they are off to do whatever teenagers do and I head for work, where I have a meeting to plan the autumn. This term I will have less teaching than usual, because I am focusing on my research, which deals with the prevention of domestic violence.

In the afternoon, I conduct a therapy session. I am studying to become a psychotherapist, because I would like to develop a better understanding of the human mind. Moreover, my research focus – substance abuse and violence – requires that I have a knowledge of how to treat trauma.

In the evening, the kids and I go to the shop and visit the horses; I meet friends at the stables and go running. I put in ten kilometres



A marathoner, Sanna is a familiar sight on the tracks around Rovaniemi.

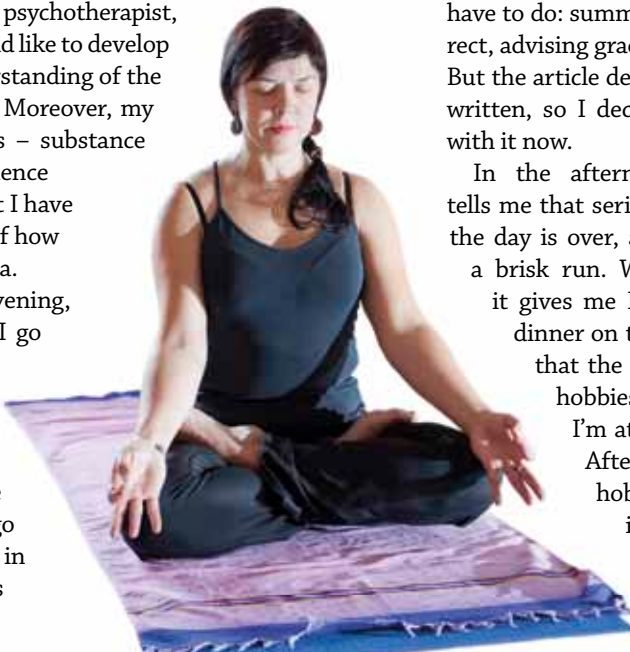
– it is just so magnificent to be outdoors.

Tuesday

After my yoga, I work on the article again, full of creative zeal. In fact, both yoga and writing often bring about the same experience of flow.

At noon, I am answering students' emails. I try to calm their worries, but at the same time I start thinking of all the work I have to do: summer exams to correct, advising graduate students... But the article deserves to be well written, so I decide I'll continue with it now.

In the afternoon, my head tells me that serious thinking for the day is over, and I go out for a brisk run. With the energy it gives me I manage to get dinner on the table and see that the kids get to their hobbies on time. By 5, I'm at the yoga room. After ten years, the hobby has grown to include teaching and it makes me happy



to help others get closer to their bodies and minds.

Then it's off to another enjoyable location – the stables. My own horse died a couple of years ago, but this wonderful hobby is still very much a part of me. Around horses you can really be yourself.

Wednesday

The day has the buzz of the first day of school, as I roust the teenagers out of bed at 8. How nice it is to get back to the rhythm of everyday life.

This turns out not to be my day for writing, so I go to the office to handle some routine matters: I work up a course feedback form and take a look at students' papers. I head home in good time to hear what my kids have to say about their school day, which has been full of seeing old friends and meeting new ones.

Then it's off again for a run with Pimu, our dog. After that I plan to continue writing. But there's a surprise waiting for me when I get home: My 16-year-old daughter has been in an accident! After the first shock comes a great relief. The



Similar research interests bring Sanna and her long-term colleague Merja Laitinen together.

only damage is a few bruises and her banged-up moped.

When things settle down in the evening, I start working on the article again – almost by accident – and the next thing I know it's Thursday.

Friday

Yesterday went by in a flash: A colleague and I planned a joint publication, and I prepared my teaching, corrected exams, and replied to requests I had received to contribute articles and give lectures. What a pleasure it is to start the day working on the article in peace and quiet!

The juices are flowing and I experience many exhilarating insights. My colleague phones and we discuss our joint article.

At one, I hop on my motorcycle and head for a yoga course in Oulu, a nearby city. The kids are off as well: they're going with their father to our cottage and to visit their grandmothers. The weather is perfect for riding and I reach Oulu just before the course begins. It's fun to be a student for a change. After an invigorating workout, I drive to my brother's. Now I have time to just hang out. •

Sustainable development to reach space

Q.E.D.

"The principle of sustainable development should be adopted on a broad scale in space activities, as it has been elsewhere.

Otherwise, we run a risk – at least in the worst-case scenario – that a dense zone of space debris surrounding our planet will prevent all future space activities", stresses Professor Lotta Viikari, director of the Institute of Air and Space Law at the University of Lapland.

Professor Viikari has done research on the legal means for preventing and mitigating the environmental threats posed by space activities.

According to Viikari, the international treaties and other legal means to regulate space activities are rather ineffective as they stand. The UN treaties on space activities date from the 1960s and 1970s, an era when no one had the presence of mind to anticipate the environmental problems caused by space activities.

"The exploitation of space has grown rapidly in recent decades and the environmental hazards have kept pace. States have very little to show for their efforts to prevent environmental hazards through international regulation."

Viikari recommends more extensive use of environmental impact assessment procedures in space activities, as well as the "polluter pays" and the precautionary principles.

"Because it is virtually impossible to remove the space debris that is already up there, the emphasis should be on preventing the creation of more debris. One option would be the use of various economic policy instruments to encourage environmentally friendly practices", Viikari suggests. OLLI TIURANIEMI

Did you know?

FINLAND HAS an estimated

2 million

saunas – one for nearly every other Finn in the population of 5,373,882.

Saunas are almost as common as cars: as of last June, there were 2,816,265 cars registered in the country.

The population of Finland as of 10 November 2010
> www.vaestorekisterikeskus.fi

Number of registered cars as of 30 June 2010
> www.ake.fi



Europe's Arctic university

Erkki Salonen, Secretary General of the Finnish Cultural Fund, was one of those who conceived of a university of Lapland in the early 1970s, before any such university existed. Salonen's vision was not confined to Finnish Lapland: the institution he envisaged was to serve Norwegian, Swedish and Russian Lapland as well. It was to be a university for the North Calotte, located in Rovaniemi. Finland's president at the time, Urho Kekkonen, opposed Salonen's idea, and when the University of Lapland was founded in 1979, it was as a regional and national institution.

ALTHOUGH THE UNIVERSITY OF LAPLAND WAS FOUNDED as a regional institution, its character has changed over three decades to become the national hub of education and research that it is today. Fewer than four per cent of the Finnish population lives in Lapland, but the University educates 25 per cent of the country's lawyers and 33 per cent of its art graduates.

Finnish society has opened up to the outside world with the advance of economic globalisation. Large and medium-sized Finnish companies engaged in foreign trade internationalised the country in the 1990s. The University, too, has had to rise to the challenge of going international.


THE ALASKA UNIVERSITY CONSORTIUM has established a profile for itself as America's Arctic university, and Russia has merged the universities in the Archangel region into a Russian Arctic university. In a natural extension of this trend, the University of Lapland will define itself in the near future as the European Union's Arctic university.

The new strategy of the University gives prominence to research alongside the institution's established focus on the Arctic and research in tourism. The themes through which the University will make a name for itself in international research and artistic endeavour are service design, northern wellbeing and changing work, as well as sustainable development, law and justice.

Professor Mauri Ylä-Kotola
Rector

Something

The everyday life of indigenous peoples in the Arctic is a meeting of timeless cultures and a changing world. The

A woman with long black hair and bangs, wearing a black jacket and a black scarf, is crouching in a forest. She is smiling and holding a large handful of red berries in her hands. The background shows a forest with tall trees and a body of water in the distance.

Traditional nature-based livelihoods figure in one way or another in the everyday lives of many Arctic indigenous peoples, although few of them live by these activities alone. Nowadays it is hard to recognise an indigenous person by his or her dress. Tiina Sanila-Aikio would not even think of wearing the traditional Saami costume when out picking berries. It is reserved for festive occasions.

PHOTO: ARTTO LIITI

old, something new

encounters do not always go all that smoothly.

By Sari Väyrynen



Tranquillity, expanses of twilight snow, feisty plants toughing it out, reindeer and polar bears traversing harsh terrain – yes, this is the Arctic.

Except that it is not.

The Arctic is also bustling cities and unexploited natural resources; industrial plants, military areas, and tourist resorts; melting glaciers, thawing shipping channels and a climate that is warming twice as fast as that of the rest of the world. And it is home to four million people, one in ten of whom is an indigenous person.

The indigenous peoples of the Arctic – forty different peoples, including the Inuit of North America and Greenland, the Saami of northern Finland, Sweden and Norway and northwest Russia, and the Nenets of northern Russia – find themselves at once on the edge of the earth and in the middle of global changes.

The peoples have inhabited these sparsely populated northern climes for millennia and maintained – wholly or at least in part – their own languages, traditions and natural livelihoods. Yet, at the same time, they have had to come to terms with the realities of a changing world: global fluctuations in the economy, international and national politics, and global changes in the environment.

“Maintaining one’s own culture in a changing world is not easy, but it is possible”, to quote the reassuring words of Leena Heinämäki, researcher at the Northern Institute for Environmental and Minority Law.

Heinämäki notes that there has been an enormous change in attitudes in recent decades. Many international human rights and

other instruments, such as the UN Covenant on Civil and Political Rights and the ILO Convention on Indigenous Peoples, safeguard the position of indigenous peoples and their right to culture – provided that the states they live in have committed themselves to observing the terms of these agreements.

“Many indigenous peoples have also organised politically. But they have to get their voices heard in decision making better than is the case today. They are now on the same starting line with a large number of civic and special-interest organisations,” Heinämäki notes.

In her doctoral thesis, defended in the spring, Heinämäki proposes that the indigenous peoples’ influence in international decision making be improved by adopting the model used by the Arctic Council, a cooperative body of the eight Arctic states.

“Indigenous peoples have a permanent right of participation in all of the organs of the Council and they may present statements and put forward proposals. The model would improve the peoples’ opportunities to have a say in affairs pertaining to them, but would not impinge states’ right to decide on matters within their territory”, Heinämäki continues.

Improved rights of participation would also empower indigenous peoples. Once objects of decisions, they would become subjects who would have the power to decide on their own affairs.

At least in principle that is. Locally, even in western democracies, the Arctic indigenous peoples would still have to actively defend many of the rights accorded them in international agreements. One



Traditions rock!

The Saami, who have lived for millennia in the area that is now northern Finland, Sweden and Norway and northwest Russia, are living testimony that being an indigenous people does not mean having primitive and mystical traditions, let alone a fossilised way of life.

Tiina Sanila-Aikio, 27, a Skolt Saami living in the northern Finnish town of Inari, lives a life very much steeped in Saami culture. For example, her family is engaged in traditional natural livelihoods.

"My Inari Saami husband and I are both from reindeer-herding families, but very few families today can make a living by herding alone. In our family, as in many others, the wife works outside the home and the husband is a reindeer herder", Sanila-Aikio says, adding that fishing and berry picking are part of the family's daily routine.

"We fish for our own needs – trout in the autumn, and whitefish and salmon in the summer. Nowadays, with freezers, we can enjoy the fruits of nature year round."

Tiina Sanila-Aikio works with the Skolt Saami language. Included on this very active Saami's agenda are a Skolt Saami primer for the Saami Parliament and contributions to her people's time-honoured administrative system and the Skolt Cultural Association.

The Skolts are a minority of at most a thousand in a worldwide Saami population just shy of one hundred thousand. The Skolt culture differs from other Saami cultures in language, music, handicraft, dress and religion. Of Finland's 600 Skolts, two-thirds live in the eastern part of the Municipality of Inari, designated in Finnish law as the Skolt Saami area. It is here that the Skolt Saami living in Petsamo were resettled after World War Two, when Finland lost the region to the Soviet Union. Skolt communities are also found in northeast Norway and northwest Russia. Native speakers of the Skolt language number some 300, most of whom live in Finland.

Tiina Sanila-Aikio spent her childhood and youth in the village of Sevetijärvi, where the Skolt culture and language are still very much alive. Many know Tiina as the woman who created the world's first Skolt-language rock albums in 2005 and 2007.

"Having rock in their own language is one way to get young people interested in their roots and bring the language to life in the modern day", says Sanila-Aikio with reference to her musical ambitions.

And interest is needed, because since the 1970s very few Skolt children have learned Skolt as their mother tongue. Work on developing the written language did not start until the 1970s. Tiina Sanila-Aikio notes that the problem in reviving the language and culture today is not the attitude of the majority population or funding, but a lack of language workers.

"Fortunately, progress has been made in the last five years: Skolt Saami is being taught as a mother tongue in some elementary and upper secondary schools and there are two language nests in which children can learn Skolt even though their parents cannot speak the language. One can also cite a number of ongoing culture and language projects. But with the resources available for language work today, it is impossible to overcome the lack of teachers and materials", Sanila-Aikio reports, pointing out in the same breath the potential of modern technology in this area.

"For example, audioblogging and social media can help those outside the Saami region keep in touch with the language and culture."

Perhaps the most important step where the language is concerned is being taken in the Sanila-Aikio family. Tiina's daughter, Elli-Då'mnn, is learning her mother tongue, Skolt Saami, as well as a second threatened Saami language, Inari Saami, the language spoken in her father's family.

Tiina Sanila-Aikio is famous for composing the lyrics of the songs on the world's first Skolt-language rock albums. Her talent goes beyond rock: she is also skilled in leu'dd, the traditional music of the Skolts. PHOTO: HARRI NURMINEN

example is the right to use land for the traditional livelihoods of reindeer herding, fishing and hunting.

The indigenous peoples are not the only ones interested in their land. It is estimated that a full ten per cent of the untapped oil reserves and twenty-five per cent of the gas reserves in the world are located in the Arctic. The region accounts for ten per cent of the world's fish catch; the forest industry has its eye on northern timber; and mining interests have set their sights on the region's minerals. Nature in the Arctic intrigues travellers, and tourism is a crucial sector of the economy in northern



Finland. Where business thrives, it produces revenue for states and societies, as well as work and income for local residents.

But whose needs win out? And who gets to decide?

Juha Joona, one of Leena Heinämäki's colleagues, has done research on the land and water rights of the indigenous population of Finnish Lapland. Joona notes that in Finland, for example, the law says that land belongs to its owner and that it is the owner who decides how the land is used.

"In northern Lapland, the home district of the Finnish Saami, most of the land is owned by the state of

Finland, and land use has been debated – sometimes vehemently – by interests representing forestry, tourism, recreation and reindeer husbandry. The legal point of departure, however, is that national legislation has provided essentially no protection for the indigenous population where land use is concerned", Joona observes.

Of the Arctic states, only Norway and Denmark have ratified ILO Convention No. 169 on Indigenous Peoples, which obligates states to safeguard indigenous peoples' ownership of the lands that they have traditionally inhabited as well as the use of the

natural resources there. In practice, indigenous peoples in the Arctic are dependent on what the states they live in choose to do, although some peoples have a measure of self-government allowing them to decide on certain matters independently.

"At best, indigenous peoples in the Arctic can try to influence decision making and lodge complaints with the bodies in charge of monitoring compliance with international human rights and other agreements. The threshold for doing so is quite high, however, and in the case of Finland, for instance, the results have been

Research on indigenous peoples

- The Arctic Indigenous Peoples and Saami Research Office in the Arctic Centre does research on the traditional knowledge of indigenous peoples, conflicts relating to natural resources, and international policy regarding indigenous peoples. www.arcticcentre.org/research
- The Institute for Environmental and Minority Law studies legal regulation relating to indigenous peoples and the applicability of environmental law to northern and Arctic circumstances. www.arcticcentre.org/niemi
- In all of the University's faculties and units, research takes indigenous perspectives into account when studying people, societies and the environment in the North and in the Arctic and the interaction of these elements. www.ulapland.fi/research
- Research in the multidisciplinary Arktis Graduate School, coordinated by the Arctic Centre, focuses on the environmental and societal impacts on the Arctic of modernisation and global change. Current studies include work on the traditional ecological knowledge of Saami reindeer herders and research on indigenous peoples as political actors. www.arcticcentre.org/arktis

very modest indeed," Joonas points out.

Traditional ways of life are also being threatened by global environmental changes. The warming climate in the Arctic and changing natural conditions might jeopardise indigenous peoples' opportunities to pursue their cultures: among other things, these changes will hamper the movement of nomadic peoples on the tundra, threaten traditional game animals with extinction and make it harder for reindeer to find food.

Faced with the risks of climate change, the Arctic indigenous peoples have resorted to appeals to international human rights bodies. Five years ago, the Inuit filed a complaint against the United States in the Inter-American Court of Human Rights regarding that country's air pollution. In the case of global environmental issues, the liability of individual states is extremely difficult to prove, and indeed the Court could not find a sufficient connection between climate change and the human rights of the Inuit.

"This is one reason why indigenous peoples should be given an opportunity to take part in decisions regarding the environment before damage occurs. In the process, they could raise people's awareness of environmental issues, for indigenous peoples have traditionally viewed human beings as part of nature, not as something above or outside it," Leena Heinämäki points out.

Finally, on the level of the individual, issues of another kind emerge.

The Arctic indigenous peoples are a very diverse group. Some live just like the mainstream population; others are nomads on the tundra; and still others engage in traditional and western livelihoods in tandem. For example, of Finland's 9000 Saami, most work in western occupations; some one-third live in the Saami home district in northern Lapland; and a number do not speak any of the three Saami languages spoken in the country. Many reasons can be cited for these trends: The state's earlier policy of assimilation made Finns out of the Saami and the language was lost to a number of generations; the profitability of reindeer herding and other traditional livelihoods is poor; and the young generation wants to move to the cities, where they have access to a greater variety of educational and employment opportunities.

"The connection a person has to his or her own culture is very much an individual matter", notes researcher Sanna Valkonen from the Faculty of Social Sciences.

A Saami herself, Valkonen defended her doctoral thesis last year on the political construction of the Saami identity.

"One thing highlighted in the identity are the features closely associated with indigenous peoples, such as their relationship to the land, traditional livelihoods and their own language. This emphasis has been a well-justified one when

seeking international and political recognition and status as an indigenous people. Yet, concentrating on these features alone may estrange those who do not or do not want to engage in the traditional livelihoods or who no longer speak the language but are still nevertheless identifiably Saami."

In Valkonen's opinion, in the face of global changes, indigenous peoples should reflect on what aspects of their indigenous culture they want to preserve – regardless of what the international definitions of "indigenous people" and indigenous activism consider to be most important.

"For example, Saami culture has always been a hybrid culture: on the one hand, it has succeeded in retaining its own cultural features and traditions, and on the other it has adopted and incorporated influences from elsewhere. This has given the culture vitality", Valkonen explains.

Valkonen is happy to see that indigenous culture is no longer something to be ashamed of, but rather a source of pride, at least in the Nordic countries.

"The young generation expresses its 'Saaminess' in the different domains of life: people teach their children the language, and Saami music and handicraft are flourishing. There are a number of big political issues that are yet to be resolved, but what is going on at the grass-roots level gives one hope for the future." •



Tempest in a berry patch

By Laura Junka-Aikio
PHOTOS: ARTO LIITI

**Foreign berry pickers
working the forests of Lapland
bring the challenges of globalisation
to locals' backyards.**

view there are plenty of berries in Finland's forests for anyone who wants them. Without foreigners here to pick the berries, an even larger share of the crop would be left to rot in the woods.

Jarno Valkonen, who works in the Faculty of Social Sciences at the University of Lapland, teamed up with Pekka Rantanen in 2005 to start studying the phenomenon of berry picking.

Valkonen says that the use of foreign berry pickers that began in the 2000s stems from Finland's joining the EU in 1995, which brought an end to customs duties on berries and saw the active development of the berry business. Now the berries to be found in the Finnish forests compete with berries produced or picked anywhere else in the world. This is reflected in the prices for berries and in the risk tolerance of Finnish berry companies.

"Before, the quantities of berries available for sale depended on what kind of a year it was. Finns pick berries mostly for their own use and only sell them if they have enough left over and the price is

decent. Foreign berry pickers have helped even out the effects of fluctuations in the berry crop."

The problem is that now it is the Thai rice farmer who bears the risk. They take out a sizeable loan when they come to pick berries and not only pay for their trip but also cover all the costs related to picking berries. They have to earn the money they have invested, and to do so they go out and harvest the crop, regardless of whether it is a good or bad year.

Their risk is increased by the fact that the work they are doing is not at present covered by any labour legislation. Although the pickers come to Finland through middlemen and the berries are sold to retailers agreed on in advance, berry picking itself is defined in the law as a recreational activity, which in Finland is covered by what is known as everyman's right. The right allows anyone to enjoy nature and the fruits of the forests regardless of who owns the land. As the berry pickers enter the country on tourist visas and not for employment, there is no one who is responsible, for example, when a picker's health fails.

"A while ago a Thai berry picker

When you're out picking berries in the woods in Lapland, you're more and more likely to run into foreigners, mostly Thais, doing the same thing. They come to Lapland for a month or two to pick and sell blueberries, lingonberries, cloudberries and cranberries. According to current estimates, tens of thousands may come to Finland every summer in the future.

The phenomenon has sparked passionate debate. The staunchest opponents feel that the foreigners are a threat. They're seen as depriving the locals of income, picking the best berry patches clean and violating the local berry-picking culture's long-standing rules of etiquette.

Those in favour of letting the foreigners in often pass the opposition off as nothing but racism and resistance to change. In their

The lingonberry (*Vaccinium vitis-idaea*) is a common shrub in coniferous forests in the Northern Hemisphere. The annual crop in Finland may reach as much as 20 million kilos, but far more than that remains in the forests. The best time to pick lingonberries is between the end of August and the beginning of October. Sweet and rather tart, and rich in vitamin E, lingonberries are used in many different dishes, either straight from the freezer or as jams and jellies.

broke his leg in a car accident right at the beginning of his trip. He had borrowed 1600 euros for the journey, which is a year's wages in Thailand. Finns collected over 1400 euros for the man so he would be able to pay his debts", Valkonen notes.

Although this empathy warms the heart, Valkonen calls for responsibility on the part of the berry companies.

"It has been proposed that the companies should set up a buffer fund that would compensate the pickers for any losses they might incur."

Even though there are plenty of berries in the forests, Jarno Valkonen stresses that on the local level the use of foreign berry pickers is bound to have broader cultural ramifications. For this reason, the voices and resistance of local residents should not be ignored altogether.

Several years ago, Jarno Valkonen and Pekka Rantanen organised an essay contest in which local residents were asked to tell how they felt about berry picking.

"The writers were often angry but a closer look revealed that their ideas were wholly reason-

able. Now things have been turned around such that if you criticise what is going on, you are called a racist. By the same token, if you try to change things, the responsibility for the changes falls upon a single berry picker", Valkonen says with regret.

Some of the people are bothered by the berry picking primarily when the pickers break established customs relating to the berry-picking culture, examples being littering and picking berries near people's yards. Others have organised themselves through village committees and approached the berry companies with an appeal for uniform practices and rules.

In bad years in particular, many are genuinely concerned about how the berry pickers are faring. Some have even brought them food and warm clothing.

Valkonen observes that in recent years those who have a negative attitude towards the pickers seem to be making their voice heard loudest. In the worst cases, locals have sabotaged the efforts of foreign pickers.

"With the development of the berry economy, Finland has acquired an established form of

foreign seasonal labour. It is important to speak openly about berry picking now, while there is still a chance to affect how things are done and the rules of the game", Valkonen points out.

This discussion is not only important for the future of the berry companies. It will play a part in whether the Thai rice farmer will become a symbol of Finnish xenophobia or part of a broader critique of global inequality. •

Berry Tours

Maria Huhmarniemi, visual artist, and Laura Junka-Aikio, political science researcher and photographer, have created a media and object installation titled Berry Tours. The work will be on display in the Provincial Museum of Lapland in the Arktikum in the summer of 2011.

The installation deals with encounters between foreign and local berry pickers in Lapland and reflects on the broader cultural ramifications of changes in the berry business.

Reindeer nosing out pizza



By Laura Junka-Aikio

Lapland and things Lappish are all the rage in Finland today, and local people are taking unprecedented pride in their culture. Are tourism in Finnish Lapland and the marketing of the region finally throwing off their colonial-era yoke?

European colonialism left deep psychological and cultural scars in the colonies. The overwhelming “success” of the modernist mentality destroyed local people’s belief in and bonds with their cultural heritage and made them easy prey for externally imposed representations and developmental visions.

This has demonstrably been the case in Lapland. Here, colonialism appears as political and cultural domination emanating from the South and can be seen in the exploitation of natural resources and an undermining of the culture and livelihoods of Lapland’s indigenous people, the Saami.

In 2000, author Tapani Niemi published *Kaihon Kotimaa* (Wistful Homeland), which dealt with the image of Lapland used in tourism. His thesis in the work was that the old colonialist spirit still haunts the region’s tourist industry, appearing in particular as a lack of respect for the special character and cultural heritage of the North.

Lapland could be marketed as a northern region with its own fascinating traditions and thriving culture, yet what visitors are offered is an Arctic venue full of foreign imports – urban bustle, a variety of motorised activities and rootless fast food. One sees the area’s distinctive cultural tradition only in cari-



ILLUSTRATION: NINA HUUSKONEN



cature – phony reindeer herders in Saami dress and soot-faced natives administering the “Lappish baptism”.

In his book, Niemi presents a long list of new, concrete proposals for developing the image of Lapland used in the tourist industry. To his mind, tourism should be based on the distinctive features of the region – wilderness, traditional tales, a culture of peace and quiet, and traditional cuisine that uses local ingredients.

Niemi’s criticism was very timely indeed. Ten years later, we can see that most of his suggested improvements

have been, or are being, carried out – either exactly as he described them or as part of more general trends.

The change has not escaped Pihla Väänänen, marketing manager of Northern Lapland Travel.

“The question on everyone’s lips today is how to package and sell experiences of si-

lence”, Väänänen notes.

What this comment reflects is not idealism as much as an attempt to create a customer-oriented strategy. There is a clear demand for silence as well as tourism at a slower pace.

“What foreigners are fascinated by here in Lapland is the silence, the peace and quiet. Many of them live in noisy cities or in towns that have sprawled into one another.”

According to Väänänen, another trend on the rise, in addition to silence, is a focus on the strength that one can draw from nature and its bounty. Increasing environmental awareness and the global concern over climate change have created room on the market

for new, more natural travel products. This theme is all the more welcome, as it ties in with broader attempts to extend the tourist season in Lapland beyond winter.

“We have put a lot of thought into what nature has to offer and what we can do with the products it gives us”, Väänänen adds.

She notes the current efforts to develop travel products centred around berries, mushrooms and herbs; these would emphasise ecological values, well-being and the local knowledge of the health benefits and commercial potential natural products have. In the future an excursion into the forest to pick berries might well be the high point of a trip to Lapland.

Another focus in the future, according to Väänänen, will be highlighting authentic Saami culture. This would mean exploring the potential for tourism of projects such as Sajos, the Saami cultural centre being built in Inari.

Can we conclude then that local values, myths and knowledge are now coming into their own and deposing the previous excesses of mass tourism? Tapani Niemi himself was positively surprised a couple of years ago when he visited the new ski village at Levi in Kittilä:

“I visited every restaurant there and noticed that the pizzas, burgers and other junk food have almost totally disappeared from the menus. In every restaurant, the main dishes featured reindeer.”

On the other hand, the ski village itself is an example of the type of architectural fiasco Niemi has fought against for years. Lapland has a strong tradition of building using wood and logs. Wooden buildings fit the cultural landscape, and a log cabin is always an experience for tourists.

What are stone chalets doing in the middle of a fell?

Of course, a return to tradition is not the only way to meet the challenges posed by colonialism. Seizing the practices of the colonisers can be emancipatory if it is done on one’s own terms and with an awareness of the tensions between one’s own and the dominant culture.

A different local Lappish culture has begun to flourish alongside that of the traditional mythical Lapland. One reflection of this is the guidebook *Rollaattori* for the city of Rovaniemi, published in 2005.

Rollaattori, published in Finnish and English, presents Rovaniemi as a vibrant young people’s city, one that may live in a marginal geographical location but is fully aware of the global trends in urban culture. The Rovaniemi featured in the guide uses the language and the style of the big cities, but is not afraid to look them in the eye.

The force behind *Rollaattori* is Ilkka Väyrynen, a graphic design student at the University of Lapland and one creator of the textile design firm Mieland, which has gained favourable publicity lately with designs combining northern themes, political statements and urban fashion. Väyrynen, manager of the advertising agency Advertising Kioski, thinks that the strength of products like *Rollaattori* and the Mieland brand lies in the novel and distinctive, yet youthful and trendy Lapland they embody.

As Väyrynen explains it, “The idea behind *Rollaattori* was to put together a travel guide that local people would buy. For once there would be something for us.”

If anyone else should happen to buy the city guide – which has taken on almost cult status nationally – so much the better. •

“How do you package and sell experiences of silence?”

Postgraduate student Ari Virtanen wonders if there is room for any other gays than global superconsumers.

An eye out for an identity

Global popular culture teems with a wide variety of references to non-heterosexual behaviour. Is there anyone who hasn't seen the complicated relationships of the fictitious lesbians in the TV series *The L Word*, or reality TV's homosexual contestants remodelling houses (*The Block*), travelling around the world (*Amazing Race*), or agreeing to be locked up in the same house (*Big Brother*)? When pop singer Jari Sillanpää came out, it was quite a media event in Finland, and prime time viewers followed the life of gay character Kalle Laitela in the popular Finnish series *Salatut Elämät* (Hidden Lives). The list of examples seems almost endless.

WHAT KINDS OF IMAGES of homosexuals does popular culture portray? What are the terms on which these images are produced?

In popular culture, homosexual men in particular are readily described as stereotypical "superconsumers": They know the best bars in town, the most stylish decorating trends, the latest fashion and the hottest of the hot pop hits.

This interest in the gay community has everything to do with its potential as a market segment, yet at the same time gay men and women are being exploited to entertain popular culture's

Homosexual men know the best bars in town, the most stylish decorating trends, the latest fashion and the hottest of the hot pop hits.



straight audience. The consumer behaviour described in popular culture has become a significant identity position for homosexuals – one that might even be able to guide straight men safely through the consumer jungle out there, as in the American series *Queer Eye for the Straight Guy* and its Finnish version *Sillä Silmällä* (lit. "with that certain eye").

IN MY VIRTUAL ETHNOGRAPHY RESEARCH, my particular interest is how the images we see in popular culture fit into the northern Finnish landscape. What kinds of identities might these images afford homosexual men and women in Lapland?

Rather little is known of the conditions under which sexual minorities in rural areas and Lapland live. The general assessment is that things are more difficult for them than in the cities. Lapland has not avoided global trends, however. Virtuality has reshaped the private and public spaces in which individuals' identities are formed. Attitudes towards homosexuality have slowly changed, and become more positive. Homosexuality is sometimes even seen as a fad of sorts, as the following message sent to a gay chat forum suggests:

What? Huh? Becoming a fad? :D You can't see gays or lesbians anywhere in Rovaniemi :D. At least I haven't noticed anyone showing it openly (at least compared to Helsinki) and how can you tell the real and the "trendy" lesbians on the street? :D Isn't it for the best that people dare to come out in this crappy little town :D? (Actually, Rovaniemi's ok :DD)

TODAY A GROWING NUMBER OF HOMOSEXUALS in Lapland, as elsewhere, are able to define themselves as individuals and as part of the community, engaged in the interaction of the global and local, the virtual and real, and the images and markets. The reality in the northern Finnish landscape might be different, however.

Anthropological research in Africa

By Olli Tiuraniemi

University of Lapland graduate Jussi Impiö is heading a research group in Nairobi looking into how mobile technology might be used to further development in Africa.

Jussi Impiö and his group are exploring the potential benefits of mobile technology for societies in Africa. Impiö is in charge of a twenty-person team at Nokia Research Center, Nairobi, a facility whose work spans all of sub-Saharan Africa. The Center's staff is a healthy mix of economists, anthropologists, social scientists, engineers and designers.

The Center looks for sectors of society in which mobile technology has greater potential. The current wisdom is that a smoothly functioning telephone network will stimulate the economies of developing countries. Nokia is trying to determine what that is and how socioeconomic development can be achieved and accelerated through mobile technology.

Impiö notes, "We are doing very long-term anthropological research. We're studying the applicability of mobile technology to different situations; we try it in practice first, then go on to create the concept, test it and build a prototype."



Jussi Impiö

- began studies in Industrial Design at the University of Lapland in 1994
- graduated with a master's degree in 2001
- worked as part of the Clothing+ intelligent garment project from 1999 to 2002
- was asked to join Nokia as a researcher in 2002
- did research on civic journalism and civic activism at Nokia from 2003 to 2006
- relocated to Africa in 2006
- heads Nokia Research Center, Nairobi, a twenty-person research facility.

IN IMPIÖ'S VIEW, more education and independent exchange of information offer some of the more promising solutions to Africa's problem. Africa has one newspaper for every 20,000 readers; 1.5 per cent of the age groups in Africa complete a tertiary degree; 7 per cent have electricity; and only 5 per cent pay taxes. Two-thirds of the population of Africa gets telephone reception; no one is interested in the other third.

Impiö is not very sanguine regarding when it comes to Africa's economic future.

"The economy in Africa cannot experience an Asian Miracle, because the region is politically very fragmented. It seems that as long as the elite are doing well, it is enough. Another formidable problem is the growing birth rate – it is highest right here in Kenya. Unchecked population growth will bring on crises, which can lead to wars. The wars in Africa are without exception resource-related crises, the civil war in Rwanda being a particularly grisly example."



Impiö does not believe in rapid development. He thinks progress can only come over time through deep-going structural reforms.

"A continent that is ten times the size of India, Africa has 56 countries, over 2000 languages and local cultures and 95 per cent of the human race's genetic variance. There is no uniform "Africa". Africa will take its own path and



A Nokia research group led by Jussi Impiö is doing very long-term anthropological research on the applicability of mobile technology to the societies in Africa. Not all western ways of doing things apply as such there, and the western world must allow the continent to establish its own goals and ideals, Impiö notes. The group is out doing fieldwork most of the year. Their headquarters is in Nairobi, which is Africa's air traffic hub.

we must allow it to establish its own goals and ideals.”

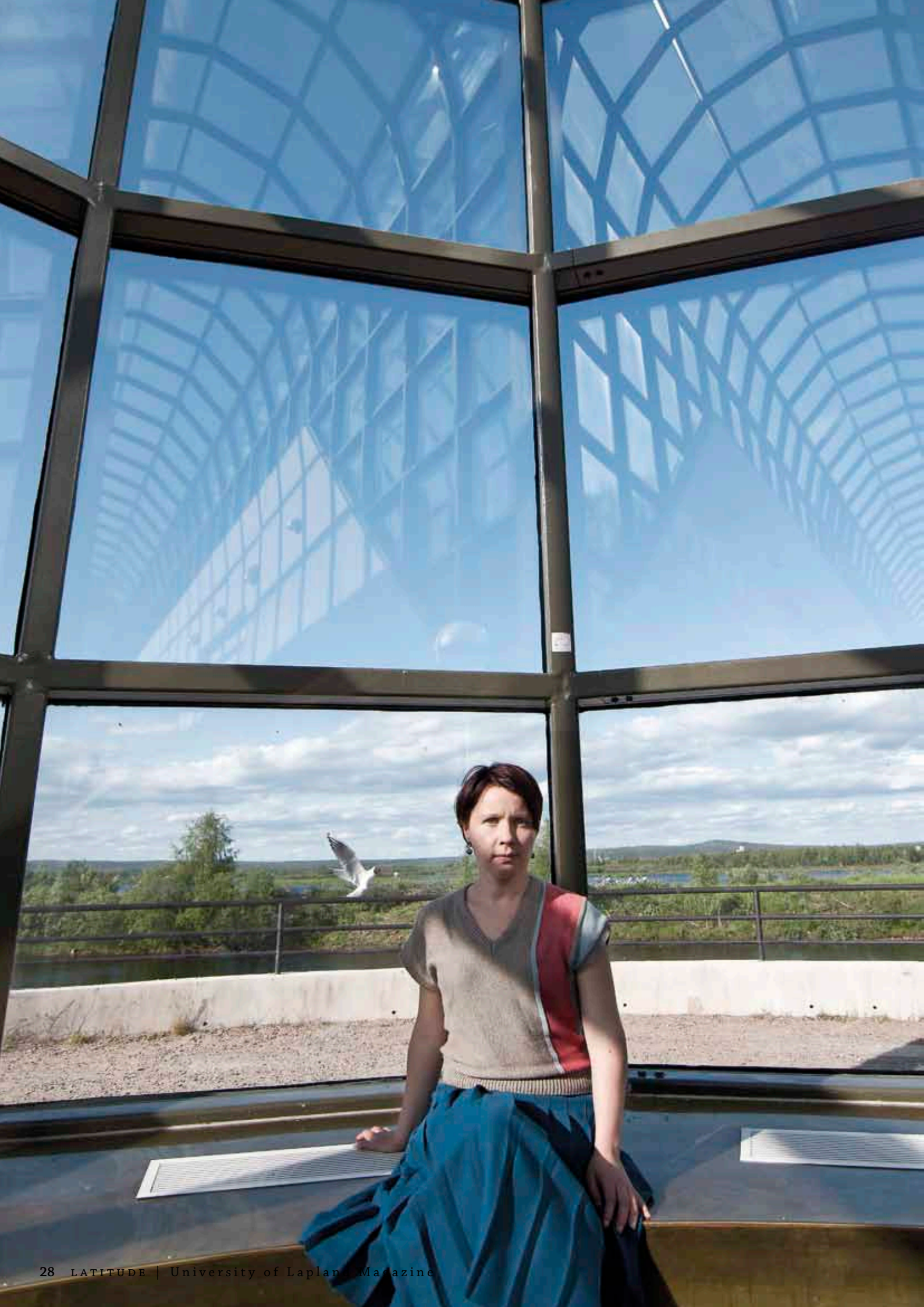
WORKING IN AFRICA has opened Impiö's eyes to the arrogance and bias with which the industrialised world views Africa. He emphasises that not all western ways of doing things apply as such there. One potential export Impiö sees, however, is the Finnish school system.

“For example, Finnish teacher training could be a good export, but not even that would be easy.”

Jussi Impiö considers the University of Lapland his intellectual home.

“Studying in a geographically and, to some extent, culturally marginal area has prepared me well to study other margins. In this respect, I think the University's

location and size have been a great advantage in my present work. The education in industrial design offered at the University is multi-disciplinary and provides a good foundation for running a multi-disciplinary and multicultural research team,” Impiö says. •



Bioartists

– broaching the avant-garde

By Iisakki Härmä

Maria Huhmarniemi is interested in the symbiosis of bioscience and contemporary art. When the two can join forces, art becomes an effective way to popularise scientific findings. Art also has the aesthetic potential to challenge practices that have long refused to look beyond the boundaries of the natural sciences.

In December 2009, Maria Huhmarniemi was setting out her collection of coffee cups, saucers and pastry plates on the floor of the University's Valo gallery. From the upper floors of the expansive space, the viewer could discern the pattern formed by the dishes: a clover and a butterfly.

But it was no ordinary butterfly; it was *Capricornia boisduvaliana* (leaf-roller butterfly). It's a species that thrives in the traditional environments common some decades ago as well as on riverside meadows and dry grass fields. With many such areas now overgrown, the butterfly has become a critically endangered species.

In Finland, *Capricornia boisduvaliana* is no longer found anywhere except in the village of Oikarainen near Rovaniemi, and there, too, it is in danger of extinction if the hydroelectric station planned in the area is built.

In looking at Maria's work, *Fragile*, the viewer might well notice that the pressed glass coffee cups date from the 1960s and 1970s. That's right: they're flea market finds. For anyone who looks into the history of the objects, the ecoactivism in the work begins to come more compellingly to the fore.

Does this mean Huhmarniemi is an activist-artist out to save the planet? Not quite, although there's no doubt she's trying to have an impact with her art.

Maria Huhmarniemi

- Born in Rovaniemi in 1977
- Graduated from the University of Lapland as an art teacher in 2002
- Has worked at the University as Lecturer in Art Education since 2004

Is Huhmarniemi
an activist-artist
out to save
the planet?

"Next, I plan to contribute to an exhibition at the Arktikum dealing with berry picking, and I have a feeling it will prompt discussion", Huhmarniemi says, and continues:

"My works are journalistic in the sense that they provide context for the themes and give the works a certain edge. But the art leaves some latitude for those who come to experience it."

HUHMARNIEMI DOESN'T BELIEVE THAT ART AS SUCH will save even *Capricornia boisduvaliana*, but she is convinced that interaction among artists, natural scientists and ecoactivists can



The pressed glass coffee cups, saucers and pastry plates form a critically endangered butterfly *Capricornia boisduvaliana* in Maria's work *Fragile*.

create a new, constructive atmosphere – one that might some day nudge the world in a more ecologically and socially sustainable direction.

In her ongoing doctoral research, Huhmarniemi has taken a particular interest in the potential of such cross-disciplinary cooperation in the field of art education. She is focusing on the ideas and tools that bioscience and contemporary art can offer one other.

Collaboration with biologists had a part to play in the butterfly installation, which was the first of three art exhibitions connected with her doctorate.

"The butterfly was suggested as a subject of the exhibition by Mikko Paajanen, who does research on butterflies, and Piia Juntunen, who teaches art and biological geography", Huhmarniemi adds.

Previously, Maria planned to do action research designed to integrate art education and biological geography in the comprehensive school, but her research interests then shifted from the school closer to her own turf, the university.

Huhmarniemi has extensive experience working on projects geared towards the regional and social impact of the University of Lapland. Examples include the many workshops on winter and environmental art she has organised with schools and other groups in Lapland and the Barents region.

As part of her current research, she is considering how art universities can work with bioscience and, on the other hand, with local communities to pursue ecological goals.

The turning point was the advent of bioart in Finland at the end of the present decade. In 2008, Huhmarniemi was involved in founding the Finnish Bioart Society at the Kilpisjärvi Biological Station.

THIS PAST SPRING HUHMARNIEMI spent her first research leave, heading to Vienna to familiarise herself with the literature and with exhibition catalogues in the field of bioart. In July she continued this work at an artists' residence in Berlin.

While in Central Europe she also visited the well-known Ars Electronica Center in Linz. The Center is a forum where bioart not only applying genetic technology and neurosciences but commenting on these disciplines has become a focus of interest in the 2000s, buffeted by the swell of interest in media art.

What commands the most column space in the press are the most shocking experiments, such as Eduardo Kac's *GFP Bunny*, a transgenic rabbit with fluorescent protein, produced in a laboratory as a work of art.

"The image of a rabbit glowing green typifies popular writings on bioart, but it's high time such discussions die out", Huhmarniemi says.

Experiments designed to create a sensation mystify the image of the artist as one who creates something new, but they do little to question the practices and ethics of science. Indeed, the big biotech companies would prefer to think of bioart as something that will dispel the public's fears about gene technology.

Personally, Huhmarniemi would rather see the bioartist as an activist stimulating ordinary people to take an interest in and discuss science rather than as a renaissance genius.

Examples of this role can be found if one looks at the *Pigeon-Bloc* project, where pollution sensors were attached to trained pigeons, or the web magazine *Biotech Hobbyist*, which has directions on cultivating and sterilising one's own skin cells in a microwave oven.

In art education, art has always been seen as having an instrumental value, and Huhmarniemi, too, approves of art being used to popularise science.

"Although art has a value in itself, it can nevertheless be used for other purposes. Even then, at least at its best, art will not lose its essential character." •



The underwater world

Pleasure

Business

Photos

Videos

Training Secretary Outi Piipponen took up scuba diving in 2005.

"The very first time I dove, I got the feeling this is my thing", Outi says.

Scuba diving is possible year round even in the North: In the summer you can dive right off the shore or from a boat; in winter you can go underwater through a winter swimming hole.

"Winter diving is not as forbidding as you might think. The landscape under the ice can be beautiful in fact when the glow of the sun comes through the ice and snow into the black water. Not even the frigid water is a problem if you have the right gear."

Outi does some 40 dives between June and October. In summer, you can do as many as three dives a day.

In summer, Outi dives mostly in and around Rovaniemi, but her hobby has taken her to the Red Sea and the Arctic Ocean, where the visibility is good and there is a wealth of undersea life.

"In the Arctic Ocean we use a spear or harpoon to fish for wolf-fish and flounder. In the evening we fry up the day's catch."

Olli Tiuraniemi

Links

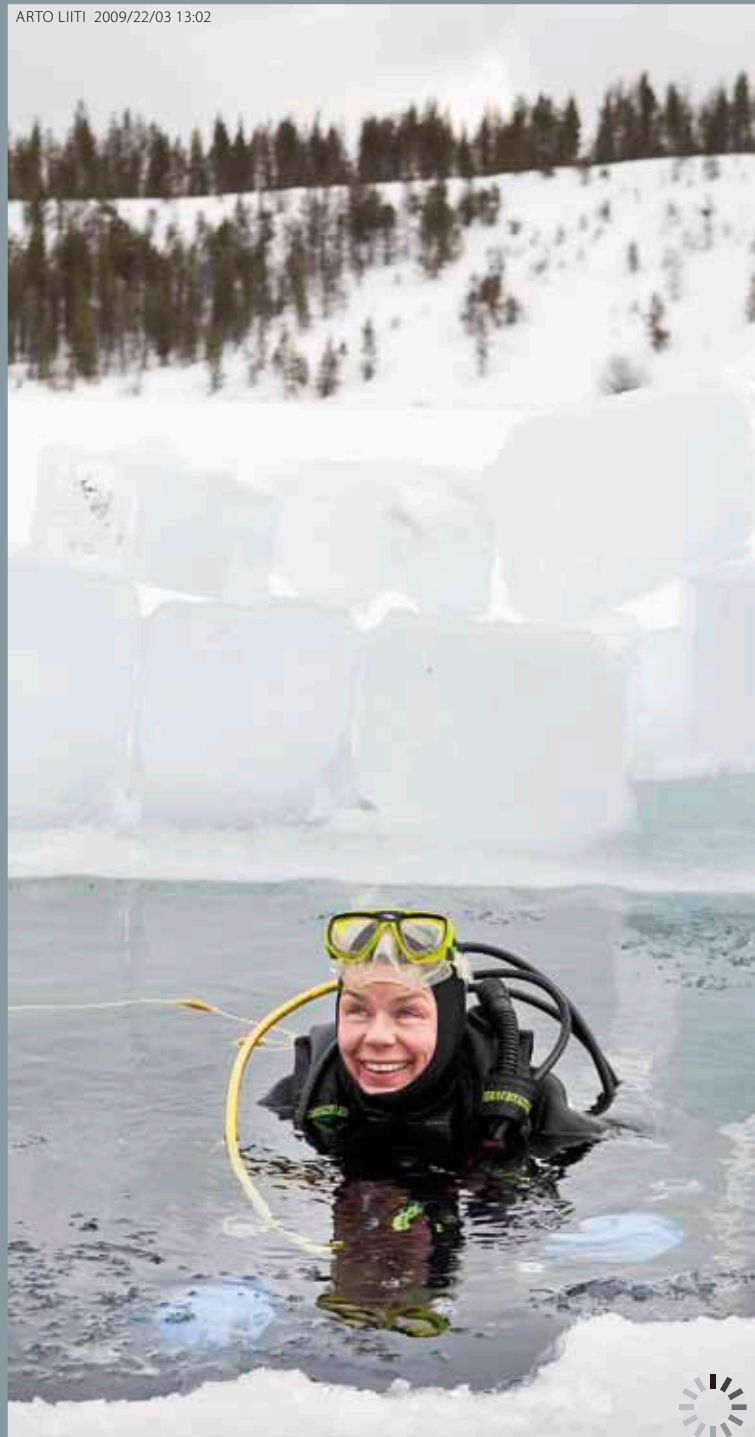
> www.sukeltaja.fi

Web site of the Finnish Divers' Federation

> www.diversnight.com/en

An annual Nordic night diving event

ARTO LIITI 2009/22/03 13:02



By Sari Väyrynen
PHOTOS: KAISA SIREN

First steps

Latitude tags along with exchange student Farah Mahmood as she arrives in Rovaniemi.

"Can we take a look at the laundry room?"

"One of the lights in my room doesn't work."

"Did you really go swimming? Was it cold?"

It's early August, yet there's a surprising hustle and bustle – with a mix of accented English – in front of a student dormitory. The sunny summer evening sees a gathering of students who have come in over the last few days from all parts of Europe for a month-long intensive course in Finnish language and culture.

In the middle of the group stands a young, fair-skinned man with long hair who is leafing through a bright blue folder, answering questions and assuring the crowd that everything is under control.

"We can soon go take a look at all the common facilities."

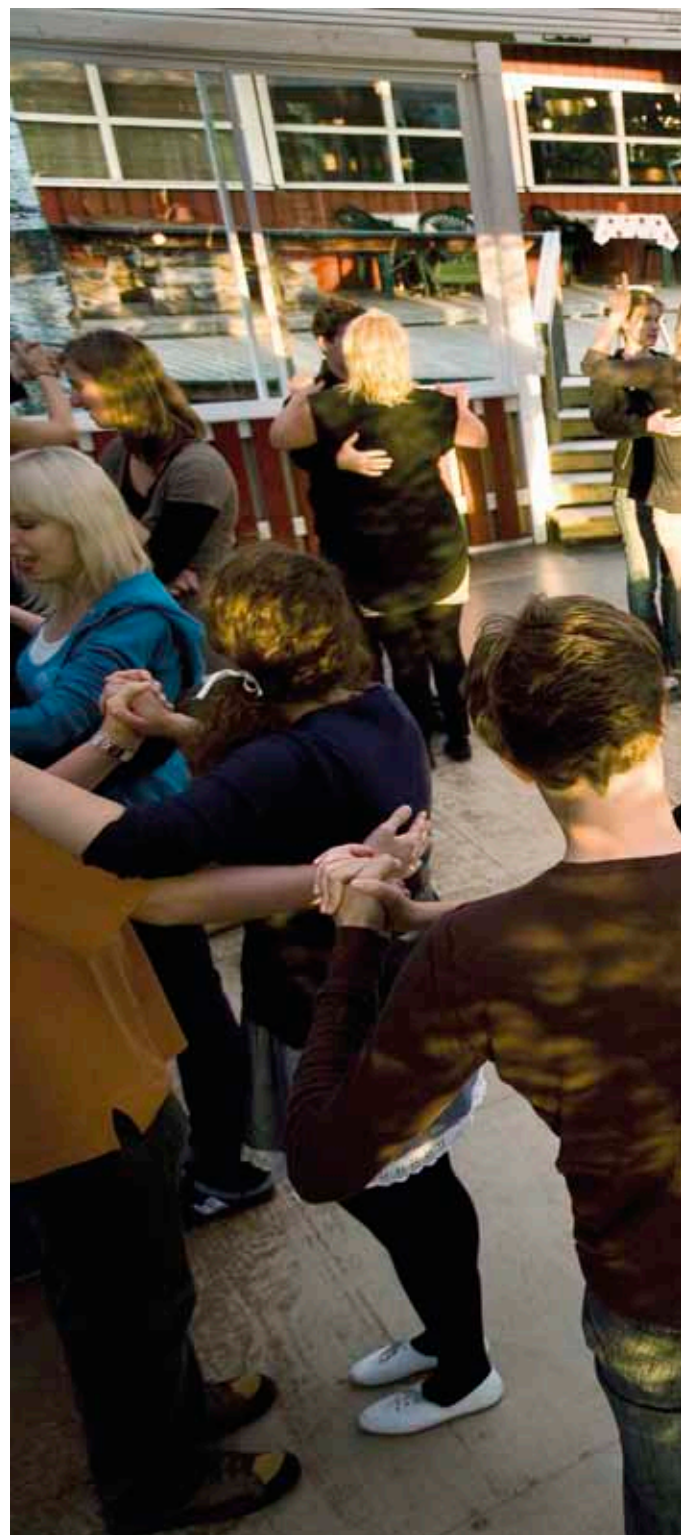
"There's a shop right near here where you can go get a new light bulb."

Stina, a Belgian, and Javier, a Spaniard, went swimming, and even the locals are impressed: after all the rain in the past few days,

you can hardly say the water in the Kemijoki River is warm, although the air temperature here in the Arctic Circle almost hit 25 °C today.

Markus Ylikoski, a tutor for international students, is used to this – a relaxed atmosphere tinged with confusion and full of expectation, and the inevitable deluge of questions from people in a new place. He has one year behind him helping international students get their bearings with studying and life in general in Rovaniemi. Now, a couple of kilometres from the city centre, we're waiting for three young women who are coming in on the early evening flight. One of them, Farah Mahmood, a law student from Great Britain, has promised to give the magazine a blow-by-blow account of her first encounters for the next month as an exchange student in Rovaniemi.

And, sure enough, up drives a grey taxi with Farah, Laia, from Spain, and Christina, from Germany. After bursts of greetings and introductions and laughter, Markus gives the new arrivals the keys to their apartments.



"Where's your room?"

"Hey, we're roommates!"

Markus shouts into the commotion that he'll show Farah her apartment first. Carrying her enormous suitcase toward a nearby building, he wonders how Farah managed to get the airline to take it on the plane, with all of today's regulations on the size and weight of luggage.

"Actually, I had to leave some stuff at home", she laughs, and says that she has luggage with her for a whole year. After the Finnish



Twelve hours of traveling behind her and an entire exchange year ahead of her. Markus Ylikoski, tutor for international students, shows Farah her new apartment.



course, she's going to stay in Rovaniemi for the year, to study European Law; most of the other students on the course will head off for different parts of Finland and other universities.

The stairwell in the grey 1980s prefab dorm is a bit musty, but the apartment itself looks cosy – and very familiar. It reminds me of my student days and dorm rooms: three rooms – one room per person – a kitchen, bathroom and front hall. There were the beige kitchen cupboards, wine-bottle candlesticks and plants on the windowsill. And the place comes complete with roommates. There's Stina, whom we met in the parking lot and who will be taking the same Finnish course and staying on to study industrial design for the autumn; and Jacinthe, who spent spring term at the University and is leaving Finland at the end of the month. The buzz at this first meeting shows that the three women are really going to hit it off.

"The town seems fairly quiet", says Farah when asked for her first impressions.

This is no surprise considering that she studies in Nottingham. Rovaniemi, with a population of 60,000, is one-tenth the size, and she's now living virtually in the country, right next to Ounasvaara, the city's outdoor recreation area.

"But this is more or less what I expected, because there was a guy here from our university last year and I pumped him for information before I came. The room is bigger than I imagined and the view is nice", she says, as she looks out the window onto the courtyard and mountain ash trees that have just sprouted the berries that, come autumn, will adorn them in bright orange bunches.

Markus recaps the programme for the evening and the next few days: in the evening it is a tour of the common facilities in the student dormitories – the laundry room, the sauna, hobby rooms; on Monday at 11 there's a trip to town with another tutor to run errands and a get-together in the evening; Tuesday at 9 is course orientation. After a look at the map to make sure Farah is clear on where the





Above: Karelian pies in the making in the Finnish cuisine course. Farah, Margaux Verbist, Katharina Peschkes, Phoebe Nistrath and Andrea Selina Soutinho show how it's done.

Left: Meeting room-mates for the first time: with a half a year at the University, Jacinthe Briand-Racine will be just the guide for Farah in adjusting to life in Finland.

apartment, University and town centre are, the tutor is off to help the next student.

Outside the door to the building is a pair of high heels – a reminder of some weekend merriment?

“How strange it was that it didn't get dark last night.”

We're at a flea market in town looking for bikes with another tutor, Laura “Nuppu” Oravainen, and Farah seems a bit tired after her first night in Rovaniemi. The light kept her awake; the sun comes up at four in the beginning of August. It's quite different in the winter – there are only a couple of hours of daylight in December. And in the middle of the summer the sun doesn't go down at all.

The group of students – twenty strong – livens up what would otherwise be a lazy afternoon day in the shop. A bicycle is the vehicle

of choice for most of the students in town. Some bike year round: the distances between schools, dormitories and the town centre are short and you can cycle in winter as long as you dress warmly enough and have winter tyres, a good bike light and reflectors. Farah is checking out a violet bike.

“Oh, this only has footbrakes!”, she exclaims on the test drive and says she has only ever ridden bikes with handbrakes.

She'll pass on this one; there's time later in the week to look for a better one.

“*Tervetuloa Rovaniemelle ja Lapin yliopistoon! Minun nimeni on Päivi Martin.*”

The fifty-odd exchange students in the auditorium are amused, as Päivi Martin, International Relations Secretary, welcomes them in Finnish and introduces herself.

This is the fifth year that Rovaniemi has been chosen as the site for EILC, an intensive course in Finnish language and culture funded by the European Commission. Held every August, the course is open to Erasmus exchange students. They have 60 hours of language instruction ahead of them; in addition to the classes, they complete a “culture passport”, which involves four student tutors showing them the Finnish way of life and Finnish culture through outings, food, music, films, art, various events and lectures. Not everyone interested in taking the course gets a spot, so Päivi encourages the chosen few to make the most of their month.

At least the Finnish teachers on the course – Hannu Paloniemi, Riikka Niukkala and Anna Rönkkö – have decided that it won't be easy going. In a month, the students have to learn enough Finnish to be able to go shopping, go out to eat and answer simple questions.

“Finnish is different – no, I didn't say ‘difficult’ – so you have to make sure you are on board from the very start if you want to pass the final exam”, Hannu points out.

The high spirits and excited buzz in the crowd intensify as the

teachers start asking everyone to introduce themselves in Finnish using key words projected on a screen.

“*Hei, kuka sinä olet?*” (Hello, who are you?), the teacher asks.

“*Minä olen Farah. Minä olen englantilainen*”, Farah says when her turn comes around, giving her name and telling everyone that she's English.

Now the first language class can begin.

On the other side of the room, two young men look at an electric mixer in wonder. They have been told to bake a blueberry pie. It's Finnish cuisine night. Everyone can – actually has to – make something.

Tutor Marjo Pernu patiently advises the students, who are now making traditional Finnish foods. Farah already has a routine down for making Karelian pies – pasties consisting of a rye crust filled with rice porridge – although she says she doesn't ordinarily cook much. Elsewhere in the room students are making salmon soup, reindeer stew, mashed potatoes, barley flatbread...

The students are a week and a half into the course and, in addition to learning the language, they have had a chance to experience Finnish baseball, the sauna culture, an Arctic zoo, and nature in the Arctic. Tomorrow they're off on a three-day trip to northern Lapland, where the programme includes a visit to a reindeer farm and an opportunity to see Saami culture first-hand.

International services, the student union and other student organisations at the University offer similar **free-time programmes** to students during the academic year. During the intensive course, the schedule is just a lot tighter. Päivi Martin points out that the range of guidance and free-time services offered is designed to make it easier for students to adjust to living in a new country and a new culture. It is not always easy to make the adjustment: when the initial thrill wears off, the difference in customs and the way people behave might cause such serious



culture shock that studying in the new country becomes impossible. International students coming to Finland are often bewildered by people's apparent silence, the weather, differences in food, and little habits such as not wearing shoes in the house.

There are no signs of culture shock – being homesick or becoming withdrawn – in this group at least: the exuberance doesn't die down until after everyone has enjoyed a full-course meal, topped off with a most successful blueberry pie. It's hard to talk on a full stomach; they have all they can do to roll back home. There's no denying that traditional Finnish food is filling.

The air is cool in the language lab. It was chilly in the morning – the temperature might have dipped below zero at night. Summer in the North has turned towards autumn. Two weeks of intensive study – three

hours of Finnish a day four days a week – has started to bear fruit.

"It was hard for them to learn how to tell time in Finnish, but otherwise everything has gone well", comments Riikka Niukkala.

Riikka says that about half of the 200 exchange students who come to the University every year take one or more of the **Finnish for Foreigners** courses offered. Students who remain at the University of Lapland after the intensive course can continue their studies at Level 2. The skills achieved at this level are still not enough to enable them to study in Finnish, but the University offers a range of **courses in English**: master's programmes, multidisciplinary minors and individual courses. There is also a module on offer where students can complete a minor in Finnish language and culture.

Farah and Lotte, from the Netherlands, focus on asking and telling prices and learning the names for different kinds of foods.

"*Mitä sinä syöt illalla?*" Lotte asks Farah what she is going to eat for dinner.

"*Minä syön lohta vihannesten kanssa.*" Farah says she is going to have salmon with vegetables and then adds she is crazy about salmon.

They have a test coming up in the afternoon, and they're pretty sure they'll pass it.

Markus and Nuppu are like two characters from an old movie: the tutors have gone to the flea market just to get outfits that will bring to mind the dance pavilion culture that is part and parcel of the Finnish summer. We're learning Finnish dances on the dance floor in the restaurant Valdemari, whose ample windows offer a late-summer view out over the Kemijoki River towards the town centre.

The waltz was easy enough, but even yours truly – a Finnish journalist – has two left feet when it's time for a Finnish tango. Fortu-



nately, I'm not the only one: only a few couples seem to have really got the hang of the dances from the directions the coaches are shouting above the music. When a *jenkka* starts up, the floor seems ready to split open: left-right-hop, left-right-hop, hop-hop-hop-hop. The floor sags rhythmically with each hop. Some of the dancers have already lost the beat, as the same song starts up for the fifth time.

"This is quite a work-out. No wonder Finns are so thin!", Farah laughs.

Later in the evening the students on the course get the opportunity to experience another Finnish pastime – karaoke. Karaoke became immensely popular in Finland twenty years ago and today you can hear it ringing out in restaurants, homes, on television, in contests – wherever. When Stina and Lotte go up and sing *Väinö*, which they have learned in Finnish class, even the restaurant owner is dumbfounded.

At the beginning of September, the language course has ended and the daily routine of life as an exchange student begins. It is **orientation week** for international students when I meet Farah at lunch one noon. Her morning orientation session covered the Finnish higher education system, **student health care**, computer services, network environments and academic writing. Later in the week, they have a meeting with the **international coordinator** from the Faculty of Law and presentations of the **library**, the **sports services** and the **friendship family programme**.

"I haven't really had time to get homesick, since we spent 16 hours a day together during the Finnish course. Let's see what happens now when my studies proper begin", Farah muses.

Farah knows that she is a rarity: there are only a few British exchange students at the University of Lapland every year, because

It's easy to get around Rovaniemi by bike, so a bike is one of the first things students buy. Farah, Wieke Rusman and Christina Kochanek check out what's available.

At an evening of traditional Finnish dances, Farah and Christian Mischitz prove light on their feet as they dance a *jenkka*.

Riikka Niukkala (centre) has every reason to be happy with her students: they're putting the language to work. Farah and roommate Stina Vanhoof practicing how to ask and talk about prices.

spending a year abroad is not as popular among Brits as it is among students in other countries. However, one of the reasons Farah decided to go to Nottingham University was that its law programme had an option to study abroad for a year.

"Originally, I thought I'd go to Prague, but then I realised that a year in Lapland would really be a once-in-a-lifetime experience." •

Coolly



The next annual fashion show of the Faculty of Art and Design will be held on 19 February 2011 at the University as part of Rovaniemi Design Week.

1. Ryota Yamaguchi treats the viewer to a splash of colour and style with his "Accessorization" collection.

2. The patterns in jackets designed by Solja Temmes and Maria Kataja shimmer with the autumn colours. A detail from the segment "Decades of Fashion: the 1970s".

3. Helka Mäkinen's collection "Faith for Bleak Future" combines cold images of the future with full, form-knit wool. The garments have changeable body sections and changeable sleeves, letting you create just the outfit you want.

4. Ella Suitiala's segment "Formal" features garments that exude a classical style.

hot trends



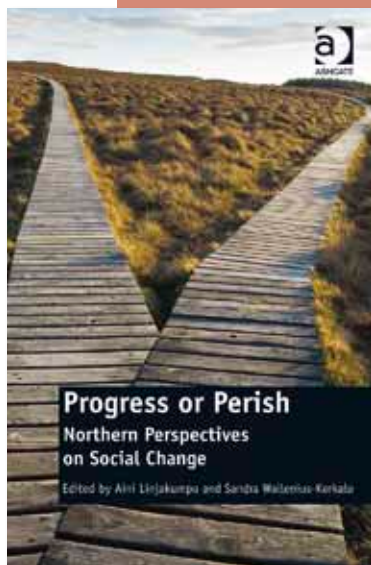
5. Pirjo Annila's collection "I've still got my old records" is designed for adult women. With the materials – felt, reindeer suede and wool blends – you can't get any closer to the North, or the North to you.
6. Lotta-Maaria Niilekselä's segment "Formal" highlights garments with room for femininity and sharp shapes.

PHOTOS: LEENA ARO & JOUNI PORSANGER



In spring 2010, the Northern Lights fashion show filled catwalks in Rovaniemi and Helsinki with the very best work of young clothing and textile designers from the Faculty of Art and Design at the University of Lapland.

EDITED BY SARI VÄYRYNEN



Progress or Perish

***Progress or Perish*, edited by Aini Linjakumpu and Sandra Wallenius-Korkalo, researchers at the University of Lapland, opens up the debate on the potential for socially sustainable development in the North.**

The volume sheds light on the opportunities for alternative development available to northern regions and the people living there. Drawing on case studies from Finland, Sweden and Norway, the work highlights

the roles that art, culture and academic research play alongside technology and economics as bearers of change, approaching the study of progress from the human level. By turning attention towards communities and the everyday social activities of individuals in their sociocultural and microhistorical contexts, the volume reveals the social construction of progress and links the idea of progress to the emancipation and empowerment of collectives.

Multidisciplinary in nature, *Progress or Perish* brings together the work of several scholars to explore the changes that individual and social agency can effect. It engages with the wider theoretical and methodological debates to be of key interest to sociologists, geographers and anthropologists, as well as those with interests in gender studies, cultural and environmental history, literary studies and political science.

The volume has been written as part of the *Voluntas Polaris* research project, which ran from 2006 to 2009 and which studied communities, identities, emancipation and actors in the North.

- Linjakumpu, A., Wallenius-Korkalo, S. (eds.), 2010, *Progress or Perish: Northern Perspectives on Social Change*, Ashgate, 200 pp.

Orders: www.ashgate.com

Play and creativity for the school of the future

Marjaana Kangas's doctoral thesis in education examines creative and playful learning and the learning environments that best enable it.

Creative and playful learning environments serve many educational aims and contribute to meeting the requirements made of the learning environments of the future.

"Schools stress pencil-and-paper activities and listening although outside the school the children use intelligent media tools and produce knowledge communally – on the Internet and in virtual games, for example", Kangas points out.

"In creative and playful learning environments, pupils work together to produce knowledge and content through creative activity and play and by using novel technologies and environments. Such learning environments do much to promote many of the skills crucial in today's society, such as creativity, collaboration and the acquisition of media skills", Kangas notes.

The pedagogical model elaborated as part of the research allows creative and playful learning to be applied in the school curriculum.

- Kangas, M., 2010, *The School of the Future: Theoretical and Pedagogical Approaches for Creative and Playful Learning Environments*, Acta Universitatis Lapponiensis 188, Lapin yliopisto, Rovaniemi, 299 pp.

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Putting diversity to work in academia

Making Inclusion Work reflects on how academic research, teaching and administration can be made more polyphonic than it is today.

The volume highlights daily work practices found to be robust and successful in enhancing academic diversity in curricula, teaching and research.

The book is particularly well suited for those developing academic institutions and administration. It will also inspire ideas among the researcher and student communities. The work contains articles by over twenty researchers from around the world.

Making Inclusion Work was edited by Susan Meriläinen, Professor of Management, University of Lapland; Saija Katila, Professor of Innovation Management, University of Eastern Finland, and Janne Tienari, Professor of Management and Organization, Aalto University School of Economics.

- Katila, S., Meriläinen, S., Tienari, J. (eds.) 2010, *Making Inclusion Work*, Edward Elgar Publishing, 224 pp.

Orders: www.e-elgar.com

Mining data

Data Mining in Public and Private Sectors, a work edited by professors of administration Antti Syväjärvi and Jari Stenvall, illustrates the importance of data mining for organisations and how they are managed.

"In management, data mining means the uncovering of information crucial to the operation of the organisation – making what is often an unwieldy mass of data visible and accessible. "Mined" data can be classified and clustered, whereby it serves, for example, as the foundation of innovative management and decision making", Syväjärvi observes.

The need to create, collect, exploit and manage data in the operation of organisations has mushroomed. Well-mined data has thus become a key resource for successful organisations.

The volume comprises contributions by 40 experts in the field from sixteen different countries.

- Syväjärvi, A., Stenvall, J., 2010, *Data Mining in Public and Private Sectors: Organizational and Government Applications*, Premier Reference Source, IGI Global, Hershey, PA, USA, 428 pp.

Orders: www.igi-global.com



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ARCTIC OCEAN
Norwegian Sea

Rovaniemi

FINLAND

THE ARCTIC CIRCLE

Top stops in Rovaniemi

PHOTOS: ARTO LIITI

EDITED BY SARI VÄYRYNEN



Arktikum – Museum and Science Centre

"When we arrive in a new place, we want to know some details of it. In Arktikum you can see and hear pictures and sounds, stories and narratives of Rovaniemi and the Arctic and of the people living there. The lovely views and paths at the Arktikum botanical garden also serve as testimony to the diversity of the region. Finally, when going back to the town centre, nothing can be more pleasant than following the path that goes from the botanical garden along the river shore!"

Dr Nuccio Mazzullo
Researcher
Anthropology Research Team
at the Arctic Centre

Café Kauppayhtiö

"If you haven't been to Kauppayhtiö, you haven't seen everything in Rovaniemi! This coolest cafeteria in the North is something you wouldn't expect to find in a small town like Rovaniemi. The whole interior design is second-hand – or at least old – and for sale, too. For example, I found the one and only perfectly fitting 1950s coat rack for my home here. The place is also known for its laid-back atmosphere and for presenting artists who are not necessarily the biggest stars in the country, but are all the more interesting."

Dr. Leo Pekkala
University Lecturer
on Media Education
Faculty of Education



The Belvedere viewing tower on Ounasvaara

"This is one place I take my guests to, because it is easy to walk there from the centre whatever the season. The way up to the tower gives you the feeling you're out in nature with a hint of adventure. At the top, you can admire the vista stretching out over the town and the confluence of Lapland's two great rivers, the Kemijoki and Ounasjoki."

Outi Rantala
Assistant in Tourism
Lapland Institute for
Tourism Research
and Education

Yliopistonkatu

"The road connecting the University of Lapland and the main church links knowledge and generosity, as well as two places that fill people's minds and hearts. The location offers a view over the river and two small lakes as well as a view of colourful trees, especially in the autumn. If you stand under a birch, a gust of fresh wind from the river could send the golden leaves flying and playing around you, before they settle to the ground, like butterflies."

Jing Huang
Chinese Teacher
Language Centre
of the University of Lapland





The secrets of the North



◀ Skaters on the ice of Kemijoki river, Rovaniemi, 1910.
Photo: Ilkka Paavalniemi,
Kotiseutuyhdistys Totto ry

Everything about the North

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Science Centre exhibition: ARCTIC IN CHANGE

Arctic nature and indigenous people in a changing world. The exhibition has been produced by the University of Lapland's multidisciplinary and international Arctic Centre.

Museum exhibition: NORTHERN WAYS

The story of nature and people in Lapland over the centuries.

Photo exhibition: THE IDYLIC ROVANIEMI OF PHOTOGRAPHER ILKKA PAAVALNIEMI up to 30

January 2011 The Rovaniemi of the 1910s and 1920s comes alive in Ilkka Paavalniemi's interesting and sometimes outlandish photos.

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Next call for applications:

- at the University of Lapland: December 1st 2010 – February 18th 2011. Information: www.ulapland.fi/CSW
- at the Pomor State University: spring/summer 2011. Information: <http://social.pomorsu.ru>



Partner institutions & responsible units

- Faculty of Social Sciences, Department of Social Work at the University of Lapland in Rovaniemi, Finland
- Faculty of Social Work at the Pomor State University in Archangel, Russia

Other partners

- Karelian State Pedagogical Academy
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- Northern State Medical University
- Murmansk Humanities Institute
- Murmansk State Humanities University
- Murmansk State Technical University
- University of Oulu