

Women in the Arctic and Antarctic: Finding Ways to Make Networking and Information Sharing Accessible and Free

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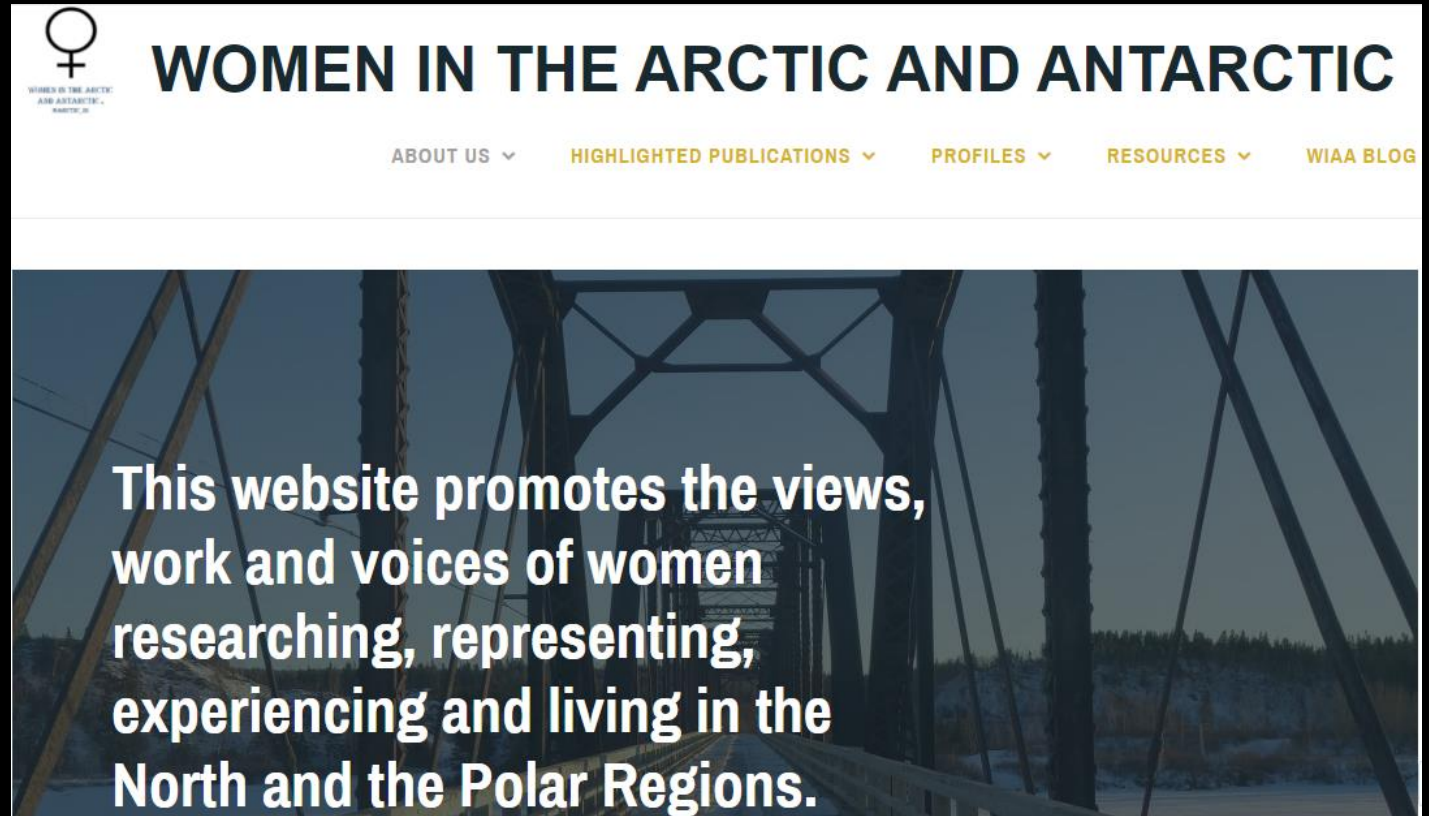
Location: [The Arctic Circle](#)

WiAA Information:

(Twitter) [@arctic_in](#)

(Facebook) [@WomenintheArcticandAntarctic](#)

(Website) www.womeninthearticandantarctic.ca



The Inspiration to Create the Women in the Arctic and Antarctic



← From Rural Newfoundland

To Wales/United Kingdom →



(Photos Copyright: Danita Catherine Burke)

Dear Klarissa,

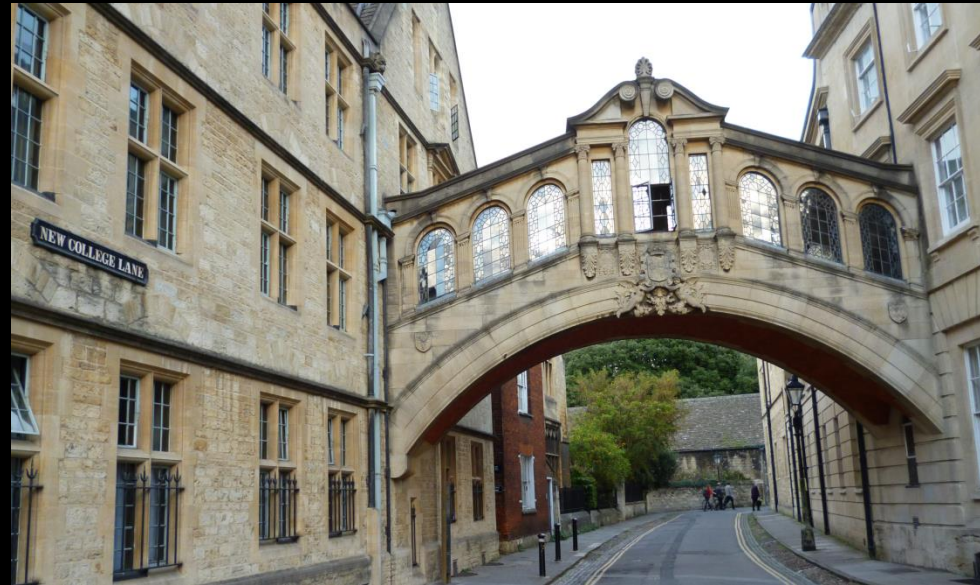
I hope you will find inspiration in these 2 articles. The first published in 1989 is more or less a historical review of the origins of Canadians belief that their "northernness" had given them a unique identity in the New World - essentially something "other" than America. These ideas were strongly held in the 70s & 80s as Canadians attempted to celebrate the seasons they were not Americans.

The second article reflects a change in attitudes in the 1990s - a recognition of the Inuit as central to the Arctic and with having rights to shared its future. I think it speaks for itself.

But perceptions reflected only the fruits of the present (and →

Shelagh

...Inspiration continued...: The Kindness of Shelagh Grant



Oxford, England – 2013

(Copyright: Danita Catherine Burke)

Myths of the North in the Canadian Ethos

S.D. GRANT

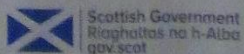
Since the time of Confederation, many Canadians have looked upon their north as a symbol of identity and destiny. Often referred to collectively as the "myth of the north," differing perceptions of the northern wilderness have caused succeeding generations to attach special meaning to the idea of north in relation to national identity. Although most scholars acknowledge the existence of this ideological concept, there are a variety of interpretations as to the origins, make-up and impact of the composite myth. Some claim that there are innate cultural and philosophical roots; others point to European influences during the period of discovery and early colonization; many emphasize geographical and economic factors. Yet regardless of whether these beliefs are endemic or merely adaptations of those held by other societies and cultures, most Canadians believe that the north has somehow imparted a unique quality to the character of the nation. To fully understand the basis of this ideological premise, one must first identify the many lesser myths which gave special meaning to the north and eventually combined to form the vague but all-encompassing core myth.

There are a number of definitions which may be applied to the word "myth." Many believe it to be the antithesis of reality, something imaginary. According to the Oxford dictionary, it is a traditional narrative, embodying popular ideas on natural or social phenomena. By Webster's definition, it may be a story or collection of stories, ostensibly with a historical basis, which serves to explain some phenomenon of nature, or the customs and institutions of a people. Although these definitions imply that a myth is a perception rather than a fact, one Canadian historian recently put forward a convincing argument that fact and interpretation cannot exist independently, that myths are merely "attempts to depict a reality which is not easy to grasp," an inevitable result of man's efforts "to make sense of the world." This premise was derived from the works of Claude Levi-Strauss and other eminent scholars who have attempted to identify the role of myths in the modern world.¹ In essence, a myth can be any story, image or notion which explains something. For Canadians, the "myth of the north" explains how the north has affected the nation's identity and ethos.

Welcome to

SCOTLAND AND THE NEW NORTH

EDINBURGH, SCOTLAND 2017



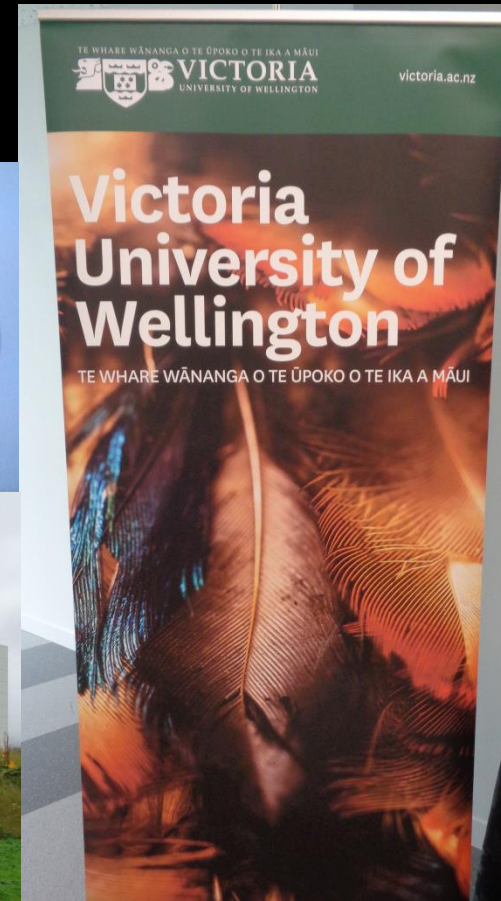
The Gap

- Inexpensive way to network; acknowledge things like travel and conferences are a luxury
- Credentials (education, work experience) are the focus
- Global access and reach
- Help promote women in the workforce
- Easy to update your profile

(Photos copyright: Danita Catherine Burke)



Arctic
Change 2017



Highlight Talented Individuals and Sharing Information

Adanna Omaka



I am a lawyer with experience working in Nigeria, and I am a legal research consultant. I am originally from Nigeria, where I got my undergraduate degree in law at Ebonyi State University, Abakaliki (2012) and I was admitted to the Nigerian Bar as a Barrister and Solicitor in 2014. I obtained an LLM in Maritime law from Bangor University in 2017, where my central research focused on examining the differences and effectiveness of national laws in the USA, UK, and Nigeria in handling oil pollution damage from offshore drilling.

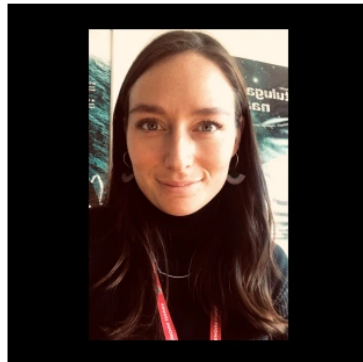
I am currently a Ph.D. candidate in the school of

Ekaterina Uryupova



I grew up in Siberia, with stunning views and Indigenous people. I received my PhD in Environmental Sciences from Lomonosov Moscow State University (Moscow, Russia) and a Master's degree in International Journalism from the University of Salford (Manchester, UK).

Rebecca Lynge



I am a Government of Greenland civil servant currently posted as First Secretary to the Greenland Representation in Washington, D.C. working for a strengthened relationship with North America, with whom Greenland shares close ties – not only geographically, but also through the Indigenous culture and language shared with Inuit across Canada and Alaska.

I have worked in the Department of Foreign Affairs of the Government of Greenland since January 2015, but started my career with

Fieldwork Reflection: Charlotta Hilli



Please tell us a little about your research background.

My research background is closely related to developing teaching practices in virtual or digital environments, by combining theoretical and practical knowledge. During my PhD (2012–2016) I developed a virtual course based on recent theories on distance education and collaborative learning among students. I

Jessica Penney



My name is Jessica Penney. I'm a Nunatsiavut Inuk PhD student at the University of Glasgow. I was raised in Iqaluit, Nunavut, but my family is from Rigolet, Nunatsiavut, Labrador and Carbonear, Newfoundland. From an educational viewpoint, I am a graduate of Pearson College UWC, my undergraduate degree is in Sociology and Public Policy, and I also have a Master's in Global Health (both from the University of Glasgow). Additionally, I have worked at the Government of Nunavut in the Department of Executive and Intergovernmental Affairs in Communications, and in the Department of

Health as a Policy Analyst.



JANUARY 18, 2021 | [EDIT](#)

Antarctic Artists & Writers Collective

The AAWC's mission is to inspire and educate the public about Antarctica and its scientific exploration through collaborations in the arts.

The Role of Social Media in the Women in the Arctic and Antarctic

Social media enables the Women in the Arctic and Antarctic to have a wider reach than just the website. The social media accounts are used to promote the content on the website, but also highlight the work of the women participating in the initiative, as well as bring attention to publications/research, upcoming events, job and networking opportunities, Polar travel/fieldwork and more!

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Promoting info sharing, networking & women in Northern, Arctic & Antarctic research & representation [#WomenintheArcticandAntarctic](#) [#WiAA](#) [#FieldworkReflection](#)

International [womeninthearticandantarctic.ca](#)

Joined September 2018

2,393 Following 3,072 Followers

Thank you for your time!

WiAA Information:

(Twitter) @arctic_in

(Facebook) @WomenintheArcticandAntarctic

(Website) www.womeninthearcticandantarctic.ca

Central Newfoundland, 2019 →

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