

## **Frændafundur 11, 16.-18. ágúst**

### **Útdrættir (30. júní, 2022)**

#### **Boðsfyrirlestrar**

**Amalía Björnsdóttir:**

##### **Teacher education in Iceland and the Faroe Islands**

In this talk, I will discuss teacher education in Iceland and the Faroe Islands with particular focus changes that have occurred in recent decades, including the popular growth of distance education and the extension of teacher training in Iceland to 5 years. I will consider differences in school practices in Icelandic versus Faroese compulsory schools as seen through the eyes of students. I will use data from a comparative study, conducted 10 years ago, that asked students in Grades 8 and 9 in all schools in the Faroe Islands and students in Grades 9 and 10 from 14 schools in Iceland about various aspects of school practices and their attitudes towards education and school. It is important that we that Háskóli Íslands and Fróðskaparsetur Føreyja continue to work together and conduct research in the field of education. It is time for some more research collaboration

**Ragnheiður Bogadóttir:**

##### **What color is green energy? Long-term sustainability and energy transitions in the Faroe Islands in the past, present and future**

The beginning of the so-called industrial revolution is often considered the beginning of the first major energy transition in human history, as human society went from depending on land-based energy sources to rely on fossilized solar energy. As the severity and urgency of the climate crisis is settling in on global political agendas a general policy consensus has emerged that human societies now need to go through a second major energy transition away from fossil energy. In the Faroe Islands this agenda is manifesting in new energy infrastructure investments such as wind mills, solar power plants, and more. These investments are part of the larger vision to move towards a low-carbon future, and is referred to as the green energy transition. However, in spite of these investments and contrary to the green transition vision, emissions from fossil energy use and other GHG sources are still increasing. Looking at energy use and energy production in the Faroes in a global historical perspective, the current vision and green transition strategies are discussed in relation to earlier energy transitions and how they relate to issues of justice, resilience and long-term sustainability.

**Ingileif Jónsdóttir:**

##### **COVID-19 in Iceland and the Faroe Islands, vaccination and other protective measures**

Both in Iceland and The Faroe Islands the early spread of COVID-19 was limited by widespread and free testing, robust contact-tracing infrastructure and frequent sequencing of viral isolates. The eventual vaccine rollout reached most of the population in both countries. The vaccines against COVID-19 from Pfizer, Moderna, AstraZeneca and Janssen, used in the Nordic countries, are safe and provide close to 100% protection against severe COVID-19 disease, hospitalization and death, 70-95% protection against COVID-19 overall, but less against infection. Vaccination

rate against COVID-19 is highest in Iceland and the death rate is lowest in the Nordic countries. The delta variant of SARS-CoV-2 was dominant in Europe in the summer 2021, followed by omicron from December 2021. The delta variant causes more disease in children and young adults than earlier variants, whereas omicron is more contagious, causing high infection rate, including in Iceland and the Faroe Islands, even among fully vaccinated individuals. Although the omicron wave is almost over in northern Europe COVID-19 disease and deaths are still a huge problem in many parts of the world. Equitable access to COVID-19 vaccines and treatment is not only a matter of justice but also a prerequisite for ending the SARS-CoV-2 pandemic.

**Sigríður Sigurjónsdóttir:**

### **Digital language contact with English and its effects on the Icelandic language environment How do the Faroes compare?**

The language situation in Iceland has changed drastically in recent years. Current globalization and the advent of digital media and language technology increases exposure to English, and the exposure is more interactive and intense than before, particularly among children and adolescents.

In the public discourse, a causal relationship between digital English input and reduced or incompletely acquired Icelandic has often been assumed, without any evidence. This public concern was one of the motivating factors behind the research project “Modeling the Linguistic Consequences of Digital Language Contact” (<http://molicodilaco.hi.is>), which received a Grant of Excellence from the Icelandic Research Fund in 2016–2019 (project leaders: Sigríður Sigurjónsdóttir and Eiríkur Rögnvaldsson). One of the goals of the project was to address this concern by collecting data to answer the question whether a globally dominant L2 (English) can affect the acquisition of a domestically dominant but globally small L1 (Icelandic) through digital language contact.

In this lecture, I will describe the project and outline its main results. The primary focus will be on the measurements of the 3–12-year-old children’s input and language use and its relationship to their Icelandic and English vocabulary and grammar. Also, I will compare the language situation in the Faroes to the Icelandic one and reflect on how the results of the “MoLiCoDiLaCo”-project can shed light on the viability of globally small languages, like Icelandic and Faroese, in the digital age.

**Knud Simonsen:**

### **Tidal energy – a predictable renewable resource for the Faroe Islands.**

Tidal stream energy has been recognized as a highly predictable resource of sustainable energy, which can be harnessed with a relatively low environmental impact. A first estimate of the energy potential in the tidal streams on the Faroe Shelf is derived from a barotropic numerical model with 100 m resolution, combined with current profile measurements in selected straits. A total of 13 sites are identified as potential candidates for the harvest of the tidal stream energy. A conservative estimate indicate a total available mean energy flux in transects through these locations exceeding 2 GW. Further, a relatively large diversity of tidal phasing between the sites is identified suggesting good opportunities to construct a network of production units with a low ebb/flood variability. Assuming that about 20% of the available energy may be extracted. It is estimated that this may correspond to a demand of 375-1552 Gwh, depending on the included constraints.

Although the seasonal variation in wind and solar power complement each other nicely on a monthly scale, these sources are highly variable on a shorter timescale, which makes expansion of the energy production based on these resources an challenging task in a remote isolated like in the Faroe Islands, - which actually consist of one main grid for approximately 90% of the population, and 6 tiny isolated grids serving the remaining population on the outer islands.

Meeting the demand in these tiny isolated grid by highly variable renewable sources requires an installation of a large excess capacity, and large storage facilities. Including the highly predictable tides in the tidal generation mixture preliminary analysis strongly indicate that it will reduce the need for excess installed capacity and down-sizing the needed storage facilities.

## Almennir fyrirlestrar

**Ari Páll Kristinsson:**

### **Gildi rannsókna á málnotkun og málsamfélagi í þágu málstýringarviðleitni**

Í fyrirlestrinum verður fjallað um nytsemi þess að byggja málstýringu á rannsóknum í (félags)málvísindum. Farið verður yfir helstu rannsóknarstefnur og straua í málræktarfræði (language policy and planning studies) og undirstrikað að líta verði svo á að um sé að ræða sérstakt svið innan félagslegra málvísinda. Jafnframt er lögð áhersla á þverfaglegt viðhorf að því leyti að nýta verði rannsóknir úr öðrum geirum málvísinda og annarra hug- og félagsvísinda eftir því sem við á hverju sinni. Ástæðan er sú að rannsóknarefnið snertir mjög mörg svið mannlífsins, ekki aðeins tungumál sem form og samskiptatæki, sbr. hugtök á borð við málstöðlun og málskýrð (e. plain language), heldur varðar það einnig t.a.m. þátt tungumálsins í sjálfsmynd einstaklinga og samfélaga, hið táknaða gildi tungumála, tungumál sem menningararf o.fl. Sérstakt einkenni rannsóknarspurninga sem spurt er innan málræktarfræði er að þar er áhersla á málstefnu og málstýringu sem fyrirbæri en málstefna og málstýring er ekki sérstakt viðfangsefni annarra undirgreina félagsmálvísinda. Með málstýringu er átt við bein afskipti eða íhlutun í málnotkun einstaklinga og samfélaga. Hvað varðar málstefnuhugtakið er því haldið fram í fyrirlestrinum að það gefi góða raun að byggja á kenningu Bernarda Spolskys um að málstefna sé reist á þremur samtengdum en þó sjálfstæðum meginþáttum, þ.e. málhegðun, málviðhorfum og málstýringu. Kenningum Spolskys verður lýst í meginráttum. Skýringarmáttur þeirra liggur meðal annars í því að þær varpa ljósi á takmarkanir málstýringar, ekki síður en möguleika hennar. Til stuðnings þeirri fullyrðingu að líkan Spolskys sé nýtsamlegt í rannsóknum á málstefnu og málstýringu verður tekið dæmi af rannsóknarverkefninu „Greining á málfræðilegum afleiðingum stafræns málsambýlis“. Enda þótt aðeins málhegðun og málviðhorf, þ.e. tveir af þremur meginþáttum málstefnu skv. Spolsky, hafi beinlínis verið til skoðunar í þeirri rannsókn nýtast niðurstöðurnar einnig þegar kemur að þeim síðastnefnda, málstýringu, miðað við þá forsendu Spolskys að málstýring sé ekki raunhæf nema hún byggist á tiltækri þekkingu á málhegðun og málviðhorfum. Sýnt verður hvernig niðurstöðurnar úr fyrrnefndu rannsóknarverkefni geti nýst í íslenskri málstýringu.

**Arnar Thoroddsen:**

### **The popular music of Iceland and The Faroe Islands: A comparative analysis**

The paper builds on a decade long incursion into the popular music societies of two Nordic island nations by the author, both as a journalist and an academic. Broad strokes will be applied, where questions on music styles, nation images, co-operation and their status among other Nordic nations will come into play.

Two academic researches will underpin proceedings, namely the lecturers own PhD on Icelandic music life ( Music-making in a Northern Isle: Iceland and the “village” factor) and Joshua Green’s comparative sociological MA thesis on Faroese music life. This will feed into observations on how Iceland and The Faeroe Islands have thrived musically within the Nordic sector and the different challenges that have faced them and face them now. The main focus will be on Iceland, as this paper is in conjuncture with another one, where the emphasis will be swapped (see last paragraph).

Questions of colonialism naturally drive proceedings as well, i.e. how these Nordic micro-nations, once (and one still) under Danish rule maneuver themselves culturally and musically in modern times and how they are influenced by the other, bigger Scandinavian nations.

Historically, international developments in the popular music sector have also tended to reach the shores of these Nordic island communities relatively late, if at all. How they have fared in the international scope of things is therefore worthy of investigation, how they manage to present themselves as unique, musically

interesting countries on the global stage, with much smaller means and populations compared to other and bigger players.

### **Atli Freyr Hjaltason & Guðný Jónsdóttir:**

#### **Old dances for new times**

Dance and music have been a part of Icelandic society for centuries. Since the 19th century, the “Gömlu dansar” (e. Old dances) have been a vital part of Icelandic culture accompanied with instruments such as accordions, violins, flutes, guitars, and drums. Communities such as „Kvennfélög“ (e. women’s associations) and political parties hosted dance events at community buildings, hotels, festivals, and other venues. Up until the 1960’s music and dance was practiced by people from all generations and social backgrounds in the country with music being written in styles suitable for the Icelandic variants of these European dances. Today this culture belongs to the older generations who keep the music going amongst themselves. Academic discourse on dance and heritage in Iceland largely revolved around manuscripts from the 18th century and earlier, with cultural value being placed on the language and age of the texts. There are few traces of the performance and practice of said dances in Icelandic contemporary society, while the Gömlu dansar thrive among the older generation in an ever-evolving tradition going back more than two centuries. Just like fairy tales, ballads and stories have evolved with their own unique fingerprints in Iceland, dance and music have done so too with new music being written in the Icelandic styles of these European dances. Despite this, academic focus has put preference on songs that have been lost in time. Again, giving value to texts and age rather than living traditions. In Europe, young people have started to adopt these dances and music and have started partaking in festivals and events anew. The paper will explore the potential for introducing the generations to each other through dance and music by engaging with discourse on national heritage and image. An ethnological approach to the heritage of dance and music will be adopted through the lens of performance and image creation in the panel: Performances of identity through tradition.

### **Tóta Árnadóttir:**

#### **“Heroes and whore dance”**

The Faroese Chain dance has been described as centered around storytelling, but for at least a century there have been various layers of stories told through the performance of the dance. Along with the stories of the ballads chanted, there has been the story of the survival of the dance against all odds, the story about the role of the dance in preserving the Faroese language and lately the story about the dance as a core feature of Faroese identity – one reason for including it in the UNESCO inventory of Intangible Cultural Heritage of the Faroe Islands in 2020. This paper presents contemporary perceptions of the dance, as described by active dancers in the Faroese dancing communities along with teachers and tourism staff engaged with dance transmission and performance in various ways. Opinions of representation and authenticity vary and, in some cases, appear to collide. Most contemporary dancers see no discrepancy in various uses of the dance and have a pragmatic approach to dancing in different setting, whereas others are turned off by “inferior” ways of performing the dance. The paper is based on field work carried out among dancers 2017-2020 as part of the Ph.d project “Hand in hand” - Transmitting Faroese Chain Dance Tradition today”, carried out as a joint degree between Fróðskaparsetur Føroya and Háskóli Íslands.

## **Tóta Árnadóttir:**

### **Ljóð sum arvalutur**

Bandasavnið á Føroyamálsdeildini á Fróðskaparsetri Føroya inniheldur bæði upptøkur sum granskarar á deildini hava gjørt, men eisini avrit av eldri tilfari úr øðrum norðurlandskum søvnum. Tilfarið er ofta savnað við ávísum endamáli fyri eyga, sum kanska ikki er líka viðkomandi, tá granskararnir eru falnir frá og aðrar dagsskráir gerast meira týðandi fyri nýggj ættarlið.

Spurningurin um hvørja ábyrgd stovnar hava av gomlum søvnum og um hvønn leiklut tilfarið í søvnunum eigur at hava í virkseminum hjá universitetum í dag, kann verða svaraður á ymsan hátt, men alt størri dentur er á at miðla og veita atgongd til tilfarið til teir bólkar sum av fyrstan tíð vóru granskaðir, eftirkomarar hjá teimum ið hava lagt røddir til ljóðsøvnini.

Fleiri atlit eru at taka og nógv fyrivarni hava verið, men um søvnini skulu varðveitast fyri framtíðina, má støða eisini takast til hvussu tey kunnu brúkast og av hvørjum. Í framløguni verður gongdin við at talgilda bandasavnið á FMD lýst og nortið verður við á hvønn hátt savnið kann verða brúkt í dag og í framtíðini, bæði av granskarum og almenningi.

## **Ásgrímur Angantýsson & Hinrik Hafsteinsson:**

### **Hverfandi orðaraðartilbrigði? Um stílfærslu í aðalsetningum**

Eins og Maling (1980) benti upphaflega á er stílfærsla (SF) í íslensku nærtækust og algengust í aukasetningum með frumlagseyðu:

- (1) Þetta er mál sem \_\_\_\_ hefur verið rætt um.
- (2) Þetta er mál sem rætt hefur verið \_\_\_\_ um.

Færeyska leyfir einnig SF (Höskuldur Þráinsson o.fl. 2012) en þetta orðaraðartilbrigði er að mestu horfið í skandinavísku meginlandsmálunum.

Því hefur verið haldið fram (Ásgrímur Angantýsson 2014, 2017) að SF lúti talsvert stílfari takmörkunum í aukasetningum í færeysku en íslensku. Mikið hefur verið fjallað um eðli og einkenni SF í aukasetningum (sjá t.d. Halldór Ármann Sigurðsson 2017 og tilvísanir þar) en markmiðið með þessum fyrirlestri er að sýna að hvaða marki þessi tvö náskyldu mál leyfa mismunandi gerðir stílfærslu í aðalsetningum:

- (3) Rígt hafði \_\_\_\_ alla nóttina.
- (4) Regnað hevði \_\_\_\_ alla náttina.

Í íslensku má segja að SF eins og í (3) hafi yfir sér formlegri blæ en sambærileg færsla í tilvísunarsetningu (2). Ef skilyrði SF eru stílfari í aukasetningum í færeysku en íslensku má e.t.v. búast við enn meiri takmörkunum í aðalsetningum á borð við (4). Niðurstöður úr færeyskri spurningakönnun renna stöðum undir þá tilgátu (Ásgrímur Angantýsson 2019) en í fyrirlestrinum verða einnig kynnt ný gögn um tíðni og dreifingu SF í mörkuðum málheildum (Starkaður Barkarson o.fl. 2019, Hinrik Hafsteinsson og Atli Snær Ásmundsson væntanl.). Viðfangsefnið varðar stöðu færeysku meðal norrænna mála og hugsanlega yfirstandandi þróun hennar í átt til skandinavísku meginlandsmálanna að þessu leyti.

Ritaskrá:

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### **Ásrún Jóhannsdóttir:**

#### **Tungutengd sjálfsmynd á Íslandi: Tungumálavídd barna og unglinga**

Dance and music have been a part of Icelandic society for centuries. Since the 19th century, the “Gömlu dansar” (e. Old dances) have been a vital part of Icelandic culture accompanied with instruments such as accordions, violins, flutes, guitars, and drums. Communities such as „Kvennfélög“ (e. women’s associations) and political parties hosted dance events at community buildings, hotels, festivals, and other venues. Up until the 1960’s music and dance was practiced by people from all generations and social backgrounds in the country with music being written in styles suitable for the Icelandic variants of these European dances. Today this culture belongs to the older generations who keep the music going amongst themselves. Academic discourse on dance and heritage in Iceland largely revolved around manuscripts from the 18th century and earlier, with cultural value being placed on the language and age of the texts. There are few traces of the performance and practice of said dances in Icelandic contemporary society, while the Gömlu dansar thrive among the older generation in an ever-evolving tradition going back more than two centuries. Just like fairy tales, ballads and stories have evolved with their own unique fingerprints in Iceland, dance and music have done so too with new music being written in the Icelandic styles of these European dances. Despite this, academic focus has put preference on songs that have been lost in time. Again, giving value to texts and age rather than living traditions. In Europe, young people have started to adopt these dances and music and have started partaking in festivals and events anew. The paper will explore the potential for introducing the generations to each other through dance and music by engaging with discourse on national heritage and image. An ethnological approach to the heritage of dance and music will be adopted through the lens of performance and image creation in the panel: Performances of identity through tradition.

### **Artëm Ingmar Benediktsson:**

#### **Languages and cultures of plurilingual children in Icelandic schools: Student teachers’ perspectives on culturally responsive teaching**

The linguistic composition of the pupil body in Icelandic schools is becoming increasingly diverse (Statistics Iceland, 2020). Hence, primary and lower secondary schools are expected to adapt their practices by focusing on applying holistic teaching methods and offering relevant language support to all pupils (Ministry of Education, Science and Culture, 2020). However, previous studies indicated that in many cases

teachers were generally not well prepared for working with culturally and linguistically diverse pupils and lacked understanding of culturally responsive teaching and assessment methods (e.g. Aðalsteinsdóttir et al., 2007; Gunnþórsdóttir et al., 2017). Thus, it is important to ensure that teacher education programmes are providing a sufficient knowledge base and preparing student teachers to work in multicultural environments that are an everyday reality. This paper aims to explore Icelandic student teachers' perspectives on multicultural education, including culturally responsive teaching and assessment methods, its advantages, and limitations. The theoretical framework includes critical multiculturalism (May & Sleeter, 2010; Parekh, 2006), and multicultural education theory (Banks, 2009; Gay, 2000), which can be defined as education for diversity since its goal is to cultivate equitable education for all students regardless of language, race, ability, cultural background, socioeconomic status, or any other status. The participants of the study are student teachers, who are enrolled in teacher education programmes in Iceland and currently pursuing a master's degree in education. The data has been collected via semi structured in-depth qualitative interviews with the participants. During the interviews the participants shared their experiences of working with plurilingual children throughout the time of the on-site schoolteacher training, as well as they shared the ideas on how they are going to incorporate children's languages and cultures into teaching and assessment in the future.

**Anett Blischke, Bryndís Brandsdóttir, Jana Ólavsdóttir, Ögmundur Erlendsson & Carmen Gaina:**

### **The geological connection between the Iceland-Faroe Ridge and the Iceland Plateau Rift**

The Iceland-Faroe Ridge (IFR) is an elevated region between the Faroe Platform and East Iceland. The region is associated with asymmetry in spreading history and crustal formation east and northeast of Iceland. Using vintage and new geophysical data, we address the temporal development of the IFR in connection to the extinct rift zones of the Iceland Plateau Rift (IPR) domain and the proto-Kolbeinsey Ridge west of the Jan Mayen microcontinent. New insights and understanding of the plate kinematics and crustal deformation indicate that the NE-Iceland insular shelf and the IFR formed by asymmetric spreading under influence of the Iceland mantle plume and offset along the Iceland-Faroe Fracture Zone that separates the IPR from the IFR. The region has the potential to resolve ~50 million years of rift propagation, spreading, and subsidence history directly related to a complexly interlinked plume-rift setting within unstable volcanic zones. The IFR is considered to have been a land bridge between Iceland and Faroes during the Cenozoic until the Mid-Oligocene (~30 Ma) as shallow water bi-directional seawater circulation started, an event that is marked by a major Mid-Oligocene hiatus that can be seen regionally and aligns with the Iceland plume influence in East Greenland. A composite unconformity is seen across the IFR with partially absent Miocene sediments, marking the end of the IFR as a land bridge during the onset of open marine water circulation during Mid-Miocene to early Pliocene (~15-5 Ma), covering the ridge with thin Plio-Pleistocene sediments. Two newly accepted projects will greatly improve the tectono-magmatic model of this region. The data survey NINA ("Nature of the Iceland Plateau and northeastern Iceland shelf, Northeast Atlantic") will acquire seismic refraction and reflection, multibeam, and potential field data across the IPR, IFR, and NE Iceland shelf. The International Ocean Discovery Program project IODPFull976 – "Rift propagation north of Iceland: A case of asymmetric plume dynamics?" aims to drill seven boreholes within the IPR to chronologically and petrographically substantiate asymmetric spreading under the influence of the Iceland mantle plume. As the Northern edge of the Atlantic Meridional Overturning Circulation, the IFR is an important barrier to deep water formation and circulation. The proposed drilling within the Arctic to sub-Arctic will improve sparse sampling of the Oligocene transition into the ice-house world and examine glacial-interglacial variations by locating the extent of ice-cover and sea-surface temperatures within the IODP science plan "Theme on Climate and Ocean Change".



**Einar Freyr Sigurðsson & Hlíf Árnadóttir:**

### **Ómarkað kyn í barnamáli**

Ómarkað kyn í íslensku hefur talsverð borið á góma í umræðu undanfarið um kynhlutlaust mál í íslensku, sbr. *Eru öll mætt?* andspænis *Eru allir mættir?* eða *Mörg eru þessarar skoðunar* andspænis *Margir eru þessarar skoðunar* (t.d. Guðrún Þórhallsdóttir 2008, 2015, 2022; Eiríkur Rögnvaldsson 2019; Finnur Ágúst Ingimundarson 2020; Hildur Lilliendahl Viggósdóttir 2020; Ágústa Þorbergsdóttir 2021; Ragnhildur Ósk Sævarsdóttir 2021; Anton Karl Ingason 2022; Höskuldur Þráinsson 2022). Í þessu erindi verður skoðað hvar og hvernig ómarkað kyn skýtur upp kollinum í íslensku barnamáli og máli fullorðinna sem beinist að börnum. Við athugum gögn úr Fjölskyldumálheildinni (Einar Freyr Sigurðsson og Hlíf Árnadóttir 2022; Hinrik Hafsteinsson og Einar Freyr Sigurðsson 2020) en hún byggir á umritunum á myndbandsupptökum af þremur börnum og foreldrum þeirra. Þá veltum við fyrir okkur hvenær börn ná tökum á notkun ómarkaðs kyns.

### **Heimildir**

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**Eva Hrund Sigurjónsdóttir:**

### **Íslensk og færeysk gælunöfn**

Íslensk og færeysk gælunöfn lúta nokkuð svipuðum lögmálum í orðmyndun. Hingað til hafa færeysk gælunöfn þó ekki verið rannsökuð að jafnmiklu leyti og íslensk, enda eru gælunöfn mun fátíðari í Færeyjum en á Íslandi. Til að kanna orðmyndunarlegt mynstur færeyskra gælunafna var stuðst við dæmasafn nafnfræðingsins Anfinns Johansen. Upp úr því var einnig unnin könnun sem lögð var fyrir færeyska

málhafa og var markmið hennar að svara ýmsum spurningum sem vöknúðu við greiningu dæmasafns Anfinns. Markmið rannsóknarinnar er að skoða og skilgreina færeyskt gælunafnamynstur og bera það saman við íslensk gælunöfn.

Íslenskt gælunafnamynstur lýsir sér sem svo að yfirleitt eru nöfnin einkvæður stofn auk beygingarendingar, og beygjast nöfnin langoftast veikt (sjá Willson, 2007; Veturliði Óskarsson, 2003). Einnig er algengt að nöfnin beri langt samhljóð í innstöðu, t.d. Siggi, Kobbi, Solla og Gunna. Þetta sama mynstur má sjá í færeyskri gælunafnamyndun en meginmunurinn á íslensku og færeysku liggur í því að endingarnar í færeysku eru fjölbreyttari en í íslensku. T.a.m. geta *-i* og *-a* endingar átt við um bæði karlkyns- og kvenkynsnöfn í færeysku á meðan *-i* endingar eiga eingöngu við um karlkynsnöfn í íslensku og *-a* um kvenkynsnöfn. Þannig geta gælunöfnin Maggi og Magga bæði átt við um karl og konu, en beygjast nöfnin þá ólíkt eftir kynjum. Ýmis gælunöfn er óljóst hvernig á að beygja, eins og nöfn með viðskeyti sem svipa til ákveðins greinis (Beggan og Ollin). Sum nöfn virðast jafnvel óbeygjanleg og á það t.d. við um kvenkynsnöfn með *-e* endingu (Ralle af Rakul).

Hljóðfræðileg atriði í færeysku gælunafnamynstri eru ekki mjög frábrugðin íslensku fyrir utan stök atriði sem virðast ekki möguleg í færeysku en eru það í íslensku. Í könnuninni sem lögð var fyrir kom til dæmis aldrei fram lokhljóðun /f/ fyrir nafnið *Stefan* líkt og hægt er í íslensku (*Stebbi*) né lenging /r/ (*Gurra* af *Guðrún*), sem er að vísu óalgeng en þó möguleg mynd í íslensku. Á heildina litið svipar færeysku gælunafnamynstri að miklu leyti til íslensks með einhverjum hljóðkerfislegum undantekningum en þó nokkrum muni í beygjanlegum atriðum.

## **Knút Háberg Eysturstein:**

### **Tradition and Modernity in Popular Music Currents in the Faroe Islands and Iceland**

The paper will present a comparative study of post-WW2 popular music currents in the Faroe Islands and Iceland with an emphasis on popular music trends that made it to the Faroes compared with Iceland and the West (mainly US and the UK).

The Faroes' position as a micro-nation and minor culture on the periphery of Europe and the Danish realm makes for a unique case study of how western popular music currents are assimilated into said culture. A postcolonial view of The Faroes' placement on the periphery of the modern can uncover how there is a late arrival of many art forms, mainly since nation building appears as a dominant theme from the onset of the 20th century where a small island nation appears to be catching up with the rest of Europe to find its footing in modernity.

In this cultural climate, romanticist notions of folk art as a uniting force for the people have had stronger grounding compared to modernist notions of art and tradition. For example, the avantgarde of the early 20th century and the pop/conceptual art of the 1960's did not make an impact in Faroese art and music until much later and the Faroes did not have a punk scene until the 21st century.

On the other hand, folk music and beat music blossomed in the Faroes concurrently to elsewhere (1960's and 1970's) with the local rock and pop scenes of the 1970's and 1980's being relatively informed by international popular music currents. There has nevertheless also been a late arrival of many popular music genres. Metal made its arrival in the 1990's and punk and rap/hip hop appeared from the 2000's onwards. In general, developments have often been asynchronous compared to elsewhere, though with Iceland, which previously went through its own developments, being a relevant geographical and cultural example for comparative study.

Concurrently to all of the above, the Faroese music scene has seen rich networks since the onset of the 20th century with choir music, brass bands, singing, playing and the vocal music tradition – which was lost in Iceland – underpinning many endeavours, including notions of national identity.

**Finnur Friðriksson & Ásgrímur Angantýsson:**

### **Enskuskotin íslenska? Málvíxl og blöndun á samfélagsmiðlum**

Í fyrirlestrinum er fjallað um sambylí íslensku og ensku eins og það birtist í málnotkun 92 framhaldsskólanema á samfélagsmiðlinum Facebook. Byggt er á greiningu á hlutverki málvíxla í stöðuuppfærslum (5.983 orð), athugasemdum (4.084 orð) og einkasamtölum (17.408 orð), þ.e.a.s. þegar gripið er til orða, orðasambanda, setninga og jafnvel lengri segða á ensku þar sem íslenska er annars grunnmálið, en slík víxl eru gjarnan talin vera eitt helsta einkenni unglingamáls. Í ljósi umræðu um vaxandi enskunotkun á tímum alþjóðavæðingar og örra tæknibreytinga (Íslensk málnefnd 2020), auk þess sem málvíxl eru talin eitt megineinkenna unglingamáls (Helga Hilmisdóttir 2018), kemur e.t.v. á óvart að hlutfall ensku er einungis 3,02% af heildarorðaforðanum í gögnum okkar (831 orð af 27.475). Almennt eru málvíxl algengari í einkaspjalli en á sýnilegum vettvangi, þ.e. í stöðuuppfærslum og athugasemdum, eins og við mátti búast, en meðaltölin segja þó ekki alla söguna. Hlutfall ensku sveiflast t.a.m. frá 0,16% í samtali um skólaverkefni upp í 30,47% í ærslafullu spjalli um næturlíf, tónlist og myndbönd á Youtube. Þó er ekkert í gögnum okkar sem bendir til tvítyngdra málaðstæðna þar sem enska er notuð sem grunnmál samhliða íslensku.

Meðal þess sem rannsókn okkar leiðir í ljós er að ungmennin nota ensku helst þegar þau virðist vanta orð á íslensku, í upphrópunum, til áhersluauka, í leikrænum tilgangi og til að styrkja tengsl sín á milli. Þessar niðurstöður eru í samræmi við það sem sambærilegar erlendar rannsóknir hafa leitt í ljós (Caparas og Gustilo 2017). Auk þess kemur enska gjarnan við sögu í þeim textum sem birtir eru með myndum í stöðuuppfærslum. Það sem síðan ræður mestu um hvort málvíxlum er beitt eru annars vegar málaðstæðurnar og hins vegar umræðuefnið. Á samtalsþráðunum er almennt meiri tilhneiging til að skipta yfir í ensku en það fer þó mjög mikið eftir umræðuefninu. Þegar rætt er um efni á borð við skóla eða almennar frístundir heyrir til undantekninga að gripið sé til ensku en þegar talið berst að tölvuleikjum, sjónvarpsþáttum og tilteknum sérhæfðum viðfangsefnum eru málvíxl býsna áberandi.

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**Mirko Garofalo:**

### **Samspil falla-, D- og phi-þátta í nafnyrðingu fallsetninga**

Með nafnyrðingu fallsetninga (e. clausal nominalization) er átt við að fallsetning getur verið innleidd af fornafni eða greini eins og gerist í ýmsum málum eins og persnesku, rússnesku og nýgrísku (sbr. t.d. Roussou 1991, Hartman 2012, Knyazev 2016). Íslenska er ekki undantekning í þessu sambandi þar sem ábendingarfornafnið það getur innleitt fallsetningu:

(1) Ég gerði ráð fyrir (því) að hann væri búinn að skila verkefninu

Fornafnið í (1) er alveg valfrjálst, en það eru tilfelli þar sem fornafnið er skyldubundið:

(2) Hann krafðist \*(þess) að ég skrifaði bréfið strax

Í fyrirlestrinum er því haldið fram að dreifing valfrjálsra og skyldubundinna setningaforanafna stýrist að mestu leyti af fallmörkun þar sem fornafnið er valfrjálst þegar formgerðarfalli er úthlutað, og það er æskilegt eða skyldubundið þegar orðasafnsfalli er úthlutað. Þessi tilgáta er byggð á tveimur tegundum gagna: dæmum úr Risamálheildinni og könnunum. Í ljós kom að ónafnyrt fallsetning er miklu algengari í

Risamálheildinni þegar nefnifalli eða þolfalli er úthlutað þrátt fyrir það að málhafar samþykki bæði tilbrigðið með fornafrni og án. Hins vegar er fornafrnið yfirleitt algengt í Risamálheildinni þegar orðasafnsfalli er úthlutað en það er misjafnt eftir sögnum hvort ónafnryta tilbrigðið sé samþykkt í könnunum. Þessar staðreyndir segja okkur í fyrsta lagi að orðasafnsfallið samsvari formlegum fallþáttum sem þarf að gáta og sem CP-liður getur ekki gátað sjálfur (í samræmi við fallhöfnunarskilyrði Stowells (1981)). Í öðru lagi er hugsanlegt að formgerðarfall í sjálfu sér samsvari engum formlegum fallþáttum (að mörgu leyti í samræmi við kenninguna um háð fall, sbr. Marantz 1993) fyrst það er almenn tilhneiging til að hafa CP-lið sem fallsetningu þegar formgerðarfalli er úthlutað.

Mynstrið er þó ekki svona einfalt vegna þess að D-þættir gera það að verkum að fallsetning verði nafnryt. Þetta gerist í nokkrum rökliðastöðum eins og Spec,T þar sem það er æskilegt eða skyldubundið burtséð frá falli:

(3) Breytir \*(það) að ég sé ríkur öllu því sem þú hélt um mig?

Líka phi-þættir eins og tala og kyn virðast hafa áhrif á notkun setningafornafrna. Í tilfelli fallsetninga sem sagnfyllinga segja gögnin úr Risamálheildinni að fornafrnið sé miklu algengara þegar það er í karlkyni/kvenkyni eða í fleirtölu. Þegar fornafrnið er í hvorugkyni eintölu er hins vegar ónafnryta tilbrigðið sem er algengast.

## **Gísli Rúnar Harðarson:**

### **Hömlur á umröðun andlaga**

Í þessu erindi verða kynntar niðurstöður á könnun á umröðun sem lögð var fyrir í desember 2021 og janúar 2022. Niðurstöðurnar verða svo ræddar og settar í samhengi við fyrri lýsingar á þessu fyrirbæri.

Umröðun:

Í sjálfgefinni röð andlaga tveggja andlaga sagna, sem sýnd í (1a) hér að neðan, fer óbeint andlag á undan beinu andlagi. Með sumum sögnum er hins vegar mögulegt að víxla andlögum og getur beint andlag farið á undan óbeinu (Eiríkur Rögnvaldsson 1990, o.fl.), (1b).

(1) Höskuldur þráinsson (2007:132)

- a. Þau sýndu foreldrunum krakkana.
- b. Þau sýndu krakkana foreldrunum.

Umröðun andlaga virðist vera ýmsum skilyrðum háð (sjá t.d. Kjartan Ottósson 1991 og Collins og Þráinsson 1996). Þar er helst að nefna að umröðun virðist vera bundin við sagnir sem taka óbeint andlag í þágufalli og beint andlag í þolfalli (gefa-sagnir). Einnig virðist óbeina andlagið verða að vera brennidepill (e. focus). Umröðun virðist vera sjaldgæf (sjá t.d. Bolla Magnússon 2019) og var hún dæmd óeðlileg í könnun Dehé (2004) undir þeim skilyrðum sem þar voru notuð.

Hönnun:

Könnunin samanstóð af 18 prófsetningum og 32 uppfyllingarsetningum. Athugað var hvort umröðun sé raunverulega bundin við ákveðið fallmynstur og innihéldu því 9 prófsetningar *gefa*-sagnir og 9 *skila*-sagnir (ÓB-þgf og BA-þgf.) og var ein sögn, úthluta í báðum flokkum. Einnig var kannaður munur milli einstakra sagna og innihélt því hver flokkur 5 mismunandi sagnir. Allar prófsetningarnar höfðu sömu uppbyggingu (2).

(2) Sigga var loksins orðin ánægð með styttna og þorði þess vegna að sýna hana fólki.

Beina andlagið var í öllum tilvikum áherslulaust fornafrn og vísaði til einhvers í fyrri

setningunni og óbeina andlagið var óákveðið nafnorð sem táknaði nýjar upplýsingar. Setningarnar voru svo lesnar upp og voru setningarnar metnar á skalanum 1(algjörlega ótækt)–7(fullkomlega eðlilegt).

Niðurstöður:

Umröðun virðist ganga betur með *gefa*-sögnum (meðaleinkunn 4,7) en *skila*-sögnum (meðaleinkunn 3,5) sá munur var tölfræðilega marktækur. Töluverður breytileiki var meðal sagna innan hvers flokks. Meðal *gefa*-sagna hlaut afhenda hæstu einkunn (5,2) en úthluta þá lægstu (4,15). Meðal *skila*-sagna hlaut úthluta hæstu meðaleinkunn (4,55) en *redda* þá lægstu (2,8). Þessi breytileiki var einnig tölfræðilega marktækur. Skörun er á hæstu einkunnum *skila*-sagna og lægstu einkunnum *gefa*-sagna og virðast þessar niðurstöður benda til þess að fallmynstur er ekki ráðandi þáttur þegar kemur að möguleika á umröðun, heldur ráði sögnin sjálf ef til vill meiru um það.

**Ann-Sofie N. Gremaud:**

### **Making futures: geographical and emotional discourses on West Nordic relations**

Emotions are significant elements in the narratives of nation building and independence movements in the West Nordic countries. The emotional scripts are closely entwined with resilient power structures that have lied deeply engraved since the centuries of colonial rule. Just as Iceland's proximity to Greenland marks opportunities within the new Arctic today, dissociations from Greenland in the 19th and early 20th was a way to underline Iceland's position in an imperialist and racist system. Iceland itself has been in a complex and precarious position within the western cultural sphere and for centuries there has been a distinction between an indigenous High North (GL) too far away from the "civilized zone" and a Germanic High North right on the bufferzone (Ísleifsson 2011). From a Greenlandic perspective on the other hand, Icelandic independence process as a model script to be followed. I would like to delve into this discourse and the ways Iceland is interpellated as a being in a powerful position i relation to Greenland including the position as role model. In political visions there is a reciprocal dynamic where the roles that are being assigned often come to repeat elements from well-known power structures of the past. I will shed light on these issues through analyses of political statements about visions for the political future of the West Nordic region and statements about the colonial past. I will do so using theories about affective economies Sara Ahmed (2004)) and theories about the long afterlife of coloniality, crypto-coloniality and independence narratives (David Scott (2004), Michael Herzfeld (2002)).

**Guðrún Steinþórsdóttir:**

### **Mammið, jólafress og maffreskja**

Í skáldskap sínum stingur rithöfundurinn Steinunn Sigurðardóttir gjarnan á ýmis alvarleg samfélagsmein en meðal annars hefur hún oftár en einu sinni fjallað um hrjáð börn og vanhæfa foreldra; nú síðast í leiksögunni Systu megin sem kom út haustið 2021. Í þeirri bók segir frá bláfátæku utangarðskonunni Systu sem dregur fram lífið með dósasöfnun en hún á að baki erfiða og flókna æsku. Í fyrirlestrinum verður Systu megin í brennidepli þótt einnig verði litið til eldri verka Steinunnar til að mynda Sólskinshests, Jójó og Fyrir Lísu. Sjónum verður einkum beint að aðalpersónunni Systu og sambandi hennar við móður sína jafnt á fullorðinsárum og í bernsku. Með hliðsjón af kenningum um illsku og samlíðan verður fjallað um grimmd móðurinnar, skort hennar á ást og alúð í garð dóttur sinnar, vanrækslu í uppeldinu og afleiðingunum á líf Systu. Sérstakur gaumur verður gefinn að ólíkum birtingarmyndum vanrækslu og dregið fram hvernig afleiðingar áfalla í bernsku geta haft langvarandi áhrif jafnvel þótt einstaklingur sé ekki haldinn áfallastreituröskun. Fyrirlesturinn er hluti af rannsóknarverkefninu Illska í íslenskum bókmenntum, kvikmyndum og samtímamenningu.

**Gunnar Jóhannesson & Carina Ren:**

**“These are actually comparable things”. (Ontological) Politics of comparison in Greenlandic tourism development**

This presentation introduces the concept of ‘politics of comparison’ in tourism development, looking at how comparison contributes to shaping and making sense of tourism development in Greenland. Decision makers and operators in Greenland foresee tourism growth as three new transatlantic airports are set to open in the period 2024-2025. To navigate an uncertain tourism future, many look towards neighbouring Iceland, who experienced exponential growth in international tourism arrivals between 2010 and 2018. In this North Atlantic reflection, comparison also works as a tool to understand tourism, positioning Greenland as a potential destination and deliberating about the future of tourism in the region, while also bringing forth competing logics and trajectories of development. Thus, comparison serves to engage with the meaning and value of tourism, seeing it not only as a pillar of the economy but also as a force affecting landscapes and communities. The argument is that the comparisons made by tourism actors work epistemologically - creating knowledge of ‘what is’ - as well as ontologically, forcefully interfering with and producing tourism realities.

**Gunnar Jóhannesson & Jakob Frímann Þorsteinsson:**

**Youth’s encounter with popular destinations. Leisure, tourism, and education**

In recent decades, tourism and leisure have become a central aspect in the daily life of Icelanders. Increased leisure time and disposable income, along with changes on the job market, have contributed to a growing emphasis on recreation and leisure, making these activities one of the cornerstones of modern society. Accessibility to tourism and leisure activities varies and depends on the individual’s socioeconomic situation, among other things. In Iceland, little is known about the relationship between socioeconomic factors and tourism and leisure opportunities. Many nations have a long history of social tourism, which refers to tourism and leisure activities that are subsidized in order to facilitate more equal access to travelling for different social groups. The aim of this paper is to shed light on children’s participation in tourism, with respect to socioeconomic factors. The paper will address these factors in the context of Icelanders’ domestic travel behaviour, social tourism, and education. The analysis builds on survey data from a 2017-2018 study titled Health Behaviour in School-Aged Children, in which 6717 children and adolescents responded to a questionnaire regarding their outdoor activities. The paper will focus on the part of the study that looked at travel habits of children aged between 12 and 15 to popular destinations in Iceland.

The central findings of the study are that location, economic factors and parents’ background play a role in determining whether children aged between 12 and 15 have visited selected travel destinations in Iceland. These findings correspond to data concerning the travel habits of Icelanders, which show that low-income groups and people who live in rural areas are less likely to travel. The findings point toward needed research and innovation projects in the field of tourism studies, leisure studies and education. Such as: (1) children’s experiences and views of travel and recreation (2) Icelanders’ travel habits with respect to socioeconomic situation, (3) people’s experience of the importance of tourism for leisure purposes, (4) mapping of social tourism in Iceland and (5) innovation in social tourism in collaboration with the education system.

**Hanna Ragnarsdóttir:**

### **Diverse language policies and practices of immigrant families and preschools in Iceland**

Iceland has seen rapidly changing demographics in recent years as a result of growing immigration to the country. This is reflected in the education system where children speak altogether around 100 languages. This qualitative research aims to explore the language policies and practices of diverse immigrant families and how schools and families can benefit from cooperating together to support and strengthen children's multilingualism. The theoretical framework includes family language policy and linguistically appropriate educational practices. Data was collected from the spring of 2020 to the spring of 2022 and included semi-structured interviews with parents in nine families, and with principals and teachers in their children's three preschools. Observations were also conducted in the schools and the parents kept diaries about their children's use of multiple languages at home. The findings indicate that the parents have diverse language policies and apply different linguistic practices in their homes. They emphasize the importance of supporting their children's multilingualism and use multiple methods to support this, such as online material, books and music. While the teachers in the preschools in the study emphasize linguistically appropriate approaches, these are not well developed in these preschools. Other challenges include the lack of dialogue between the preschools and the families to support the children's multilingualism. The preschool teachers would benefit from clearer language policies and support in implementing linguistically responsive practices.

**Helga Hilmiðsdóttir:**

### **Áhrif ensku á samskiptamunstur íslenskra ungmenna. Eigindleg rannsókn á málnotkunarlegum tókum í tölvuleikjum grunnskóladrengja**

Í fyrirlestrinum verður fjallað um málnotkunarlegar tókur (e. pragmatic borrowing) í samtölum íslenskra unglinga sem eru að spila tölvuleiki á netinu. Málnotkunarlegar tókur eru orð og orðasambönd sem eiga það sameiginlegt að þau hafa ekki áhrif á merkingarlegt innihald segðarinnar heldur eru notuð til dæmis til að móta lotuna, sýna viðbrögð við upplýsingum, framkvæma talgjörðir eða gefa til kynna viðhorf mælanda (Andersen 2014:18–19). Sem dæmi um slík orð í íslenskum samtölum má nefna ensk kursteisisorð á borð við 'sorri' og 'plís', blótsyrði eins og 'fokk' og 'shit', eða upphrópanir eins og 'vó' og 'what'. Einnig eru dæmi um tökuþýðingar þar sem íslensk orð hafa öðlast nýtt hlutverk sem er sambærilegt við hlutverk enskra jafnheita. Þar má t.d. nefna nafnorðið 'gaur' sem undanfarin ár hefur verið notað sem kynhlutlaust ávarpsorð á sambærilegan hátt og gert er við enska orðið 'dude'.

Rannsóknin byggir á gögnum úr rannsóknarverkefninu Íslenskt unglingamál sem styrkt var af Rannís 2018–2020. Um er að ræða fjögur klukkustundar löng samtöl fimm fimmtán ára drengja á höfuðborgarsvæðinu sem eru að spila tölvuleiki. Umhverfi leiksins er allt á ensku, þar með talið stutt ávörp og upphrópanir gervipersóna í leiknum. Til samanburðar er einnig athugað hvernig málnotkunarlegar tókur eru notaðar í viðtölum sem tekin voru upp við nemendur í grunn- og framhaldsskólum víða um land.

Niðurstöður rannsóknarinnar sýna að málnotkunarlegar tókur koma mjög oft fyrir í samtölum drengjanna sem spila tölvuleiki. Um 5% allra orða í samtölunum féllu í þennan flokk (1.168 dæmi). Rannsóknin sýnir einnig að algengustu orðin og orðasamböndin koma einnig fyrir í skólasamtölunum þótt dæmin séu fremur fá í þessum formlega hluta rannsóknarefnisins. Greining á notkun orða á borð við 'what' leiðir einnig í ljós að notkun orðsins hefur þróast á annan hátt í íslensku en ensku. Því má segja að með því að taka ensk samskiptamunstur að láni öðlast þessi orð og orðasambönd sjálfstætt líf í íslensku sem vert er að skoða.

Heimildir

Andersen, Gisle. 2014. Pragmatic borrowing. *Journal of Pragmatics* 67:17–33.

**Helgi Gunnlaugsson:**

### **Crime and Punishment in Four Island Nordic Nations**

Criminality, incarceration and crime control in Nordic island societies (ø-samfund) are themes of a working group aiming at describing how crimes and confinement are dealt with in the following four island societies: Faroe Islands, Åland Islands, Iceland and Greenland. Sponsored by the Scandinavian Research Council for Criminology (NSFK) the working group held its first seminar in the Faroe Islands in the fall of 2015, its second meeting in Åland in 2016, the third one in Iceland in 2017, and the last one in Nuuk, Greenland in 2019.

There are large differences between the four Nordic island societies in culture, and also on how they have achieved autonomy/independence, and to what extent this has been implemented. Yet they have more characteristics in common than they have with the remaining Nordic countries: Small populations living in secluded island societies, geographically isolated from other countries; rough living conditions, and highly dependent on forces of nature. In such small societies people are more visible to each other, mutually dependent, with daily life subject to strong local traditions.

In this paper presentation some general observations of the four island societies will be presented and discussed. Variations and similarities on crime, confinement, and control will be examined and compared.

**Anna-Elisabeth Holm:**

### **Adult Migrants' Language Learning Experiences – Perspectives from the Faroe Islands**

This presentation provides insights into language learning, multilingualism, and digital language contact with English in the Faroe Islands. In particular, it focuses on the lived experiences of adult migrants of non-Nordic origin in acquiring, using and becoming speakers of Faroese, and the challenges they face regarding labour market access and participation. This non-traditional migration destination in the West Nordic Region has undergone far-reaching processes of change as a result of globalisation, comprising a fast-changing sociolinguistic landscape, increasing linguistic and cultural diversity. These changes have implications for the inclusion of migrants in the receiving society, for language education policy and practice, and for the sustainability of the local language.

Findings presented are drawn from a recent cross-disciplinary research project conducted with twenty-nine new speakers of Faroese, located within the research tradition of sociolinguistic ethnography. Most interviewees were employed in fish-processing and cleaning. Through the accounts of a diverse group of adult migrants who have either received or are seeking permanent residence permit, this presentation advances understanding of multilingualism in the periphery, and of the particular challenges involved in acquiring a small and historically minoritized language in a bilingual context with two small languages, Faroese and Danish. Added to this, the local context is characterized by increased digital language contact with English, and with English being widely used as a lingua franca. In terms of language learning experiences, findings show that there was a clear discrepancy between adult migrants' language learning needs, at different competence levels, and what was available in terms of language learning support at institutional level in different regions; that specific and additional challenges are involved in learning a small language in a bilingual (trilingual) context; and that motivation for and investment in language learning is a highly situated type of activity that is contingent on personal circumstances, access to resources in the target language, including digital ones, and on institutional, workplace and structural conditions. Therefore, this presentation argues for a critical approach to language education for adult migrants, one which recognises their multilingualism and the complexity of learners' lives; hence it argues that language learning cannot be looked at in isolation, disconnected from people's lived realities, that it is a highly complex and underestimated endeavour, and an overlooked factor in the (re)production of social inequality.



## Höskuldur Þráinsson:

### „Alls vér erum einnar tungu þó að gerst hafi mjög önnur tveggja eða nokkuð báðar“: Um nokkrar setningafræðilegar breytingar í færeysku

Í algengri flokkun norrænna mála í eyjamál og meginlandsmál teljast íslenska og færeyska til eyjamálanna, ásamt forníslensku. Meðal þeirra setningafræðilegu einkenna sem norrænu eyjamálin eiga að hafa, en meginlandsmálin ekki, má telja þessi:

- Í norrænu eyjamálunum fer persónubeygð sögn yfirleitt á undan neitun (og öðrum setningaratviksorðum) í aukasetningum, sbr. Ég fer þótt Jón fari ekki
- Í norrænu eyjamálunum eru aukafallsfrumlög nokkuð algeng, sbr. Mig grunar að ...
- Í norrænu eyjamálunum getur andlag verið í þolfalli, þágufalli og jafnvel eignarfalli, sbr. Kastið ekki perlum (þgf.) ykkar fyrir svín.

Nýlegar rannsóknir benda þó til þess að málið sé ekki svona einfalt. Sum af þessum svokölluðu eyjamálseinkennum virðast t.d. vera á undanhaldi í færeysku. Vegna náins sambýlis færeysku og dönsku er stundum gert ráð fyrir því að breytingar á færeyskri setningagerð séu til komnar fyrir dönsk áhrif. Það getur þó ekki átt við um þær allar. Þannig hefur færeyska „tvöfalda ákveðni“ líkt og norska og sænska en ólíkt íslensku og dönsku (sbr. ísl. í hinu fallega veðri/\*veðrinu; da. i dette smukke vejr/\*vejret).

Í þessum fyrirlestri verður sagt frá rannsókn á aldri valinna einkenna sem sýna þessa þróun færeysku í átt frá formálinu og íslensku. Í því yfirliti er einkum stuðst við ýmis söfn gamalla og nýrra texta.

Meginniðurstaðan er sú að yfirleitt má finna dæmi um breytingarnar í elstu færeysku ritum, t.d. þessi:

(1)a. Tað var illa, at Tróndur ikki kom til mínsara (Fær. saga 1832:151)

b. Tá grunaðu disciplarnir (nf.), at hann hevði ... (Matt.1823:17:13)

c. tann (þf.) fátæka út at kasta (Føroya kvæði II)

d. Minnast tit ikki heldur til tey fimm breyðini (Matt. 1823:16:9)

Þrátt fyrir aldur dæmanna sýna mörg af þessum atriðum talsverð tilbrigði í færeysku nútímamáli.

## Ingibjörg Ágústsdóttir:

### The ‘most northerly non-Arctic nation’: Scotland and the New North

In her speech at the Arctic Circle Assembly in Reykjavík, October 2021, Scotland’s First Minister Nicola Sturgeon stated about the Scottish nation: “we are the most northerly non-Arctic nation. We have claim, sort of, to be part of the Arctic region. Indeed the most northerly parts of Scotland is actually physically closer to the Arctic Circle than it is to London. Which is a fact that can quite powerfully shift perspectives on Scotland’s place in the world.” In the last decade at least, the Scottish Government has looked increasingly northwards while attempting to distance themselves from the London metropolitan centre. This has been manifested e.g. in their emphasis on moving towards the Nordic welfare model in the run-up to the 2014 Independence Referendum and in their increasing interest in and engagement with the Arctic, shown in their strong presence at the yearly Arctic Circle Assembly in Reykjavík and in their co-organising a special Arctic Circle Forum for Scotland in 2017 under the theme “Scotland and the New North.” Then, in September 2019, the Scottish Government published their Arctic policy framework, setting out “Scotland’s Offer to the Arctic.” As stated by MSP Michael Russell in 2020, overtly referring to the impact of Brexit on Scottish affairs (“breaking us away from our friends and neighbours in Europe against our will”), the objective of the Arctic policy is to build bridges instead of barriers.

This paper discusses Scotland's current place in relation to the North and the Arctic. Specifically, it will focus on the document outlining the Scottish Government's Arctic policy framework, giving an overview of its main themes and what it reveals about Scotland's visions regarding the country's future as an active partner in a "new North."

**Ingibjörg Eypórsdóttir:**

### **Icelandic Ballads on Sexual Violence**

Not many ballads are preserved in Iceland in comparison to the other Scandinavian countries, and the ones that can be found in manuscripts – and in the nation's memory, preserved in recordings from the 20th century – are mostly of a different kind than the ones that were popular in the other West-Nordic countries, The Faroe Islands and Norway. The ballads preserved in Iceland are almost exclusively of the chivalric type, but in e.g. The Faroe Islands the majority is heroic ballads, kvæði, as Iceland had a special genre for that kind of narrative, the rímur.

The narrative of the Icelandic ballads tends to be from a feminine viewpoint and show sympathy towards them. Many of them tell of violence towards women and men that are in some way involved in the women's destiny.

Sexual violence in Icelandic ballads is the main topic of this paper, and since at least one of the ballads that focuses on that subject has only been found in Iceland and The Faroe Islands – Kvæði af Margrétu og Eilíf (ÍF 14); Magnus kongur í Noregi ella Margretu kvæði (CCF 31) – that particular ballad will be the focal point.

**Ingólfur Ásgeir Jóhannesson, Andri Rafn Ottesen & Valgerður S. Bjarnadóttir:**

### **Male teachers during their two first years in Icelandic compulsory schools**

This presentation reports an interview study with seven newly-graduated male teachers in Icelandic compulsory schools, who taught in grades 5–10. We interviewed them five times during their first two years. Two points of departure were employed: One, gendered expectations experienced by the novice male teachers, from within and outside of the school were examined. Research on male teachers indicates that men are often seen as natural disciplinarians. This view rooted in ideas of hegemonic masculinity (e.g., Connell, 1987, 1995), while ideas of inclusive (Anderson, 2009) and caring masculinity (Elliott, 2016, 2020), seem to be more consistent with the professional induction of learning from experience in becoming a teacher. Second, we studied how their experience fitted with theories of the induction of novice teachers. Such theories suggest the importance of formal mentoring (e.g., Ingersoll, 2012).

The findings suggest a tension between the expectations of men as natural disciplinarians and the professional induction of learning to become a teacher. Male-specific expectations included that the school as well as parents expected that the students had respect for them on the grounds that they were men. While such expectations gave some of the interviewees a head start with positional authority, it laid a burden on them as novices. Not all our interviewees fitted the male-specific expectations and images of disciplinarians. In the discussion, we use several Nordic research findings, for instance Hjalmarsson & Löfdahl (2014) and Persson (2021).

The findings also revealed that only two of the seven interviewees had a formal mentor teacher to advise them. But in the absence of such formal induction, many other factors were supportive for them. The atmosphere in the schools was generally supportive. Most importantly, some of the interviewees were team-teaching or taking part in other types of extensive cooperation with other teachers. In four of the schools there were male-only clubs that they felt being supportive. Overall our findings suggest that Iceland needs to strengthen formal mentoring for novice teachers, but can also use team-teaching, teacher

cooperation, and possibly male-only support strategies if such method is used without reinforcing hegemonic male stereotypes, such as those of males as disciplinarians.

### **Iris Hrund Halldórsdóttir:**

#### **Seigla í íslenskri ferðaþjónustu - Viðbrögð við krísu**

COVID-19 faraldurinn og ferðatakmarkanir af þeim sökum hafa haft mikil áhrif á íslenska ferðaþjónustu og mörg fyrirtæki voru nánast án tekna á árinu 2020. Árið 2020 var 76% samdráttur í komu erlendra ferðamanna til Íslands, og er Ísland meðal þeirra landa í Evrópu sem hafa orðið fyrir mestum samdrætti ferðaþjónustunnar vegna heimsfaraldurs COVID-19.

Ferðaþjónusta varð mikilvægasta útflutningsgrein Íslands eftir fjármálahrunið 2008. Fjöldi ferðamanna á heimsvísu jókst úr hálfri milljón árið 2010 í 2,3 milljónir árið 2019 en árleg aukning var á bilinu 19-39%. Árið 2018 var Ísland í þriðja efsta sæti, á eftir Mexíkó og Spáni, allra OECD-ríkja varðandi hlutfall af ferðaþjónustu af heildarframleiðslu. Núverandi faraldur og afleiðingar ferðatakmarkana hafa því bitnað hart á landinu efnahagslega.

Kynning þessi byggist á rannsókn á aðlögunarhæfni og seiglu í ferðaþjónustu. Áherslan verður á hvernig ólík ferðaþjónustufyrirtæki hafa brugðist við þeirri krísu sem fylgdi kórónuveirufaraldrinum. Gögnin samanstanda af viðtölum, rýnihópum og dagbókarrannsókn við rekstraraðila úr ferðaþjónustu ásamt viðtölum við einstaklinga úr stoðkerfi ferðaþjónustunnar og stjórnsýslu sveitarfélaga.

Niðurstöður sýna að heimsfaraldurinn undirstrikaði mikilvægi fjölbreyttra tengsla til að takast á við áskoranir fyrirtækjanna. Niðurstöðurnar sýna einnig mikilvægi ríkisstuðnings, sérstaklega aðgerðir sem gerðu fyrirtækjum kleift að halda í lykilstarfsmenn. Fáir innlendir ferðamenn voru mikilvægir bandamenn margra á erfiðum tímum. Enn fremur mátti sjá að eftir 18 mánaða varnarbaráttu sýndu stjórnendur þreytu, bæði andlega og líkamlega. Áhyggjur voru uppi að skapandi og reynslumikið fólk myndi hætta í greininni vegna þessa.

### **Jóhannes Gísli Jónsson & Iðunn Kristínardóttir:**

#### **Forsetningarliður í stað óbeins andlags í íslensku**

Í tungumálum eins og ensku koma tveggja andlaga sagnir fyrir í tveimur formgerðum: (a) með tveimur nafnliðum þar sem sá fyrri táknar viðtakandann (þann sem fær hlutinn) en sá seinni táknar þemað (það sem skiptir um eiganda), eða (b) með nafnlið + forsetningarlið þar sem nafnliðurinn táknar þemað en forsetningarliðurinn táknar viðtakandann. Fyrri möguleikinn er sýndur í (1a) en sá seinni í (1b):

(1a) I gave [John] [the book] (NL-NL)

(1b) I have [the book] [to John] (NL-FL)

Í íslensku virðist seinni formgerðin algjörlega útilokuð með gefa, sbr. dæmi (2b), og reyndar aðeins möguleg með tveggja andlaga sögnum sem tákna hreyfingu (Ég sendi bókina til Jóns).

(2a) Ég gaf [Jóni] [bókina]

(2b) \*Ég gaf [bókina] [til Jóns]

Á það hefur þó verið bent að til-formgerðin er möguleg ef viðtakandinn er félag, fyrirtæki eða stofnun eða einhver óákveðinn hópur fólks:

(3a) Ég gaf bókasafnið til Háskóla Íslands (Höskuldur Þráinsson 2005:294)

(3b) Jón gaf eigur sínar til fátækra (Kjartan G. Ottósson 1991:78)

Rannsókn Iðunnar Kristínardóttur (2021), sem byggist á leitum í Risamálheildinni, styður þetta. Iðunn sýnir líka fram á að það er munur á einstökum merkingarflokkum tveggja andlaga sagna en því meiri hreyfing sem felst í sögninni því algengari er til-formgerðin með henni. Almennt má því segja að eftir því sem það er auðveldara að túlka andlag forsetningarinnar til sem staðsetningu þeim mun betra er að nota til-formgerðina.

Frekari staðfestingu á þessu má finna í nýlegu dómaprófi á netinu sem lagt var fyrir sem hluti af stóru rannsóknarverkefni um tveggja andlaga sagnir í íslensku og færeysku. Þar voru þátttakendur beðnir um að meta dæmi á skalanum 1-7, bæði með tveimur andlögum og til-formgerðinni. Tveggja andlaga formgerðin fékk í flestum tilvikum betri dóma en til-formgerðin en eins og vænta mátti var talsverður munur á einstökum sögnum, jafnvel innan sama merkingarflokks. Til dæmis má nefna að selja (5,57) fékk hæstu meðaleinkunn gjafasagna í til-formgerðinni og var þar fyrir ofan t.d. lána (4,74) og borga (4,8). Meðal þeirra sex sagna sem kannaðar voru og tákna framtíðareign voru úthluta (5,8) og veita (5,56) efstar, þá komu ánafna (4,7) og skulda (4,4) en neðstar voru bjóða (3,35) og lofa (3,02). Eins og nánar verður rakið í fyrirlestrinum má útskýra þennan mun út frá svipuðum hugmyndum og fram koma hjá Iðunni Kristínardóttur (2021).

**Kristinn Schram, Karl Aspelund & Anna Karen Unnsteins:**

### **Fashioning Iceland in North Atlantic contexts: traditional dress through contemporary practice**

In this article we identify elements that present as distinct Icelandic fashions, how they emerged, and how they and their related practices exist within and in relation to wider cultures and imaginaries. Through fieldwork, participant-observation and visual methodologies we explore the identifications and discursive shifts that take place in the intersections of art, fashion and contemporary vernacular cultures, including dress and tradition. We examine which elements of national and vernacular dress have—and have not—found their way into fashionable clothing and why this may be so. Specifically, we focus on four elements and the practices and material culture aspects of their use: The national dress that came out of culture creation in the late 19th century, the vernacular dress that translated to national dress status soon after, what is now known as the traditional Icelandic wool sweater and its derivatives, and Icelandic styles and advertising imagery of contemporary outdoor-apparel. We consider the symbolism and development of these signifiers and their place in contemporary society, specifically through the lens of Baudrillard's phases of images in society. We examine how contemporary people embody images and symbols, e.g. the fjallkona or 'Lady of the mountain', through various narrations and performances of romantic origin, pomp, political positioning and exoticism as well as more recent issues of gender and ethnicity raised by artistic statements, role models and provocateurs. Finally, we invite discussion on what common threads may be found in the current use of traditional styles, design elements, and craft-methods on the North Atlantic Isles and beyond and how these commonalities may speak of shared interests and future goals in the understanding and design of local fashions.

**Kristján Rúnarsson:**

### **Færeysk beygingarlýsing / Føroyskur bendingargrunnur**

Í bígerð er víðfeðm lýsing á færeysku beygingarkerfi í formi gagnagrunns sem byggir á aðferðum Beygingarlýsingar íslensks nútímamáls (BÍN) og nýtir jafnframt hugbúnað BÍN. Til stendur að gagnagrunnurinn verði opnaður í haust og mun þá almenningur bæði fá aðgang að vefsíðu þar sem fletta má upp beygingardæmum og geta sótt máltaeknigögn með ýmsum upplýsingum á stöðluðu sniði, sams konar gögn og þau sem boðið er upp á úr BÍN.

Efnið er að miklu leyti unnið upp úr orðalistum, flokkuðum eftir beygingarflokkum, sem teknir voru saman fyrir Réttstafarann (Rættstavaran), villuleiðréttingartól fyrir færeysku sem unnið var í samstarfi milli

Færeyskudeildar Fróðskaparsetursins og Trond Trosterud og Sjur Nørstebø Moshagen við háskólann í Tromsø. Megnið af þeim gögnum var unnið upp úr Færeyskri orðabók (útg. 1998, ritstj. Jóhan Hendrik Winther Poulsen), en sumt kemur t.d. úr færeysku mállýskuverkefni.

Einnig hafa færeysk mannanöfn verið tekin upp úr mannanafnalista Málráðsins og beygingarnar sem þar eru gefnar upp flokkaðar undir viðeigandi beygingarmynstur.

Beygingarmynstrin sem notuð eru eru í meginatriðum tekin upp eftir Réttstafaranum, sem aftur byggir á beygingarflokkum Færeyskrar orðabókar, en þau hafa verið löguð að hugbúnaði og aðferðum BÍN. Ýmsar beygingarmyndir sem falla ekki að þeim flokkum sem notaðir eru í Réttstafaranum hafa líka verið teknar með, en þar er m.a. byggt á upplýsingum úr Færeyskri orðabók og málfræðiritinu Faroese – an overview and reference grammar (Höskuldur Práinsson, Hjalmar P. Petersen, Jógvan í Lon Jacobsen, Zakaris Svabo Hansen 2012). Til að ná utan um slík tilvik og eins t.d. mannanöfnin hefur þurft að bæta við töluverðum fjölda beygingarmynstra.

Beyging sagna hefur verið aukin nokkuð út frá því sem hún var í Réttstafaranum og þó sérstaklega frá því sem var í Færeyskri orðabók, þar sem aðeins voru gefnar upp kennimyndir, en í nýju færeysku beygingarlýsingunni er bæði germynd og miðmynd sýnd, með allri persónubeygingu (þ.m.t. afbrigðum), ásamt fullri beygingu á lýsingarhætti þátíðar. Einnig er sýnd full beygingartafla fyrir óreglulegar sagnir, fornöfn og fleira, sem ekki hafði beygingartöflur í orðabókinni, og stigbreyting lýsingarorða er nú sömuleiðis sýnd.

Verkið er unnið í samstarfi milli Árnastofnunar og Fróðskaparsetursins með styrk frá Nordplus. Verkefninu stýrir Kristján Rúnarsson hjá Árnastofnun, en með honum koma að verkefninu Heðin Jákupsson og Zakaris Svabo Hansen á Fróðskaparsetrinu, ásamt Samúel Þórissyni á Árnastofnun, sem séð hefur um uppsetningu og uppfærslu hugbúnaðarins, og Kristín Bjarnadóttir, ritstjóri BÍN, sem hefur yfirumsjón með BÍN-kerfinu og þar með aðlögun kerfisins að færeysku máli og hefur verið til ráðgjafar um ýmis álitamál.

## **Mauricio Latapí:**

### **Zero-emission Shipping in the Arctic – a proposal for a Zero-Emission Controlled Area and a Green Shipping Corridor**

The growth of international trade has led to a significant increase of emissions from the shipping industry in the last two decades. In 2020, the International Maritime Organization estimated that emissions from shipping represent 2.86% of the global anthropogenic emissions and are expected to continue growing until 2050. Reducing emissions from this industry is an issue of significant concern for the Arctic, a region that is affected at a higher scale by greenhouse gases than other parts of the world. In recent years, all Arctic states have committed to step up the efforts towards reducing emissions from shipping and six of them have pledged to work towards making the industry zero-emissions by 2050. Given this context, this presentation provides an overview of the impact of shipping emissions to the Arctic as well as the concept of zero-emission shipping and its potential benefits and opportunities for the region. Based on the overview conducted, the presentation proposes the creation of a zero-emission controlled area as well as the establishment of a green-shipping corridor in the Arctic. Doing so would result in relevant environmental benefits from reducing emissions of air pollutants and greenhouse gases, such as black carbon, particulate matter, sulfur oxides, and nitrogen oxides. This is of great significance considering that greenhouse gas emissions have been linked to the record-high temperatures in the Arctic in the last decades as well to the ongoing Arctic sea ice decline. These aspects indicate that the reduction of emissions in the Arctic should be prioritized, and innovative solutions are required. The presentation also emphasizes the commitments made by six Arctic states to establish at least six shipping corridors by 2025 and proposes that one of these corridors is established in the Arctic. This could help mobilize resources and could represent a significant first step towards a zero-emission controlled area in the Arctic.

**Helen F. Leslie-Jacobsen:**

**The Ballads Across Borders Project: A New English Translation of the Faroese Völsung Ballads**

My paper will discuss a new translation of the Faroese Völsung ballads to English that is under preparation. These ballads contain a Faroese version of the medieval story of Sigurðr, slayer of the dragon Fáfnir. I will begin by outlining the importance of the Faroese ballads to the field of Old Norse philology and give a brief comparison to other sources that contain the same story. I will also discuss the previous translation of these ballads into English (Smith-Dampier, 1934). My paper will discuss the motivation for undertaking the translation and the current work that is going on as a result of my Ballads Across Borders project, funded by a Young Centre for Advanced Studies Fellowship, Oslo (The Norwegian Academy for Science and Letters). I will go on to discuss the selection of the ballads, how variants will be handled, the approach to the translation we have taken and the challenges that we have faced. I will also discuss the material planned to accompany the translations, such as the introduction. The new translation aims to be of use to scholars, students and the interested general public, and I will cover how we can meet this goal.

**Magnfríður Júlíusdóttir:**

**Public opinion on utilizing wind energy in Iceland**

Hydro- and geothermal power has been the main source of sustainable energy in Iceland, but now there is a growing interest among companies in harvesting wind energy for electricity production. The 4th phase of the Master Plan for Nature Protection and Energy Utilization (2017-2021), received 34 applications for wind farms for evaluation, from foreign and Icelandic companies. This is a large increase from the two first applications in the 3rd phase of the Master Plan. With growing interest in the construction of wind farms in all regions of the country the future of wind energy use is getting higher on the agenda and conflicting views emerging on topics like location of wind farms and the license process. There is little experience of wind farms in the Icelandic landscape and living near wind turbines, as only two wind turbines have been built in two places. One place is at the entrance to the Southern highlands at Búrfell and the other in the village of Þykkvibær, near the South coast. In the presentation the focus is on opinions of the general public and representatives of municipal authorities regarding future plans on wind farms and consultation on their location. I will also present the case of Þykkvibær, focusing on the experience of residents living close to the first wind turbines built next to a village in Iceland. The emphasis is on analysing factors related to the quality of life of residents and owners of houses for leisure in the affected areas, as well as views on the decision making process and division of gains and burdens of wind farms. The analysis is based both on studies carried out by the expert committee on social impacts in the Master Plan and the authors interview research in Þykkvibær. The results show that in general opinions are positive on using wind energy for the production of sustainable energy, but views differ on whether this addition is needed in Iceland as well as on the location of wind farms. The main worries of residents regarding location in the vicinity of their homes are related to visual and sound impacts, that is anticipated to reduce the quality of life and affect tourism, leisure homes and income from sport fishing in some areas. The economic gain will mainly go to some landowners and the energy companies, rather than the local community. There is a need to improve information sharing and consultation process in planning and licensing of wind farms in Iceland.

**Mikael M. Karlsson & Bárður Larsen:**

**The Development of Faroese As a Legal Language: History, Language, and Community**

Two degree programs in law have recently been introduced at Fróðskaparsetur Føroya: Bachelorprógv í lóg (B.L.) and Embætisprógv í lóg (Emb.L.). Together these will comprise a five-year Faroese professional legal

education that has just been formally recognized by the Danish authorities as being equivalent to, and conveying the same rights and privileges (in Denmark and the Faroe Islands) as, the five-year legal education consisting of the combined LL.B. and LL.M. at the University of Copenhagen (and the former five-year legal education for the Danish Cand. Jur.)

This recognition is to a large degree based upon the substantial overlap between the new Faroese legal education and Danish law curricula. But the Faroese legal education pays special attention—as Danish law curricula do not—to Faroese customs, culture, history, language, legal culture, constitutional status, and certain legal and institutional needs that arguably differ from those of the Danish nation.

Unlike Danish and Icelandic, Faroese has been much retarded in its development as a legal language. In this paper, the historical background of this underdevelopment is briefly explored. It seems evident that a center for Faroese legal education must, of necessity serve as a center for the development of Faroese as a legal language.

The paper goes on to reflect briefly upon two alternative conceptions of language relevant to both the rationale for, and approaches to, the development of Faroese as a legal language.

The importance of an interpretive community for legal language, the transparency and “definiteness” of legal language for domestic communities living ostensibly under a rule of law, and the conformity of legal systems, parsed in the language of law, to social and cultural standards and values, are likewise discussed. These are likewise material to the effort to develop Faroese as a legal language.

As a part of its dedication to furthering this development, the Kári á Rógvi Institute for Law and Legal Research at Fróðskaparsetrið is organizing the production of a Faroese legal dictionary, much on the model of the *Lögfræðiorðabók með skýringum* published by Lagastofnun Háskóla Íslands and Bókaútgáfan Codex in 2008. This will be a major research project that will be of immediate use to Faroese law students and members of the Faroese legal community even before its publication; indeed, it is intended to involve both students and working legal practitioners in its production.

**Mikael M. Karlsson & Bárður Larsen:**

### **The Development of Faroese As a Legal Language: Models and Their Use, Professional vs. Lay Language, Difficulties Exemplified**

Twenty-one years ago, the late Kári á Rógvi published an article in the first volume of the Faroese Law Review called “Um Ásetingar og orðingar”, a title that he translates in the English-language abstract as “On Provisions and Formulations”. Early in that article, he says that:

Faroese laws are, for the most part, thought in Danish. That they are given Faroese spellings makes no real difference. If they are phrased in the same way as their Danish originals, with long, unintelligible neologisms substituted for latinized foreign words, little is changed.

Danish—and English, for that matter—are not models to be looked to especially for developing Faroese as a legal language. The results will be neither clear nor fitting. This paper reviews a number of Kári’s points in this regard.

In his paper, Kári maintains that ancient Nordic legal language is often more easily understandable, and simpler and more succinct, than the “idiosyncratic gobbledegook” of contemporary legal language. This suggests that Icelandic might be useful as a model, if used judiciously; especially if one keeps away from the denatured and formulaic Icelandic legal language of recent decades. But this suggestion is somewhat controversial.

This paper goes on to discuss the tension between the desirability of the language of law being transparent and intelligible to lay persons—or anyway to those who are subject to it, not to mention to lawgivers and

adjudicators—and the need to transact legal business in technical, and thus professional, language. It would be wise, in developing Faroese as a legal language, to try to discern principled limits to the ambit of professional “lawyers’ language” and of specialist language not easily intelligible to non-specialists.

This paper goes on to illustrate some of the difficulties that have been encountered in such efforts as have been made towards the development of Faroese as a legal language. Examples are taken from a well-known word list compiled by the late Sigurð Joensen, *Føroyskt Løgfrøðimál*, which is mentioned in Kári’s 2001 article. This list may be of some use in compiling our projected legal dictionary, but it is criticized by Kári for concentrating mainly upon translating Danish nouns unto Faroese nouns, many of the latter being neologisms. Kári emphasizes that Danish sentence structure puts much emphasis upon nominalizations, whereas Faroese sentences emphasize verbal expressions, often where verbs are combined with prepositions. There is no reason why a Faroese legal dictionary cannot focus upon such verbal expressions. Moreover, Sigurð Joensen is said by Kári to “transpose long Danish nouns into long Faroese nouns”. In this paper we will relate some examples from Sigurð Joensen’s word list to both the question of common versus specialist language and to the difficulties discussed by Kári.

### **Magni Mohr:**

#### **Exercise as medicine – examples of translational research, implementation and development of evidence-based sports concepts**

Exercise has during the last two decades been demonstrated as a cornerstone in the prevention and treatment of non-communicable diseases (NCD), and meta-analyses data demonstrate that exercise training should be an integrated part of the treatment of numerous metabolic, cardiovascular, and muscle-skeletal diseases. Indeed, scientific evidence demonstrates that exercise treatment has clinically relevant impact on around 30 chronic diseases. However, efficient implementation of exercise training in the health sector and in other public institutions requires not only evidence-based and mechanistically precise exercise protocols, but also strong and sustainable exercise concepts.

The talk will present 20 years of research in translational research and will provide examples of developing and implementing evidence-based sport concepts for children, and adults across the lifespan, as well as various patient groups representing the largest NCD.

### **Oddur Snorrason:**

#### **Sagnbót og sagnbótaraðir í færeyskum nafnháttarsamböndum**

Háttarsagnir eru lokaður flokkur sagna sem hafa ýmist grunnmerkingu eða óbeinni möguleikamerkingu (Höskuldur Þráinsson 2005: 418). Bæði íslenskar og færeyskar háttarsagnir geta tekið með sér fyllilið í nafnhætti, ýmist með eða án *að/at*, sbr. færeysk dæmi í (1) og íslenskar þýðingar.

(1a) Vit mugu royna tað.

‘Við verðum að reyna það.’

(1b) Vit eiga at fara til Føroyar.

‘Við eigum að fara til Færeyja.’

Ef færeyskar háttarsagnir eru í þátíð getur fylliliðurinn annaðhvort verið sögn í nafnhætti eða sagnbót með óraunveruleikamerkingu (Höskuldur Þráinsson o.fl. 2012: 309-10), sbr. (2). Sagnbætur eru notaðar á sambærilegan hátt í norsku (Sandøy 1991) og sænsku (Platzack 1989).

(2) Vit áttu at spurt teg.

‘Við hefðum átt að spyrja þig.’



Í íslensku verður fylliliðurinn aftur á móti að vera í nafnhætti (nema með sögninni *geta*) og sagnbótin hefur ekki óraunveruleikamerkingu.

Færeyskar sagnbætur geta einnig komið fyrir margar í röð ef stýrandi sögn er sagnbót, sbr. (3).

(3) Tað hevði verið so stuttligt at sloppið at spælt fótbólt í gjár.

‘Það hefði verið svo gaman að fá að spila fótbolta í gær.’

Á þessum sagnbótarröðum eru þær hömlur að stýrandi sögn verður að vera sagnbót. Ef önnur sögnin í röðinni er í nafnhætti verður næsta sögn líka að vera það, þ.e.a.s. hún getur ekki verið sagnbót, sjá (4). (\* táknar ótæka setningu).

(4a) Tað hevði verið so stuttligt at sloppið at spælt fótbólt í gjár.

(4b) Tað hevði verið so stuttligt at sloppið at spæla fótbólt í gjár.

(4c) Tað hevði verið so stuttligt at sleppa at spæla fótbólt í gjár.

(4d) \*Tað hevði verið so stuttligt at sleppa at spælt fótbólt í gjár.

Sagnbótaraðir koma einnig fyrir í sænsku og norsku (sbr. Wiklund 2001, Larson 2014) en þær eru ótækar í dönsku (sbr. Julien 2003) og íslensku. Sagnbætur með óraunveruleikamerkingu og sagnbótaraðir vekja upp spurningar um samanburð norrænna mála. Fræðimenn hafa t.d. tengt aukin umsvif sagnbótarinnar við hvarf viðtengingarháttar (sjá Eide 2011) en í íslensku, eins og í fornnorrænu, tjáir viðtengingarháttur þátíðar oft óraunveruleikamerkingu (Höskuldur Þráinsson 2005: 465-467). Færeyska er sérstaklega áhugaverð þar sem hún er oft sögð liggja milli íslensku og skandinavískra mála en færeyska sagnbótin hefur lítið verið rannsökuð. Í fyrirlestrinum verður sagt frá könnun á notkun sagnbótarinnar í færeysku í málheildinni teldni ([telndi.fo/tekstasavn](http://telndi.fo/tekstasavn)) og viðtölum sem voru tekin við færeyska málhafa. Fjallað verður um sagnbót í óraunveruleikamerkingu í samanburði við íslensku og önnur norðurlandamál og um sagnbótaraðir og hömlur á þeim.

## **Elisabeth Skarðhamar Olsen:**

### **Faroese whaling in the age of environmentalism**

This contribution discusses dynamics of culture, identity and environmentalism in relation to the deep-rooted practice of Faroese pilot whaling. This communal practice, locally known as *grindadráp*, involves no monetary transactions and may be seen as a lived reminder of a "pre-modern" context of production/consumption. However, since the mid-1980s the *grindadráp* has been targeted by animal rights and conservation organizations who share compelling images of whales being slaughtered on Faroese beaches by crowds of men with long knives, as the sea turns red from the bleeding animals. These anti-whaling campaigns portray the spectacle of *grindadráp* as an outdated tradition, barbaric, brutal, unnecessary, and sadistic. Although not yet very successful in prohibiting or preventing whale killings from taking place, the campaigns have been relatively successful in promoting a negative image of Faroese society and continue to provoke global outcry. In addition to anti-whaling campaigns, another force challenging the continuation of the practice is the high level of mercury contamination in whale meat and blubber stemming from ocean pollution. Although this has led Faroese health authorities to deem pilot whale unfit for human consumption, many Faroese people continue to eat whale. This contribution contemplates an interpretation of Faroese resistance to abandon the practice as a form of resistance to the "decontextualizing" tendencies of modernity and capitalism. It is a paradox that while the image of the whale and the mission of "saving the whales" have long been emblems of the global environmental movement, Faroese people generally consider the killing and eating of whales to be an environmentally virtuous practice. Moreover, it is curious that in the discursive struggle to legitimize *grindadráp* as a sustainable and eco-friendly practice, Faroese people are simultaneously deconstructing central tenets of the

global food system and comparing grindadráp favorably with the socio-environmental injustices and cruelties of industrial food procurement.

**Erla Olsen:**

### **The challenge of learning and well-being in an online teaching context**

During the second wave of COVID-19 in the Faroe Islands, in autumn 2020, an online survey was conducted, with focus both on student wellbeing, and on the online didactics and pedagogy used. The respondents were both university students and upper secondary students. In spring 2022 the university students again were asked on their opinion of the online teaching they had experienced recently, including the impact on their learning, well-being and the teacher skills to arrange online teaching. The students' feedback shows that when considering the teaching methods used during the online teaching, most of them prefer onsite teaching, as they tend to experience some negative impact on their motivation, concentration and focus with online learning. Also, the social aspects are highlighted as an important factor for a positive learning environment. On the other hand, the students also see the benefits of online teaching, especially for those that are living far away, and when students are prevented from attending for various reasons. To assess the students' well-being, the WHO (Five) Well-Being Index was used as part of the survey together with a measure for a range of emotions.

**Renata Emilsson Peskova:**

### **Language portrait as an analytical tool for exploring linguistic identities**

Language portraits have been frequently used as an activity to encourage a dialogue about children's and students' linguistic repertoires, however, they have also been used in different kinds of research. In this presentation, the language portrait will be discussed as an analytical tool to describe individual linguistic repertoires (Council of Europe, 2007) and to analyze plurilingual students' linguistic identities (Norton, 2013). Language portraits serve as oral identity texts (Dressler, 2014) that provide information about participants' self-reported linguistic competence (expertise), their attitudes towards their languages and the importance that they attribute to their languages (affiliation) and their familial connections (inheritance). In the underlying research (Emilsson Peskova, 2021), students also expressed their linguistic identities by their perceptions of their current and perceived future use of their linguistic repertoires and through the desire to belong to real and imagined communities (De Costa & Norton, 2017; Norton, 2013). Thus, I suggest four categories for analyzing linguistic identities: expertise, affiliation, inheritance, and perceived future use of languages.

The underlying qualitative multiple-case study explored the interplay of plurilingual students' linguistic repertoires and their school experience (Emilsson Peskova, 2021). Its theoretical underpinnings were sought among others to the fields of motivational frameworks for language learning (Dörnyei, 2009; Hong & Ganapathy, 2017), and linguistic identity (De Costa & Norton, 2017; Giampapa, 2014). Presented are five cases of successful plurilingual students on mid-level of compulsory schools who attend community heritage language schools on weekends and whose parents pursue strong family language policies. As a part of the methodology, students drew linguistic portraits that were analyzed with the categories of linguistic expertise, affiliation, and inheritance (Dressler, 2014). The study further included perspectives of parents, class teachers and heritage language teachers. The students' perceived future use for their languages and the combination of integrative and instrumental motivation (Hong & Ganapathy, 2017) to acquire and learn languages influenced their investment (Norton, 2013) into learning. Most importantly, the students negotiated their linguistic identities with their families, friends, and educators, and they reported on their strong plurilingual identities and positive school experience. This study emphasizes the valuable roles of

heritage language schools and strong family language policies in counterbalancing the monolingual focus of compulsory schools.

**Maria Skaalum Petersen:**

### **COVID-19 research in the Faroe Islands**

The Faroe Islands used an active suppression strategy that included largescale testing, contact tracing, quarantine, and social distancing measures throughout the entire COVID 19 pandemic. I will give an overview of some of the COVID-19 research projects conducted in the Faroe Islands which include seroprevalence studies, studies of long COVID and longitudinal assessment of antibody response among PCR confirmed COVID-19 cases.

**Anelia Philbrow:**

### **Understanding Sustainable Tourism (Practices) Through Network Governance Perspective Spanning Structural Holes with Closed for Maintenance – Open for Voluntourism**

The Faroe Islands have experienced dramatic increase in the number of tourists over the last 5-6 years, and tourism today is the second largest industry after the main seafood industry. Tourism development has created new possibilities for economic profit and socio-cultural exchange between residents and visitors. However, it has also brought challenges such as environmental damage, crowding, accidents in the mountains, and disputes over rights and regulation for walking in nature. These challenges have led to conflicts and often uncoordinated and sporadic actions in managing tourism in the country.

The thesis is guided by the general dilemma facing governments and public agencies of how to mediate between the desire for economic growth and effective environmental protection. Its purpose is to explore the concept of sustainable tourism and how governance structures can help promote it. Inspired by the phronetic approach to social inquiry, the research methods include a case study of the project “Closed for maintenance – open for voluntourism” initiated by Visit Faroe Islands. Data from the case study and the general exploration of tourism development in the Faroes is analysed through sustainability and network governance perspective.

The case study illustrates how co-management as network governance structure involving both private and public actors, allows them to share resources, knowledge and skills, and transform what might otherwise degenerate into counterproductive confrontations across public, private and civil society sectors into constructive, collaborative relationship which promotes sustainable tourism practices.

**Rosannguaq Rossen & Maria Mackinney-Valentin:**

### **License to wear Inuit tattoos - Tradition or fashion?**

Even though the Inuit tattoo artists say that Inuit tattoos are not part of the fashion, we have seen different inspirations coming from the tattoos in fashion. Fashion in ordinary speech is understood as something that is popular by several for a limited period, that can be seen in clothing, art, etc. The word fashion is often, but not always, understood in connection with something material. Inuit tattoos and cultural appropriation have gradually filled much of the debate in the media, including social media. The latest debate on the subject is about the Danish artist, Jim Lyngvild's use of facepaint of Greenlandic models, which according to some Greenlandic activists is too reminiscent of the Inuit tattoos (Tvprogram ‘Go’aften Danmark). But why is it that a non-Inuk, are not allowed to use or be inspired by the Greenlandic / Inuit culture?

This article explores the rise of the Inuit tattoo among individuals living in Greenland and Denmark. Focus will be on the symbolism of the tattoos, on the public and private narratives of those who chose to have the

tattoos, on the few tattoo artists who do tattoos and the role of traditional Inuit tattoos in Greenlandic fashion with focus on Bibi Chemnitz and Isaksen Design. This material will be considered within the broader contexts of Inuit cultural pride and in some cases a push for national sovereignty. Themes of Inuit authenticity, license to wear a tattoo and cultural appropriation will be central themes.

### **Rósa Þorsteinsdóttir:**

#### **Íslenskir kvæðamenn í ísmús**

Í Þjóðfræðisafni Stofnunar Árna Magnússonar í íslenskum fræðum er að finna fjölmargar hljóðritanir á rímnakveðskap. Þar á meðal eru upptökur sem danski þjóðlagafræðingurinn Svend Nielsen gerði á 7. áratug síðustu aldar, ásamt Hallfreði Erni Eiríkssyni sem þá hafði verið ráðinn til stofnunarinnar til þess að safna þjóðfræðiefni. Hér verður sagt frá rannsókn Svend Nielsens á tíu kvæðamönnum sem kváðu inn á segulband fyrir þá félag. Rannsóknarefniviðurinn er aðgengilegur í stafrænu gagnasafni safnsins Ísmús (ismus.is) og verður hér einnig sagt frá og sýnt hvernig gagnagrunnurinn nýtist þeim sem áhuga hafa á að nýta efni þjóðfræðisafnsins til rannsókna.

### **Rúnar Unnþórsson & Christiaan Richter:**

#### **The gasification of seaweed to produce 21'st century green fuel**

The unfolding RED II legislation in the EU is creating a rapidly expanding, and potentially lucrative market for so-called “advanced biofuels” in the next 5 to 10 years. Advanced biofuel is a fuel made from a non-fossil source, typically biomass. To be an advanced biofuel the crop or plant materials used to produce such fuel should either be an agricultural waste material (for example stripped corn cobs or ‘forestry waste’) or the crop should come from ‘new land’ not currently used for food crops and without significant new CO<sub>2</sub> emissions increase due to the cultivation or harvesting. Seaweed is one of the very few crops that meet the latter requirements.

There are three technologies currently available to convert seaweed into biofuel: anaerobic digestion, pyrolysis, and gasification. Of these three, gasification has the highest yield. However, research into, and demonstrations of biofuel produced from seaweed is very limited. Two main problems are commonly cited. Firstly, the energy and economics of drying seaweed, and secondly the chemical challenges that a sea crop and residual sea salt may pose, in particular chlorine. At the University of Iceland, we embarked on the SW-GROW project (Funded by The Northern Periphery and Arctic Programme) to address the first problem and develop a robust methodology for gasifying seaweed. In the SW-GROW project, we work with colleagues from Sweden, Greenland, Scotland, and the Faroe Islands (TARI – Faroe Seaweed). To address the second problem and measure the true severity of these proposed challenges, and explore the viability of possible solutions, we are working on the Waste2Gas research project (funded by The Icelandic Development Fund). Early progress, and results from pilot tests drying and gasifying seaweed, will be reported.

### **Samúel Lefever:**

#### **Multilingualism and self-identity among immigrant students in Iceland**

This paper will discuss how language knowledge, in particular English, affects the self-identities of young immigrants in Iceland. Upper-secondary students and recent graduates of immigrant background (n = 44) were interviewed about their language learning and use to better understand the interplay between their heritage language, Icelandic and English in their lives.

Results of the research draw attention to the prominence of English in the students' daily lives. Although a third language for many of them, it is the language they frequently use at school, work and in social

contexts. Upon arrival in Iceland many students relied on English for communication, and to some extent for learning at school. In addition, many of the students had part-time jobs, often in the service industry, and spoke English with both coworkers and customers. For some of the students, knowing English increased their social status in their interaction with peers. In some cases, students actually leapfrogged the official language, Icelandic, using it only infrequently in comparison with English.

The findings of this qualitative study indicate that multilingualism is an integral part of these students' lives and their self-identities. Knowing a number of languages increases their self-esteem and benefits them in a variety of ways, from building self-confidence to giving them a new outlook on life. Students talked about how their identity shifts between languages, and in some cases they use their languages to 'mask' their identity. They reject the notion of 'national identity' and prefer to be seen as individuals rather than being judged according to origin or heritage language. In this way they are becoming 'transcultural' and, in the words of Slimbach, "allowing for a chameleon sense of self without losing one's cultural center" (2005).

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## Ragnar Sigrunarson:

### At laga fremmand orð til føroyska stavseting og bending

Málpolitiska rákið í Føroyum er skift, og nýggjar rembingar hava víst, at tað er ógjørlegt hjá føroyingum at halda fast við stranga leksikalska purismu. Tí hava málmyndugleikarnir á oyggjunum gjørt av at viðurkenna fleiri orð úr enskum, donskum o.ø. málum sum part av føroyska málinum, hóast ráðandi hugburðurin áður hevur mett tey at vera alt annað enn føroysk. Millum hesi orð teljast hugtøk, sum enn eru lutfalsliga esoterisk, umframt orð, sum flestu føroyingar høvdu mett at vera partur av føroyska málinum á jøvnum føti við norrøn arvorð.

At viðurkenna hesi orðini sum part av føroysk orðfeinginum við at skráseta tey í orðabók krevur ein skipaðan leist, sum er grundfestur í virðinum hjá fólkinum, ið tosar og skrivar málið. Føroyingar hava enn ikki slept allari purismu, og tað, at ein ørgrynna av fremmandum leitorðum fer at verða viðurkend í framtíðini, setur ávís krøv til málmyndugleikarnar. Í fyrstu syftu, at teir gera greiðar leiðreglur fyri, hvussu fremmand orð verða lagað til føroysku ljóðskipanina á ein ortografiskt puristiskan hátt. Eitt umboðandi dømi um hetta er, at enska orðið *cool* verður stavað *kul* á føroyskum. Í aðru syftu, at teir formalisera ein hátt at laga fremmand orð til føroyska bending, hóast stavsetingin ikki er puristiskt tillagað, t.d. *hatta eina terabytið var ikki nóg nógv* ('that single terabyte wasn't enough'). Í hesum døminum er leitorðið *terabyte* ikki tillagað eftir ortografiskt puristiskum leisti, men ein føroysk bendingarending, ið markar eintal bundið hvørfall er lögð aftur at orðinum, og eitt stumt enda-e er strikað.

Hesin fyrilesturin fer at lýsa tær ítøkiligu avbjóðingarnar, tá tað ræður um at laga fremmand orð til føroyska bending, stavseting og ljóðskipan umframt at víga stavsetingarliga tillaging upp ímóttur varandi føroyska ynskinum um væleydnað nýyrði við rót í norrønum. Spurningarnir, sum verða viðgjørdir, eru millum aðrar: Undir hvørjum umstøðum smíða vit nýyrði? Nær laga vit fremmenda stavseting til føroyska ljóðskipan? Nær viðurkenna vit ta fremmandu stavsetingina og hugsavna okkum um at áseta kyn og bending? Hvussu handfara vit eitt møguligt stumt enda-e í bendum formum? Hvussu umboða vit ljóð sum [ar] í 'hype' og [ou] í 'bro', tá ljóðskipanaligir munir eru á málførunum? Fyrilesturin fer harumframt at seta hesi reint málfrøðiligu viðuskiftini í breiðari høpi og at meta um framtíðarkorini hjá føroyska málinum.

## **Sigrún Guðmundsdóttir:**

### **Illska í íslenskum hrollvekjum**

Fjallað verður um íslensku hrollvekjuna, uppruna hennar, þróun og helstu einkenni. Íslenskar kvikmyndir á 20. og 21. öld verða sérstaklega í brennidepli. Íslenska hrollvekjan á sitthvað sameiginlegt með norrænni gotneskri hefð. Bókmenntagreinina einkennir raunsæishefð langt fram eftir 20. öld, þar sem sótt er í landslag og myrkrið sem býr innra með manninum fremur en yfirnáttúruleg fyrirbæri. Greint verður frá þætti tímarita í mótun íslensku hrollvekjunnar, en þar birtust bæði þýðingar og frumsamdar hrollvekjur og jafnframt skoðað hvenær teljast má að bókmenntagreinin verði fullburða hér á landi. Rætt verður um þýðingarfræðilegar spurningar þar sem íslenska hrollvekjan er að miklu leyti þýðing á bandarískri hefð og berst hingað til lands, fyrst í gegnum þýðingarnar í tímaritunum, en svo þýðingar verka eftir vinsæla höfunda á borð við Stephen King og ekki síst fyrir tilstilli bandarískra kvikmynda. Í fyrirlestrinum verður sjónum svo sérstaklega beint að völdum íslenskum kvikmyndum frá stofnun Kvikmyndasjóðs til samtímans. Dregnar verða upp birtingarmyndir illskunnar í kvikmyndunum, rætt um hvar rætur hennar liggja og verkin greind í samhengi við samfélagsgerðina hverju sinni. Rætt verður um illsku í hinu stóra og hinu smáa samhengi og það hvernig tekist er á við hana í þessari tilteknu grein með hliðsjón af þeim íslenskum kvikmyndum sem til umfjöllunar verða. Fyrirlesturinn er hluti af rannsóknarverkefniinu Illska í íslenskum bókmenntum, kvikmyndum og samtímameningu.

## **Annika Simonsen & Iben Nyholm Debess:**

### **Language resources for Faroese LT: the process of developing and implementing**

A challenge we face in developing language resources (LR) and language technology (LT) for Faroese is the lack of existing resources. A few resources already exist for Faroese, but many of them are either of insufficient size and quality or are not easily accessible. Therefore, the Faroese ASR project, Ravnur, set out to make a BLARK for Faroese, releasing in June. This talk will present the Basic Language Resource Kit (BLARK) for Faroese, collected in the course of the Faroese ASR project, and some of the challenges of creating resources from a small language.

The biggest challenge of making ASR (as well as TTS and other LT) for small languages is the lack of language resources, which makes the development of such resources a vital part of the project. While developing the resources, challenges arose from other aspects of being a small language. Some linguistic challenges being no official standard spelling, no pronunciation standards, little research in pronunciation, and some secondary challenges like a yet underdeveloped private LT market and thereby lack of local expertise. We will address some of these challenges in the talk.

The primary purpose of the project is to create all necessary constituents for developing high quality ASR for Faroese, secondarily for LT in general.

The fundamental part of the BLARK is the speech corpus with approximately 150 hours of speech. The participants were evenly distributed regarding dialect, age and gender. The recordings have been manually inspected to check for errors. The BLARK includes all the texts read by the participants in the Speech Corpus, as well as a background text corpus containing 19 mio tokens and a background audiobook corpus containing 200 hours of audiobooks. Tying all this together, the BLARK has a lexicon that includes all words that occur in the Speech Corpus and more. As a first for Faroese, the lexicon includes all inflectional forms of the words with corresponding Part of Speech-tags and phonetic transcription written in SAMPA.

The BLARK will be a pillar in Faroese LR, being relatively substantial in both size, quality, and diversity. It will be open-source, inviting other small languages to use it as an inspiration to create their own BLARK. The open-source principle of the project should facilitate further development of Faroese LT and even language research.

## **May-Britt Skoradal:**

### **"11 for Health" for Europe in the Faroe Islands: Effects on health markers, physical fitness, well-being, health knowledge and popularity in 10- to 12-year-old school children**

"11 for health" is a program designed for school children in 5th grade aged 10-12 years. It consists mainly of two parts, a physically active part (football-playing) and a health education part. The program is developed for several countries and cultures and has been implemented in schools in Africa, China, South America, and Europe.

The program runs over 11 weeks, and prior to the program, the schoolteachers receive a two-day instructor course on how to run the program. They also receive a manual containing information about the content, a detailed description of each session, and information sheets and assignments.

392 Faroese fifth-grade children were cluster-randomized into a control group (n=292) and an intervention group (n=100). The intervention group underwent the "11 for Health" program in which two weekly sessions of 45 minutes were included in the school curriculum focusing on various health aspects, football skills, and 3v3 small-sided games. The Control group continued with their regular activities. Pre- and post-intervention, both groups were tested on health markers (e.g. blood pressure, heart rate, weight) and physical fitness (e.g. Yo-Yo test, postural balance, horizontal jumping). In addition, they completed a shortened version of the multidimensional well-being questionnaire KIDSCREEN-27 and a 34-item health knowledge questionnaire.

The "11 for Health" for Europe program showed marked beneficial effects on health markers and physical fitness as well as on both general well-being and health knowledge. In addition, the children rated the program popular irrespective of gender and sports experience. Taken together, "the 11 for Health" intervention is an efficient school-based health and wellbeing promoting program also in a Northern European small-scale society.

In the presentation, the results of the study will be presented.

## **Magnus Steinsson við Streym:**

### **Søgan um LGBT-rættindi í Føroyum og í Íslandi**

Mín høvuðsspurningur er: hvussu kunnu vit samanbera Føroyar og Ísland í einum søguligum sjónarhorni, tá tað kemur til rættindi hjá LGBT-fólki?

Evnið, ið eg vil leggja fram á Frændafund 11, er um søgan um LGBT-rættindi í Føroyum og í Íslandi. Eg kanni hvussu londini líkjast og hvør munur er á teimum, tá tað kemur til ymiskar lógir, so sum rasismulógina (§266b) og hjúnabandslógina og annars politiska kjakið og søguligar hendingar. Orsøkin fyri at eg vil leggja hetta fram, er at hetta evnið hevur havt ov lága søguliga meting, serliga tá tað kemur til søguna hjá LGBT-fólki og lógarverki í Føroyum. Eg meti ið hvussu er, at hetta hevur brúk fyri meira kanning og tulking. Eg taki aftur í fyrilesturin hjá Boga Dánjalson Davidsen í Frændafund nr. 6, har hann nevndi at hann vónaði at onkur fór at skriva søguna um samkynd í Føroyum, hetta er ein roynd at gera hetta - ella í øllum førum fortelja ein part um hana. Eg fari at samanbera londini bæði, og gongdina í tíðarskeiðinum líka síðani samkyndleiki bleiv avkriminaliseraður til í dag, soleiðis at vit fáa eina tíðarlinju (en. timeline) millum londini og tað harvið verður lættari nágreiniliga at samanbera londini. Eg fari m.a. at kanna, hvør mótstøðan hjá LGBT-fólki hevur verið, har eg fari at leggja serligan dent á politikkin hjá Miðflokkinum í Føroyum, og hendingar sum tá politikarin Jenis av Rana noktaði at luttaka í borðhaldi saman við táverandi forsætisráðharra Íslands og Jóhannu Sigurðardóttir, sum er samkynd. Eg ætli eisini at viðgera hennara ávirkan á politikk í Íslandi. Eg vil eisini royna at leggja dent á rættindi millum LGBT-fólki í londini - eisini um vantandi rættindini, ið tey enn berjast fyri.

Eg ætli mæri at brúka fyrstahondskeldur, sum td. tíðindabløð og greinar, har eg granski hvussu politikarar, aktivistar og fólk annars skriva um LGBT fólk á ymiskum tíðum og støðum í londunum báðum. Eg fari at leggja stóran dent á at samanbera hvussu føroyingar og íslendingar skilja seg frá hvørjum øðrum, tá tað kemur til málburð, bæði í umrøðu av evninum og av einstaklingum sum verða bólkað sum LGBT- fólk (kanska serliga hesi seinastu 20 árin). Eg kanni eisini leiklutin hjá almannagagnligu felagsskapunum (Samtökin '78 í Íslandi, og Friðarboegin og LGBT Føroyar í Føroyum) og møguliga ávirkan landanna millum.

## **Sumarliði Ísleifsson:**

### **The West Nordic Arctic: Region building and internal relations between the West Nordic countries**

In this paper, I will discuss the founding of the Nordic House in Reykjavík in the 1960s, and the discussions that arose in that connection. On one side were the political and intellectual leaders in Iceland at the time that stated that the Nordic House was a tribute to the Icelandic cultural heritage, which they claimed was the core of Nordic culture, and Iceland's position therefore central among the Nordic countries.

On the other side were the Scandinavian counterparts that considered the Nordic House as a tool to strengthen the contact with Iceland. It was in accordance with warnings that were well known in Scandinavia that it was necessary to prevent Iceland to be “Americanized”: Iceland was on the edge to falling into the arms of the United States and getting lost from the Nordic family. Other voices meant that a Nordic house could be important as way to modernize Icelandic society. Possibly were the views underlying that Iceland in that period was not fully mature and needed assistance from the “grown-up” Scandinavian countries.

These discourses will be placed in context with the overall representations on Iceland from that period on one hand, and on the other, the self-images that were being shaped in the country in the 20th century: what kind of space was Iceland and where did it belong?

## **Tinna Frímann Jökulsdóttir & Anton Karl Ingason:**

### **Læsileikagreining og aðlögun hennar að íslensku**

Mælingar á læsileika, þ.e. því hversu auðvelt er að lesa og skilja tiltekinn texta, eru bæði nytsamlegar og mikilvægar fyrir margra hluta sakir. Aðferðir við slíkar mælingar sem byggja á vel ígrunduðum viðmiðunarbreytum og skila niðurstöðum á skýrum og vel skilgreindum mælikvarða geta auðveldað að koma á tengingu milli lesenda og lesefnis við hæfi. Mikilvægi þess er t.d. skýrt í skólakerfinu, á öllum stigum, þar sem nauðsynlegt er að nemendur fái lesefni við hæfi sem stuðlar að aukinni lestrarfærni, t.a.m. til að búa þau undir framtíðarverkefni í frekara námi, atvinnulífinu og ekki síst daglegu lífi.

En þó að færa megi rök fyrir mikilvægi læsileikamælinga er alls ekki jafn ljóst hvernig skuli framkvæma þær. Lestur er afar flókið hugrænt ferli sem gerir það að verkum að til grundvallar læsileika liggja margir og ólíkir þættir og textaeiginleikar. Mat sérfræðinga sem og mælingar á formi ýmiss konar lesskilningsprófa hafa ýmsa kosti en um leið marga annmarka, s.s. miklar kröfur á bæði tíma og mannafla auk þess sem erfitt getur reynst að forðast huglægni. Rannsóknir og þróun á svokölluðum læsileikaformúlum má rekja aftur til þriðja áratugs síðustu aldar en um er að ræða nokkurs konar spár um læsileika út frá ýmsum viðmiðunarbreytum. Kostir slíkra formúla umfram fyrrnefndar aðferðir eru ýmsir og hafa þær notið mikilla vinsælda fyrir vikið en þó hafa þær líka hlotið töluverða gagnrýni.

Í þessum fyrirlestri verður gefið yfirlit yfir þær aðferðir sem notaðar hafa verið til að mæla læsileika enskra texta, þær vegnar og metnar og þá sérstaklega með tilliti til þeirrar gagnrýni sem þær hafa hlotið. Farið verður yfir þá textaeiginleika sem virðast liggja til grundvallar læsileika og þær aðferðir sem notaðar hafa verið til að meta þá um leið og minnst verður á aðra þætti sem geta haft áhrif, s.s. þekking og áhugi lesanda



á viðfangsefninu. Í kjölfarið verður fjallað um hvað þarf til þess að aðlaga slíkar aðferðir að íslensku, t.d. með tilliti til þess hvernig það hefur verið gert í öðrum Norðurlandamálum, og hvernig megi standa að þróun sjálfvirkrar, stafrænnar læsileikagreiningar fyrir íslensku.

**Anh Dao K. Tran & Hanna Ragnarsdóttir:**

### **Vietnamese Refugees' heritage in Iceland: Their Children's culture, language, and identity**

After the war in Viet-Nam ended in 1975, refugees began resettling in different Western countries. In 1979, at the behest of the Icelandic government, the Icelandic Red Cross helped resettle 34 Vietnamese refugees in Reykjavik (Hardardóttir et al., 2005). This paper reports on the cultures, languages, and the identity of nine children of some of these refugees. The study is grounded in theories related to multicultural education and multiculturalism. Such theories emphasize issues of inclusion, insisting on valuing diversity and equal opportunity regardless of gender, religion, ethnicity, race, socioeconomic status, or other aspects of personal identity.

Alba and Victor Nee (2003), in their “new assimilation theory,” articulate assimilation as the development of “boundary spanning and altering” of a variety of cultural and social differences between ethnic groups (p. 59). However, they argued that there remains the institutional and cultural core of the host country that is non-negotiable to refugees (Rumbaut & Portes, 2001). The outcomes of their transitional processes result from the combination of structures and practices which they encounter in a new country alongside their individual behavior and adaptations of their social, cultural, and educational background resources (Brettel & Hollifield, 2015).

The research presented here applied a narrative inquiry approach to construct the perspectives of the participants and to capture their personal experiences within a new cultural context. Semi-structured interviews were conducted with seven parents in the group who came to Iceland in 1979. They had the choice to be interviewed in Icelandic, Vietnamese, or both. Thematic analysis (Braun & Clarke, 2006) was applied to analyse the data.

The interviews with the refugees after 40 years together with their descendants revealed their experience of assimilation. A common acculturation strategy was to accept assimilation as a way of life. As the result, there was the loss of the Vietnamese language and culture. The children and grandchildren of the refugees spoke little or no Vietnamese. They also had very little knowledge of its traditions and culture, and only a few of them expressed sincere interest in getting to know them. Even though, some who had experienced prejudice or racism for their Vietnamese-Icelandic appearance, they perceived themselves as Icelandic.

**Cherlon Ussery, Gísli Rúnar Harðarson & Annika Simonsen**

### **Scope and ditransitives in Insular Scandinavian**

This talk examines scope in Insular Scandinavian (IS), an almost unexplored area in the literature on Icelandic and Faroese. We compare the availability of inverse scope in double object constructions (DOs) and prepositional constructions (PPs), as well as the effects of different surface orders of quantifiers. Building on previous observations and proposals in the literature on scope, we illustrate that the availability of inverse scope is sensitive to both structural configurations and quantifier ordering, with a gradient acceptability for inverse scope depending on the configuration. We model this gradient in a violable constraint-based model which builds on the analysis in Bobaljik & Wurmbrand (2012): decreased acceptability of inverse scope follows from an accumulation of constraint violations. We further illustrate that differences between Icelandic and Faroese support the predictions made by the model.

## Seán Vrieland

### From Fróðarsteinur to Fáskrúðsfjörður — contacts with Iceland in the Faroese manuscript corpus

An old legend from the Faroe Islands tells of an Icelandic manuscript, so large that it had to be dragged by a horse, washing ashore. From this manuscript, produced in a place called Fróðarsteinur, the Faroese ballads or kvæði originated.

J. C. Svabo retells this legend in his large collection of ballads, a three-volume prestige manuscript known as Svabo's Quarto.

Iceland and the Faroe Islands clearly share much of a common history and culture. The same stories and legends are retold in both North Atlantic countries about Germanic heroes such as Sigurd the Dragon-Slayer or romantic figures such as Charlemagne. Yet while Iceland in large part has preserved these stories as sagas written in manuscript form, in the Faroe Islands they are preserved orally as ballads.

Some Faroese texts are known to have derived from Icelandic sources. Ballads such as Leivur Øssursson and Gøtuskeggja kvæði both derive their material from Færeyinga saga, for example. The first poem in Svabo's large collection, Ljómurnar, is a translation of an Icelandic poem composed by the bishop Jón Arason. Multiple ballads also begin with the claim that "frøðið er komið úr Íslandi / skrivað í bók so breiða."

Yet the two countries have also shared manuscripts and scribes. While working as a schoolteacher on Suðuroy, for example, the Iclander Þórður Þorsteinsson copied the Faroese Berrings vísa in manuscript form; he likewise added notations to J. H. Schrøter's Sjúrdar kvæði manuscript. Jón Guðmundsson from Örfisey came to the Faroe Islands shortly after Þórður, changed his name to John Gudmundsen Effersøe and began writing down Faroese ballads he learned from his friend, the merchant Jakob Nolsøe. Back in Iceland, a Faroese manuscript written by Alexander Weyhe came into the possession of the national hero Jón Sigurðsson; today it is housed at the National Library of Iceland.

The manuscript Sunnbíarbók appears to have been on board a ship between the Faroe Islands and Iceland. On 5 September 1889 someone wrote the place-name "Faskrudefjord" — Fáskrúðsfjörður — and practiced the Icelandic alphabet. Three brothers — Thomas, Mortan and Jesper Nielsen, fishermen from Sumba — brought the book with them into Icelandic waters.

This presentation highlights these and other connections with Iceland that can be found in the Faroese manuscript corpus, with focus placed on the physical materials and the people involved in their production and later use.

## Yelena Sesselja Helgadóttir:

### Á bók og bandi (um handrit og hljóðupptök sem heimildir þjóðfræða)

Þulur síðari alda eru þjóðkvæði og lifa í munnlegum flutningi, hann er forsendan fyrir tilveru þeirra sem munnlegrar hefðar. Tilkoma hljóðupptökutækja þýddi því byltingu í söfnun þjóðkvæða, því þá varð mögulegt að varðveita flutning þeirra í mun meiri mæli en hægt er í handritum – en handrit misstu ekki heimildargildi sitt. Í þessu erindi verður ræddur munurinn á handritum og hljóðupptökum sem heimildum fyrir íslenskum þulum (m.a. sá sem stafar af eðlismun handrita og hljóðrita og hinn sem skýrist af tímans anda eða utanaðkomandi ástæðum) og einnig nefnd dæmi af færeyskum skjaldrum.

Munurinn á handritum og hljóðupptökum sem þuluheimildum er einkar skýr við rannsókn á flutningi þulna. Í handritum frá 19. öld og fyrri hluta 20. aldar er takmörkuð vitneskja um þuluflutning og jafnvel um flytjendur/heimildarmenn. Í handritum frá ofanverðri 20. öld er þessum upplýsingum mun betur safnað, þökk sé bættum söfnunaraðferðum; svör heimildarmanna eru þó oftast en ekki frekar stutt og almenn. Við söfnun með aðstoð hljóðupptökutækja verður skráning á textum þjóðfræða og lögum, og sömuleiðis á

upplýsingum um heimildarmenn og jafnframt um aðstæður flutnings margfalt nákvæmari; spurningar um heimildarmenn og flutning leiða oft til samtals sem getur sagt meira um flutning á tilteknum kvæðum (þ.e. sýna aðeins afmarkaðan hluta hinnar stóru myndar en í allnokkrum smáatriðum). Þá er mikilvægt að upplýsingar um heimildarmenn hinnar munnlegu söfnunar eru skráðar og tengdar við þulutexta og eru í opnu aðgengi á vefnum Ísmús (ismus.is). Út frá þessum upplýsingum er hægt að bera saman:

- Heimildarmannahóp í handritum og á hljóðupptökum, þ.á m. kynjahlutfall heimildarmanna. Þessi athugun sýnir m.a. að þulur séu ekki kvæðagrein kvenna, en a.m.k. 1/4–1/3 heimildarmanna fyrir þulum á 19.–20. öld eru karlar.

- Viðtakendahóp (út frá ummælum heimildarmanna), stað og stund flutnings. Þessar athuganir sýna að þulur séu ekki heldur kvæði handa börnum (þær tengdust þvert á móti eldra fólki á 19. öld). Samhengi þulna í handritum og á upptökum virðist benda í sömu átt, en á 19. öld standa þær oft meðal lengri frásagnarkvæða frekar en barnakvæða.

- Flutningsmáta, þ.e. hvort þulur eru mæltar fram (virðist algengast skv. hljóðupptökum), raulaðar (virðist algengast skv. handritum) eða kveðnar taktfast.

Ekki er fullljóst hvort og þá hversu mikill munur er á handritum og hljóðritum við textarannsóknir, þ.á m. rannsóknir á dreifingu einstakra þulutexta/blokka og tilbrigða um landið.