



ISLAND DYNAMICS

INDIGENOUS RESOURCES: DECOLONIZATION AND DEVELOPMENT

30 September-04 October 2015, Nuuk, Greenland

<http://www.islanddynamics.org/decolonizationconference.html>

PROGRAMME

Wednesday, 30 September

08:15: Meet in lobby of Hotel Hans Egede.

09:00: Boat trip.

19:00: Dinner at Godthaab Bryghus.

Thursday, 01 October

09:30: Meet in lobby of Hotel Hans Egede

10:00: Sermersooq Kommune

11:30: Vor Frelser Kirke

12:00: Lunch at GU Nuuk

12:40: Discussion with secondary school class at GU Nuuk

14:30: Visit Greenland (meet at Cafetuaq)

18:00: Dinner at Sømandshjem.

Friday, 02 October

09:30: Meet in lobby of Hotel Hans Egede

10:00: Brugseni

11:00: Tupilak Shop

11:30: NAPA – Nordens Institut i Grønland

12:00: Lunch at Cafetuaq

13:00: Inatsisartut/Parliament of Greenland

14:00: Naalakkersuisut/Government of Greenland

16:30: Café Mik

18:00: Dinner at Charoen Porn.

Saturday, 03 October

08:30: Bus from Hotel Hans Egede to Ilisimatusarfik/University of Greenland.

09:15-09:45

S1 (Auditorium)

Introduction

09:15: **Tine Pars** (Rector of Ilisimatusarfik/University of Greenland)

09:30: **Adam Grydehøj** (Island Dynamics, Denmark/Lund University, Sweden)

09:45-10:00: Break

10:00-12:00

S2a (Auditorium)

Indigenous Representations 1

Chair: **Aviâja Rosing Jakobsen** (Greenland National Museum and Archives, Greenland)

10:00: **Yaso Nadarajah** (RMIT University, Australia) **Embodied Insights: In the Field with the Kukukuku Tribe of Papua New Guinea.**

10:30: **Syaman Rapongan** (Writer & Chair of Island Indigenous Science Studio, Orchid Island, Taiwan) **Drifting Dreams on the Ocean: In Search of Decolonized Ontology of the Ocean from the Perspective of the Indigenous *Tau* People.**

11:00: **Jens Heinrich** (Greenland Reconciliation Commission, Greenland) **The Right to Collect Social Memories and Rewrite One's Own History: Greenland Reconciliation Commission.**

11:30: **Amita Agarwal** (University of Rajasthan, India) **'Sagren' of the 'Ilois' of Diego Garcia: Violation of International Law.**

S2b (Room 6)

Indigenous Self-Management

Chair: **Mohd Hazmi bin Mohd Rusli** (Universiti Sains Islam Malaysia, Malaysia)

10:00: **Mirjam Held** (Dalhousie University, Canada) **Possible Scenarios of How Devolution will Affect Wildlife Co-Management in Nunavut, Canada, Based on the Experiences in Yukon and the Northwest Territories.**

10:30: **Dea Delaney-Thiele** (Aboriginal Medical Service Western Sydney, Australia) & **Guy Gillor** (Aboriginal Medical Service Western Sydney, Australia) **Aboriginal Community-Controlled Health Services: Survival and Self Determination in the Health Services Sector in Australia.**

11:00: **Slobodan Dan Paich** (Artship Foundation, USA) **Paradigms of Connecting: Advancement through Small Spontaneous Coalitions of Concerned People.**

12:00-13:00: Lunch

13:00-15:00

S3a (Auditorium)

Indigenous Futures

Chair: **Maria Ackrén** (Ilisimatusarfik/University of Greenland, Greenland)

13:00: **Aqqaluk Lynge** (Inuit Circumpolar Council, Greenland) **Greenland in the Changing Arctic: Lessons Learned.**

13:30: **John Connell** (University of Sydney, Australia) **Tropical Trajectories: What Lessons for the Arctic?**

14:00: **Gerard Persoon** (Leiden University, Netherlands) **A New Future for the Orang Rimba (Central Sumatra, Indonesia)?**

14:30: **Weichieh Lin** (National Taiwan Normal University, Taiwan) & **Huei-Min Tsai** (National Taiwan Normal University, Taiwan) **Local Knowledge of Climate Change: A Survey of Islanders' Environmental Perceptions in the Penghu Archipelago, Taiwan.**

S3b (Room 6)

Indigenous Spaces

Chair: **Amita Agarwal** (University of Rajasthan, India)

13:00: **Pasang Tali Hsiao** (National Taiwan Normal University, Taiwan) & **Tibusungu Vayayana (Ming Huey Wang)** (National Taiwan Normal University, Taiwan) **Decolonizing Mountain Forests: The Tayal People's Reconstruction and Development of Autonomous Spaces on Mt. Papak Waqa in Taiwan.**

13:30: **Eric Nay** (Ontario College of Art and Design University) **Reconsidering Critical Regionalism through Marx at the Margins.**

14:00: **Mohd Hazmi bin Mohd Rusli** (Universiti Sains Islam Malaysia, Malaysia) **'Mare Liberum' in the Malay Archipelago: A Forgotten Traditional Wisdom?**

14:30: **Kuo-Yung Song** (National Taiwan Normal University, Taiwan) **Gaga and Environmental Ethics: Indigenous Tayal Perspectives on Environmental Governance.**

15:00-15:30: Break

15:30-17:30

S4a (Auditorium)

Indigenous Politics

Chair: **Mirjam Held** (Dalhousie University, Canada)

15:30: **Zachary T. Androus** (Independent Researcher, Italy) & **Neyooxet Greymorning** (University of Montana, USA) **Sovereign or Suppressed: Island Nations in Europe and the Pacific.**

16:00: **Adam Grydehøj** (Island Dynamics, Denmark/Lund University, Sweden) **Escaping the Dependency Trap: Strategic Services and the Pursuit of Greenlandic Autonomy.**

16:30: **Don Mitchell** (Independent Researcher, Anguilla), **Bob Conrich** (Independent Researcher, Anguilla), & **Ilan Kelman** (University College London, UK & Norwegian Institute of International Affairs, Norway) **A Corrupting Independence: Short-Term and Long-Term Political Ambitions in Anguilla.**

17:00: **Adrien Rodd** (University of Versailles St-Quentin-en-Yvelines, France) **Adapting Postcolonial Societies: Two Case Studies from the Pacific.**

S4b (Room 6)

Indigenous Traditions

Chair: **Raymond Orr** (University of Melbourne, Australia)

15:30: **Aviâja Rosing Jakobsen** (Greenland National Museum and Archives, Greenland) **Kalaallisuut: A National Costume and a Mixed Identity.**

16:00: **Yong-Long Chen (Along Y.L. Chen)** (National Taiwan Normal University, Taiwan) **Old Settlement, Living Autonomy, and Decolonized Livelihood Developments in Taiwan.**

16:30: **Daniel Andersson** (Umeå University, Sweden) **"To Call Something into Being": Sami Place-Names and Place-Making Processes in Swedish Sápmi.**

17:00: **Pavitrinand Ramhota** (Rabindranth Tagore Institute, Mauritius) **Decolonisation and Globalisation: The Dynamics of Change in Folk Religion among the Hindus in Mauritius.**

18:00: Bus from Ilisimatusarfik/University of Greenland to Godthaab Bryghus.

18:15: Dinner at Godthaab Bryghus.

Sunday, 04 October

09:15: Bus from Hotel Hans Egede to Ilisimatusarfik/University of Greenland.

10:00-12:00

S5 (Auditorium)

Perspectives on Greenland

Chair: **Ruth Ann Montgomery-Andersen** (Greenland's Institute of Health Research, Greenland)

10:00: **Kåre Hendriksen** (Technical University of Denmark, Greenland & Denmark) **Island Operations in Greenland: Challenged by the Sectorialisation of Infrastructure.**

10:30: **Ulrik Jørgensen** (Aalborg University - Copenhagen, Denmark) **Island Economies and the Challenge from Stylized Economic Market Models and Visions of Modernization: Illustrated by Historical and Contemporary Situations from Greenland.**

11:00: **Discussions with Students**

12:00-13:00: Lunch

13:00-15:00

S6a (Auditorium)

Indigenous Representations 2

Chair: **Gerard Persoon** (Leiden University, Netherlands)

13:00: **Cunera Buijs** (National Museum of Ethnology, Netherlands) & **Carl-Erik Kortleven Holm** (Ammassalik Museum, Greenland) **Power to the People: Decolonizing Museum Collections from Greenland.**

13:30: **Huei-Min Tsai** (National Taiwan Normal University, Taiwan), **Tibusungu Vayayana (Ming-Huey Wang)** (National Taiwan Normal University, Taiwan), & **Su-Min Shen** (National Taiwan Normal University, Taiwan) **Native Science and Indigenous Community Development: Bridging Traditional and Modern Sciences for Younger Generations of Three Tribal Societies: *Cou/Tsou, Tayal, and Tau.***

14:00: **Scott MacKenzie** (Queen's University, Kingston, Canada) & **Anna Westerståhl Stenport** (University of Illinois at Urbana-Champaign, USA) **Arnait: Inuit Women's Collective Filmmaking, Coalitional Politics, and a Globalized Arctic.**

14:30: **Tibusungu Vayayana (Ming-Huey Wang)** (National Taiwan Normal University, Taiwan) **Decolonization through Indigenizing Geographical Education: A Case from Taiwan's Indigenous Cou People.**

S6b (Room 6)

Nations, Brands, & Perceptions

Chair: **Tanny Por** (Visit Greenland, Greenland)

13:00: **Shawn M. Clankie** (Otaru University of Commerce, Japan) **On the Branding of Indigenous Cultures: The Ainu of Hokkaido, Japan.**

13:30: **Raymond Orr** (University of Melbourne, Australia) **Shaping Support for Indigenous Governance: An Experimental Study of Stereotypes in the United States.**

14:00: **Tanny Por** (Visit Greenland, Greenland) **Community Involvement in Tourism.**

14:30: **Sumarliði R. Ísleifsson** (University of Iceland, Iceland) **The Ambivalence of Iceland.**

15:00–15:30: Break

15:30–17:30

S7 (Auditorium)

Chair: **Anna Westerståhl Stenport** (University of Illinois at Urbana-Champaign, USA)

Screening of *Sumé: The Sound of a Revolution.*

18:00: Bus from Ilisimatusarfik/University of Greenland to Hotel Hans Egede.

18:30: Dinner at Sarfalik.

PROVISIONAL LIST OF ABSTRACTS

Amita Agarwal (University of Rajasthan, Jaipur, India) **‘Sagren’ of the ‘Ilois’ of Diego Garcia: Violation of International Law.** ‘Sagren’, the Creole word literally meaning ‘unbearable sadness’ aptly describes the feelings of the displaced Islanders of Diego Garcia, which was a part of the Chagos Archipelago until the British decided to pull out of the Indian Ocean and formed the British Indian Ocean Territory (BIOT) in 1965. They chucked out the strategically located island of Diego Garcia and leased it to the USA. But before handing over the island to the USA, the innocent Ilois islanders were lured to go to the UK on false promises of protecting their right to return to the island. Once they left the island, they were not allowed to return because the UK government wanted to assure the USA that the island was uninhabited in accordance with international law. Diego Garcia and its natives became a classic example of ‘homelessness’ caused by geopolitical shifts and how people can be ‘rendered homeless’ not due to natural or political (war) causes but in a ‘planned manner’ and through the unashamed telling of lies unsuspecting and innocent islanders, just to fulfil the vested interests of a pair of major powers. Diego Garcia and its natives involve all aspects of the problem, gross violation of international law, changes to environment, and removal of the islanders’ right to self-determination. What is heart wrenching is the fact that Ilois have no hope of returning to their homeland as the basic structure of the island has been changed irreversibly, and it is no longer economically viable for human settlement. The proposed paper attempts to set forth the peculiar situation of the Ilois in light of an upcoming treaty review between the USA and UK in 2016 for continuation of the lease of the island.

Biography: Amita Agarwal has been teaching Political Science at the postgraduate level for over 30 years. She is on the editorial board of the International Journal of Peace Education (Taylor & Francis) as well as on four other international journals. She has contributed to many international and national conferences and is author of two reference books on the Indian Ocean and many research papers.

Cynthia Alexander (Acadia University, Canada) & **Donna Beverly McKee** (Acadia University, Canada) **From Default to Deliberative: Inuit Qaujimajatuqangit and Deliberative Democracy.** Cynthia J. Alexander and Donna Beverly McKee have co-developed and will present a framework for a journey moving from the Default to Deliberative (D2) Mode of Engagement, conceived to assist non-Indigenous health professionals in developing an understanding of and respect for Indigenous epistemology. The D2 framework has been conceived to identify the process, stages and steps to gain insight into the ‘gravitational pull’ of the default mode, and shed light on the implications of dominant narratives, faulty assumptions, mis- and dis-information that can jeopardize one’s effort to learn about the contemporary relevance and applicability of ancient Indigenous knowledge systems and ways of being that continue to evolve. The D2 framework is designed to provide a self-reflective process to illustrate how epistemological hegemony contributes to denial and delusion shared about the persistence of Canada’s colonial roots. The D2 framework provides insight into the distinction between mere ‘tolerance of’ and ‘awareness of’ Indigenous peoples’ knowledge systems. Further, the D2 framework provides insight into consciousness raising that needs to be happen, individually and collectively, to move from ‘awareness of’ towards ‘interest in’ and understanding of, for example, Inuit Qaujimajatuqangit (IQ), the ancient and ever-evolving

knowledge system and way of being developed by Inuit of Nunavut over millennia, and First Nations' diverse knowledge systems and ways of being.

Biographies: Cynthia J. Alexander is a Professor in the Department of Politics at Acadia University. She has written and published extensively on public policy in Nunavut, working in collaboration with the Government of Nunavut, Inuit organizations. She led an interdisciplinary, multi-partnered, community-driven team to create an interactive virtual learning environment and website, in Inuktitut and English, that explores the value of Inuit knowledge in contemporary policy making: <http://inuitq.ca/>. D. Beverly McKee is a PhD Candidate in the School of Nursing at the University of Victoria and most recently, in 2013, served as the Director, Population Health, Kivalliq Region, for the Government of Nunavut. Having worked primarily within First Nations, Inuit and Metis communities at the national, and provincial, territorial, regional and community level, she has an interest in ensuring the delivery of health care from a culturally competent, culturally safe and socially just outlook.

Daniel Andersson (Umeå University, Sweden) **“To Call Something into Being”:** **Sami Place-Names and Place-Making Processes in Swedish Sápmi.** According to Swedish law, Swedish, Sami and Finnish names shall be used in parallel on maps and signs in multilingual areas. This paper outlines some of the complexities involved when Sami place-names are made official in postcolonial Swedish Sápmi, with examples from three cases: 1) Umeå was appointed European Capital of Culture 2014, and Sami perspectives played an important role throughout the year. This prompted a discussion on whether the Sami name Ubmeje/Upmeje should be used, in addition to Umeå. A complex naming process are taking place right now, involving rejections from national authorities and the appearance of unauthorized road signs. 2) A disagreement regarding which Sami name should be used for Lycksele has been played out over several years: the Southern Sami Liksjoe or the Ume Sami Likssjuo. At the core of the conflict lie two highly threatened languages and names with symbolic value. 3) As a Sami alternative to Dorotea, both Döörte and Kraapohke have been discussed. The disagreements centre on institutional perspectives versus local Sami naming practices. Different types of challenges are highlighted in the paper, followed by a discussion of naming and place-making in postcolonial locations.

Biography: Daniel Andersson, PhD, works as senior lecturer at the Department for Language Studies, Umeå University, Sweden. He is also affiliated to the Arctic Research Centre at Umeå University (ARCUM). His research areas include linguistic anthropology, socio-onomastics, language and identity and language policy, with a special interest for postcolonial locations in northern Scandinavia. He currently works within the project ‘Naming and Narrating Places: Empowering Sami Traditions and Identities through Popular Place-Making Processes’, financed by The Research Council Formas (254-2012-186).

Zachary T. Androus (Independent Researcher, Italy) & **Neyooxet Greymorning** (University of Montana, USA) **Sovereign or Suppressed: Island Nations in Europe and the Pacific.** The introduction of modernity was used by European powers to justify their occupation of both colonized territories and certain regions within the European continent. The assumption that under-developed regions of the world lack the modernity that development will somehow automatically bring continues to drive much of the postcolonial development enterprise. In this paper we draw on theories of coloniality, nationalism, and decolonization to comparatively analyze the island nations of Hawai’i and Corsica, which have not yet been decolonized from

their annexing states; the island-state Republic of Ireland, which achieved independence during the twentieth century; and the Republic of Malta and the realm of New Zealand, both independent states in the Commonwealth of Nations. In each of these cases a distinct ethnic group with its own form of sovereign governance was recognized by the colonial power as a pre-existing presence in political terms and targeted for modernization in political and economic terms. We evaluate the distinct political and economic situations created by the local development enterprise in each of these island territories, as well as similarities created by colonial relations in respect to their autochthonous languages and the sovereignty of their native populations.

Biographies: Zachary T. Androus holds a PhD in Anthropology, with a Concentration in Race, Gender, and Social Justice, from American University in Washington, D.C. Since 2006 he has lived and worked in Florence, Italy where he teaches for U.S. university study abroad programs and conducts independent ethnographic research addressing social change and the transformation of labor in Florence, and issues of language, sovereignty, and nationalism related to modern state formation in Corsica (France) and Abruzzo (Italy). Neyooxet Greymorning received his Doctorate from the University of Oklahoma in 1992, and currently holds joint positions in Anthropology and Native American Studies at the University of Montana. He has worked and lectured on language issues among Indigenous peoples at universities in Australia, Canada, Colombia S.A., Italy, New Zealand, and the United States. He has served as the founder and Executive Director of Hinono'etiit Ho'oowu' (Arapaho Language Lodge) on the Wind River reservation in Wyoming since 1995; a position that was instrumental in his development of a breakthrough method for second language instruction and acquisition called Accelerated Second Language Acquisition (ASLA).

Cunera Buijs (National Museum of Ethnology, Netherlands) & **Carl-Erik Kortleven Holm** (Ammassalik Museum, Greenland) **Power to the People: Decolonizing Museum Collections from Greenland.** Until recently museum-doors were shut to indigenous peoples. Comparison between bad museum-cases (for instance the request of the Greenlandic government to return presumed Inuit human remains from the Netherlands in the 1990s), and recent developments may shed light on this 'hot topic'. In 2008, two Dutch museums and two Greenlandic museums started a cooperative venture to share the photo-collections of museums in the Netherlands. As a product of cross-cultural interactions preserved in a colonial state institute, these images of landscapes, communities and individuals are ethnological or exotic for a Dutch public and historical or ancestral for the people of East Greenland. Through the visual repatriation project www.roots2share.gl digital copies have been returned to the communities where they can now be accessed locally. People contribute in their own language (Tunumiisut and Kalaallisut) and react on each other. School-projects in East Greenland were initiated. Roots2Share transfers ownership and authorization from a foreign ('colonial') country to the local level. A similar project will be set up in Surinam, a former Dutch colony. This paper explores an attempt to decolonize museum-collections and cultural heritage and the building of mutual relationships, which may reinforce cultural identity.

Biographies: Dr. Cunera Buijs is curator of the Arctic department of the National Museum of Ethnology, Leiden, the Netherlands (since 1990). She has organized several exhibitions and symposiums. For her PhD research she was connected to the Research school CNWS of the Leiden University. Her dissertation *Furs and Fabrics, Transformations, Clothing and Identity in East Greenland* was published in 2004. Her research topics are sealskin boycott, climate

change, material culture, clothing, photographs and cultural heritage issues in Greenland. She initiated the innovative visual repatriation project, www.roots2share.gl, an international cooperative project linking Dutch and Greenlandic museums and source communities. Carl-Erik Kortleven Holm has a Masters degree in Communication Studies from the University of Roskilde, Denmark. He is since 2009 director of Ammassalik Museum in Tasiilaq, East Greenland and since 2012 Chairman of the Board of Museums in Greenland, NUKAKA. He curates exhibitions locally and represents the museums of Greenland in a broader perspective. In the www.roots2share.gl project he coordinates the collection of information from the source community. The past years he has undertaken the laborious task of renovating the turf-walls on the historical potato-house in Tasiilaq, as well as had the museum's umiaq renovated with new seal skins.

Yong-Long Chen (Along Y.L. Chen) (National Taiwan Normal University, Taiwan) **Old Settlement, Living Autonomy, and Decolonized Livelihood Developments in Taiwan.**

There are more than 16 officially recognised 16 Indigenous Peoples in Taiwan. During the Japanese colonial period (1895-1945), the Japanese government dominated all of the island and began forced evictions of many tribes from high mountain areas to hilly plains. The next ruler, the KMT regime (ROC/Taiwan Government), maintained the collective migrant policy in order to control mountain-forest resources, which resulted in the forceful relocation of indigenous settlements. Most of the indigenous people undertook rural-to-urban migration, with the result that they lacked land from which to support their livelihoods. Despite this historical condition, some indigenous peoples of various ethnic communities have decided to return to their mountain homelands, their old settlements and traditional territories. They have rebuilt their traditional housing or hunting cottages to rely on nature, with their livelihoods sustained by agriculture, hunting, and gathering. To get from the bottom of the mountains back to their old tribal lands, they must travel between four hours and 2-3 days mountaineering on narrow, difficult trails. This presentation will introduce the movement of returning to old settlements for autonomous living and will seek to interpret the meaning of decolonized livelihood development.

Biography: Yong-Long Chen is Associate Professor at National Taiwan Normal University's Department of Civic Education & Leadership. For nearly three decades, Yong-Long Chen has researched ecological conservation and cultural survival of indigenous people in mountain regions.

Shawn M. Clankie (Otaru University of Commerce, Japan) **On the Branding of Indigenous Cultures: The Ainu of Hokkaido, Japan.**

Nation branding can be defined in its simplest form as “applying corporate branding techniques to countries” (Council on Foreign Relations, 2007). This presentation will look at the branding of indigenous societies into the global economy within the broader context of nation branding, both as nations within nations and as independent entities, with specific attention given to the situation of the Ainu of Hokkaido, Japan. In doing so, three considerations for the branding of indigenous societies will be presented (1) the origins of national branding and the close connection to traditional local and regional branding efforts (such as wine appellations or the EU Protected Designation of Origin (PDO)), (2) the reasons for this form of global branding, and (3) the moves nations are making to shape their national perception by highlighting positive attributes and products both at home and abroad. With increased globalization, the nation brand is viewed today as another of a nation's assets, for not only purposes of export trade and tourism, but also as a tool for solidifying the image of that society both from the outside looking in and from within as well.

Biography: Shawn M. Clankie is Professor of Applied Linguistics and the former Chair of English at Otaru University of Commerce in Hokkaido, Japan. His research centers on the linguistics of branding, and what a linguistic understanding of how brands function can contribute to business and law. He is the author of the book *A Theory of Genericization on Brand Name Change* (Edwin Mellen) and has written for a number of journals and general interest publications on branding. His recent focus has turned to the branding of nations. He also contributed the Ainu entry for Routledge's Encyclopedia of Linguistics.

John Connell (University of Sydney, Australia) **Tropical Trajectories: What Lessons for the Arctic?** Small states and indigenous peoples are widely argued to be disadvantaged by size, location and other factors, hence belated decolonisation. Yet development, as an idea and an industry, is premised on the assumption that all nations have the ability to raise the material wellbeing of citizens, usually through a combination of familiar market-based strategies. Small island states were thus encouraged to develop conventional export-based economies but also to develop regional and international linkages to negate economies of scale. However both these strategies have proved problematic, especially in the WTO era, and 'progressive balkanisation' has followed. Small Pacific states have thus developed distinctive and unusual strategies (where sovereignty has value) and have sought out niche markets, but neither has had long-term success. Two recent outcomes of these disappointments have been the almost polar opposites of hybridity (where local values predominate, in political institutions and economic strategies) and migration to metropolitan capitals. These apparently diverse directions suggest that small states that have few if any comparative advantages for conventional development must both pursue a range of unusual options and engage in strategies that are quite different from larger states. Diversity and flexibility matter. Moreover in every case such strategies are quite different from those that are encouraged by western development agencies, and are likely to emphasise local cultural values. None of these approaches necessarily offers a viable answer but the latter two are least worst solutions and, surprisingly, both emphasise that culture is not a brake on development. Identity and culture offer knowledge, security, hope and continuity within change. This paper examines why all this has been so and asks which if any of these 'tropical trajectories' have lessons for the Arctic.

Biography: John Connell is Professor of Human Geography at the University of Sydney. He previously worked at the University of Sussex and the ANU. His research interests are in geography and development, mainly on small island states, especially in the Pacific. He has a particular interest in migration (especially of health workers), decolonisation and nationalism in small states, and 'environmental migrants' and resettlement. He has written more than 300 articles and over 20 books. When he is not engaged in these loosely academic activities he plays football in the Sydney Over 45s League, without great success.

Dea Delaney-Thiele (Aboriginal Medical Service Western Sydney, Australia) & **Guy Gillor** (Aboriginal Medical Service Western Sydney, Australia) **Aboriginal Community-Controlled Health Services: Survival and Self Determination in the Health Services Sector in Australia.** For over 40 years, Aboriginal communities throughout Australia have established hundreds of Community Controlled Health Services as part of the struggle for self-determination, due to the inappropriate nature of mainstream health provisions. The Community Control model plays a crucial role in the struggle for decolonisation and offers a unique model of

culturally appropriate health services provision and a platform for wider community programs. Last year, the Australian government has introduced a shift from existing funding arrangements and introduced the Indigenous Advancement Strategy, which saw the collapsing of over 150 programs into a single pool of funding, for which Aboriginal organisations now must compete with mainstream as well as for-profit organisations. These recent changes represent a shift in Australian Federal Government policy away from consultation and self-determination, undermining the very nature of the Community Controlled Health Services movement, as well as jeopardising the very existence of many such services. This paper will include a brief history of the movement, as well as an analysis of the present-day struggle for survival and self-determination in the face of increasing economic constraints and shifting policy processes.

Biographies: Dea Delaney-Thiele is a very proud Dughutti woman born at the Burnt Bridge Mission, Kempsey, New South Wales, and has over 25 years of experience working within the Aboriginal Community Controlled Health sector. Dea heads the Population Health & Research Unit at the Aboriginal Medical Service Western Sydney. Among other past roles, Dea was the CEO for the National Aboriginal Community Controlled Health Organisation and Chair of the National Aboriginal & Torres Strait Islander Women's Alliance. Dea holds a Masters in Public Health and is enrolled at the University of New South Wales to complete her Doctorate in Public Health. Guy Gillor is a researcher for the Population Health & Research Unit at the Aboriginal Medical Service Western Sydney. Guy has been working in Indigenous health both in Palestine/Israel, where he worked for Physicians for Human Rights, and in Australia. Guy is a strong advocate for self-determination and its application in health systems. Guy holds a PhD from the University of Western Sydney. His dissertation traces the development of the Aboriginal Community Controlled Health Services in Australia.

Adam Grydehøj (Island Dynamics, Denmark/Lund University, Sweden) **Escaping the Dependency Trap: Strategic Services and the Pursuit of Greenlandic Autonomy.** Despite decades of movement toward greater political autonomy, Greenland remains economically dependent on Denmark. This dependency has a cultural dimension. Although colonised territories are often imagined to possess a natural trajectory toward independence, most colonised subnational island jurisdictions (SNIJs) are today opting instead to acquire exceptional autonomy while retaining formal links with former colonial powers. Greenland's steadfast pursuit of independence is the exception, not the rule. Denmark has successfully cast itself as a charitable benefactor: There is a widespread feeling in Greenland that Danish interventions are simultaneously oppressive, damaging, humiliating, and a form of charity. This fuels a desire for outright independence, combined with an understanding that this would require a replacement for Danish economic support. Greenland provides Denmark with a range of valuable strategic services, and far from being at the mercy of Danish charity, Greenland possesses powerful political and economic leverage: I argue that, by creating an understanding of Danish economic support as a form of payment for strategic services, Greenlanders could overcome stark either/or, dependent/independent binaries and work toward a future that is both proudly Greenlandic and economically sustainable.

Biography: Adam Grydehøj holds a PhD in Ethnology from the University of Aberdeen. He is Director of Island Dynamics; Visiting Lecturer in Political Science at Ilisimatusarfik/University of Greenland; Researcher at Lund University's Department of Human Geography; Research Associate at University of Prince Edward Island's Institute of Island Studies; and Lead Editor of the journal *Urban Island Studies*.

Jens Heinrich (Greenland Reconciliation Commission, Greenland) **The Right to Collect Social Memories and Rewrite One's Own History: Greenland Reconciliation Commission.** The Reconciliation Commission was proposed by Naalakkersuisut in 2013 and established by the Parliament of Greenland, *Inatsisartut*, in 2014. The main aim of the Commission is to assist the population of Greenland in reconciling, primarily concerning present-day society's colonial heritage. Greenland's historical development is seen as having an essential influence on society and the population. The Reconciliation Commission has initiated various activities to uncover cultural and societal challenges resulting from colonial heritage, challenges that generate tension in the present. A series of public meetings in different settlements is being conducted by the Commission and narrative perspectives are being collected from the residents of Greenland. The Commission seeks in part to help write Greenland's own history – and the idea is to support various pilot projects with a historical perspective. The Commission will complete its work by the end of 2017 and will present its recommendations and conclusions in a final report.

Biography: Jens Heinrich (1973) holds a PhD and MA in cultural and social history from Ilisimatusarfik. Jens is Danish/Greenlandic and lives in Denmark. Jens Heinrich has worked on different research projects, such as DIIS' *Phasing out the colonial status of Greenland, 1945-54* (2007/2010), PhD project *Eske Brun and the origins of modern Greenland, 1932-64* (2010), the Danish Prime Minister's *The judicially fatherless* (2011), and University of Copenhagen/Ilisimatusarfik's *To the benefit of Greenland*.

Mirjam Held (Dalhousie University, Halifax, Canada) **Possible Scenarios of How Devolution will Affect Wildlife Co-Management in Nunavut, Canada, Based on the Experiences in Yukon and the Northwest Territories.** Devolution, the transfer of responsibilities from the federal government to provincial or territorial governments, is a process that will have wide-ranging consequences for the Canadian Territory of Nunavut and its mostly Inuit population. The impending transfer of control over public lands and resources to the Government of Nunavut is expected to lessen the territory's economic dependence on the Federal Government. This paper explores the potential implications of devolution on wildlife management in Nunavut which has been under a co-management regime since the Nunavut Land Claims Agreement (NLCA) came into force in 1993. Based on the experiences in Yukon and the Northwest Territories, the author presents possible scenarios of how devolution can be expected to affect the current Nunavut wildlife co-management regime. The impending transfer of power provides an opportunity to redesign wildlife management so that it is socially and culturally appropriate and thus better aligned with the stipulations of the NLCA. Yet it may also lead to setbacks regarding Indigenous rights and collaboration within resource management as recent changes to water co-management in the Northwest Territories suggest. The paper concludes with a discussion of whether devolution is a form of decolonization or just a means that can potentially foster decolonization.

Biography: Mirjam Held is a student in the Interdisciplinary PhD Program at Dalhousie University, Canada. She has a BSc in Marine Biology from the University of British Columbia, an MRes in Marine Mammal Science from St Andrews University in Scotland and a Master in Marine Management from Dalhousie. Her research is part of Fish-WIKS (Fisheries - Western and Indigenous Knowledge Systems), a collaborative research project that seeks to improve Canadian fisheries management by understanding how Indigenous knowledge systems can enhance the current decision-making regime. Mirjam's research areas include fisheries comanagement, Inuit subsistence whaling, Indigenous and Western worldviews, decolonization and policy learning.

Kåre Hendriksen (Technical University of Denmark, Denmark & Greenland) **Island Operations in Greenland: Challenged by the Sectorialisation of Infrastructure.**

In socio-economic terms, Greenland belongs to the world's most complex and challenging – and therefore expensive – communities. In practice, all 73 Greenlandic towns and settlements more or less operate as isolated island economies and consequently as island-operated societies. This presents some unique management and engineering challenges. Every town or settlement has its own power plant, water supply system, etc. Based on the limited transport infrastructure, it is not possible to commute on a daily basis between towns

During the period of autonomy (Home Rule), the previous colonial infrastructure system run by Greenland Technical Organization (GTO) and Royal Greenlandic Trade (KGH) has been transformed into segmented publicly owned companies, which restricts an individual companies to focusing on its individual competence area. Over the years, this has resulted in a general loss of competencies on a series of cross-sectoral areas. The tendency toward sub-optimisation at the individual company level, combined with a wish to run on market conditions, have resulted in an increase in services and lowered prices in the larger towns. In contrast, the smaller settlements and remote districts have experienced a decrease in services and rising prices. The general technical and economic consequences for Greenlandic island operations will be discussed and coupled to the settlement pattern and utilisation of local natural resources. Local developmental dynamics and the applicability of using market mechanisms as a management tool will be questioned. Additionally, the consequences of the sectorialisation of infrastructure and lack of coordination between different companies will be problematised.

Bibliography: Associate Professor, PhD Kåre Hendriksen has since the late 1980s periodically helped develop Greenlandic vocational training, participated in environmental and sustainability projects, and researched the link between residence and business bases in Greenland. Kåre Hendriksen is Associate Professor at the Arctic Technology Centre and teaches in Sisimiut and the Technical University of Denmark (DTU) in Denmark.

Pasang Tali Hsiao (National Taiwan Normal University, Taiwan) & **Tibusungu Vayayana (Ming Huey Wang)** (National Taiwan Normal University, Taiwan) **Decolonizing Mountain Forests: The Tayal People's Reconstruction and Development of Autonomous Spaces on Mt. Papak Waqa in Taiwan.**

The traditional territory of the Tayal indigenous people is around the mountain areas of northern Taiwan. Since the invasion of the modern state power invaded, this territory has been included within the boundaries of state governance. The autonomous spaces of the Tayal are severely limited and under threat of complete destruction. The Tayal still undertake farming, hunting, and gathering activities, relying on traditional knowledge for the maintenance of traditional territorial spatiality against the invading national government's conservation/ development plan. They are confronted by state governance that seeks to integrate spatially fixed conservation and development through distinctive functional zoning, incorporating and erasing spatial diversity and the dynamics of indigenous traditional territory land. The Tayal people have been adapting traditional knowledge, drawn from long-term sustainability of continuous human-land interactions, to advocate and practice the knowledge and rights of traditional territory, unfolding the values of their relative strengths to decolonize space.

Biography: Pasang Hsiao is a collaborator and researcher of indigenous movement and indigenous geography. He also has long-time experiences in assisting indigenous policy advocacy and

decision-making with indigenous legislators of Taiwan parliament or with indigenous activists of NGOs. He is a PhD candidate in geography at national Taiwan normal university. Recent years he is engaged in collaborative works on indigenous autonomy and decolonization. The second author, Tibusungu Vayayana (Ming Huey Wang) belongs to Taiwan's indigenous Cou nation and is currently associate professor at department of geography, National Taiwan Normal University. He is also one of the steering committee of Indigenous Peoples' Knowledges and Rights Commission (IPKRC) in IGU, his main research fields include indigenous territory, indigenous knowledge, indigenous education and pedagogy.

Sumarliði R. Ísleifsson (University of Iceland, Iceland) **The Ambivalence of Iceland.** More than 900 years have passed since the first foreign accounts were written on Iceland, describing the life and environment of the people living there. According to many of these narratives Iceland was a strange place in the distance. There was, however, ambivalence about what kind of place Iceland was, this island in the high north, far away from civilized Europe. Was it a place of civilization or barbarism, was it a kind of island paradise or even uninhabitable hell? Up to the 19th century dystopian narratives on Iceland were most common; after that, descriptions of the utopian kind began to dominate, but doubts were always in the background: What kind of place was Iceland? It is the proposal of this paper that this ambivalence and Icelanders' being constantly on the defence regarding where they belonged greatly influenced the identity construction of Icelanders. A few themes will be discussed in that regard: One is the use of irony when communicating with foreigners; second is the need to draw sharp lines when mirroring themselves in other people and foreign lands, between themselves and a supposed barbaric other (Greenlanders, Africans); third is the discourse on the nation's excellent and exceptional qualities combined with widespread minority complexes. These themes will be discussed further with examples from the 16th to the 20th centuries. Important terms used in the paper are the north, islands, utopia and dystopia, post-colonialism and crypto-colonialism. *Biography:* Sumarliði R. Ísleifsson is a PhD in history from the University of Iceland. He is now seasonal lecturer at the University of Iceland and affiliated to the Institute of International Affairs and Centre for Small State Studies, University of Iceland. He is author of books and articles on political and economic history of Iceland in the 20th century and has specialized in research on the images of Iceland and Greenland. He finished his PhD on that subject in June 2014 and is continuing his research on the images of the islands in the North Atlantic.

Ulrik Jørgensen (Aalborg University - Copenhagen, Denmark) **Island Economies and the Challenge from Stylized Economic Market Models and Visions of Modernization: Illustrated by Historical and Contemporary Situations from Greenland.** The presentation takes its point of departure in how societal functions (provisions) of food, shelter, education, health care and infrastructures have been understood and organized within sectors in modern societies based on stylized ideas of divisions between market and state institutions. The rationales and the institutions created in relation models of welfare as well as neoliberal economic ideas and new public management shape rather different governance approaches for how these societal functions are provided. With examples from the modernization history of Greenland and the visions of de-colonization, the article discusses the conditions under which different modernization strategies are operational. A focus on sustainability results in questioning the values and expectations built into sector-based neoliberal and public

management concepts and asks for further developments in the concept of island economies and the implied government challenges.

Biography: Ulrik Jørgensen, professor at Aalborg University at its campus in Copenhagen and head of the Center of Design, Innovation and Sustainable Transitions. M.Sc. in Electronics Engineering (1979) and Ph.D. in Innovation Economics (1985). His research has been focused on technology studies and innovation as well as in environmental management, sustainability studies, and governance building on the interdisciplinary STS approaches. This includes studies the competences and practices in engineering and design. Recent work has been focused on sustainable transition processes and the navigations and actor constellations involved in such transitions. He has been involved in the design of a professional Master's programmes in Environmental Management, in Sustainable Design, and in Arctic Engineering (in Greenland).

Weichieh Lin (National Taiwan Normal University, Taiwan) & **Huei-Min Tsai** (National Taiwan Normal University, Taiwan) **Local Knowledge of Climate Change: A Survey of Islanders' Environmental Perceptions in the Penghu Archipelago, Taiwan.** When considering climate change, indigenous peoples and marginalized populations (including those on small islands) warrant particular attention. Indigenous knowledge has been acknowledged in the Fourth Assessment Report (AR4) of the Intergovernmental Panel on Climate Change (IPCC, 2007) as “an invaluable basis for developing adaptation and natural resource management strategies in response to environmental and other forms of change” and further reaffirmed at the Fifth Assessment Report (AR5), which includes local and traditional knowledge as a distinct topic on human security (IPCC, 2012). Although small islands are commonly regarded as particularly vulnerable to external disturbances, evidence also shows that small island societies have lived for generations with considerable and often sudden environmental change, which has also contributed to adaptation-relevant knowledge. In this study, we conducted in-depth interviews and questionnaires of local islanders' perceptions of climate events, environmental change, and societal adaptation on several small islands in the Penghu Archipelago in the Taiwan Strait. With 392 respondents, the results show that local residents whose livelihoods depends on climate-sensitive areas (fishermen or coastal villages) have better observations of even minor changes in their coastal ecosystems due to climate or other conditions than islanders who live in city settings. They also possess better knowledge of adaptation and risk reduction. Many elders and school teachers are concerned with young people's declining local knowledge and sensitivity of climate change due to a lack of recognition of local knowledge and less place-based experiences in schools. This study suggests that lessons concerning climate change risk reduction should be integrated into formal and informal education systems in small island communities.

Biographies: Weichieh Lin is a graduate student at Graduate Institute of Environmental Education, National Taiwan Normal University, Taipei, Taiwan. He is also a project manager of Environmental Education Regional Center in southern Taiwan and Penghu Archipelago. Huei-Min Tsai, PhD is Associate Professor of Environmental Education at National Taiwan Normal University, Taipei, Taiwan. She acts as Executive Secretary of the International Geographical Union (IGU) Commission on Islands and as one of Executive Commission Members of International Small Islands Studies Association (ISISA). Her research interests include nature-society co-evolution on islands, historical political ecology, 'Native Science'-traditional knowledge from island societies, indigenous common-pool resources, and small island resilience and sustainability.

Aqqaluk Lyngé (Inuit Circumpolar Council, Greenland) **Greenland in the Changing Arctic: Lessons Learned.** Lyngé will look at his experiences as member of the Joint Greenlandic/Danish Commission (2004–05) on self government and the 25 years of negotiations at the UN of the Declaration of the Rights of Indigenous Peoples. He will look at the importance of the pan-Inuit cooperation and the lessons of the establishment of the Arctic Council and the inclusion of the arctic indigenous peoples in this inter-governmental organization and the development of the UN Permanent Forum on Indigenous Issues. Greenland as part of the Danish realm enjoy all the freedoms that any indigenous people could achieve. The hunt for mineral resources and oil and the declining ice cover of the Arctic Ocean are changing the Arctic. Lyngé discusses the issues and asks, are we ready to meet the challenges of the development?

Biography: Aqqaluk Lyngé has been an important influence in international Inuit cooperation for more than a generation, representing Inuit of Alaska, Canada, Greenland and Chukotka, Russia in the Arctic Council and in the United Nations. Mr. Lyngé has served as a Member of Parliament and as a minister of various portfolios in Greenland. He was appointed expert member at the UN Permanent Forum on Indigenous Issues (2005–2007), and has served as a continuous member of the Inuit Circumpolar Council executive council since 1980, before becoming ICC president and ICC Chair until he resigned in 2014. Mr. Lyngé currently heads the Inuit Human Rights Center at the ICC, Greenland. He is also a well-known author who has received several prizes for his work.

Scott MacKenzie (Queen's University, Kingston, Canada) & **Anna Westerståhl Stenport** (University of Illinois at Urbana-Champaign, USA) **Arnait: Inuit Women's Collective Filmmaking, Coalitional Politics, and a Globalized Arctic.** This presentation concerns the history, philosophy and strategies of the Arnait Video Production Collective, located in Igloodik, Nunavut. We seek to put the emergence of a feminist and women-driven film production industry in the Canadian north in a comparative framework with developments in Greenland during the past decade, as Nuuk and other locations have seen the growth of a robust film and media production industry. The paper we seek to present reflects our ongoing research on Arctic and Global Circumpolar Arctic Indigenous Film and Media Production, sponsored by a three-year Insight grant from Social Sciences and Humanities Research Council of Canada. Founded in 1991, Arnait engages in the collective production of films and videos from Inuit women's perspectives with an explicit focus on gender that challenges long-standing assumptions of male normativity in the Arctic. Arnait responds to many of the problems faced by women and feminist filmmakers engaging in the struggle for the recognition of indigenous and minoritarian cultures: Despite the political nature of this emancipatory struggle, the specific issues faced by women are often marginalised or absent outright. Furthermore, their voices are most often subsumed under a hegemonic male voice-of-authority that assumes to speak for and on behalf of all members of the community as a whole. This presentation addresses the production circumstances and circulation of recent Arnait productions and how these films respond to the void of female voices in both the Cohn/Kunuk canon, and in indigenous Arctic filmmaking writ-large, by engaging with the lived, striated, hybrid, modern, realities of gendered lives in the North. This remit to examine the oft-marginalised voices of Inuit women in film, television, and video, enables Arnait – unlike a great majority of historical women's film collectives – to

simultaneously produce activist works, experimental videos, feature films and popular television. These varied modes of production speak to the collective's desire to engage with diverse audiences, both inside and outside the North. In our presentation, we will discuss these aspects of recent Arnaik productions in relation to the emerging film industry in Greenland.

Biographies: Scott MacKenzie teaches in the Department of Film and Media and the Graduate Program in Cultural Studies at Queen's University. His books include: *Cinema and Nation* (w/ Mette Hjort, Routledge, 2000), *Purity and Provocation: Dogme '95* (w/ Mette Hjort, BFI, 2003), *Screening Québec: Québécois Moving Images, National Identity and the Public Sphere* (Manchester UP, 2004), *The Perils of Pedagogy: The Works of John Greyson* (w/ Brenda Longfellow and Thomas Waugh, McGill-Queen's UP, 2013), *Film Manifestos and Global Cinema Cultures* (U California P, 2014), *Films on Ice: Cinemas of the Arctic* (w/ Anna Westerståhl Stenport, Edinburgh UP 2014), and *The Cinema, too, Must Be Destroyed: The Films of Guy Debord* (Manchester University Press, forthcoming). Anna Westerståhl Stenport is Associate Professor of Scandinavian Studies and Media and Cinema Studies at the University of Illinois at Urbana-Champaign and Director of the European Union Center. She is the author of *Nordic Film Classics: Director Lukas Moodysson and 'Show Me Love'* (University of Washington Press, 2012) and co-editor *Films on Ice: Cinemas of the Arctic* (w/ Scott MacKenzie, Edinburgh University Press, 2014), and *Critical Arctic Studies: Cultures, Environments, Politics, and Practices* (w/ Scott MacKenzie and Lill-Ann Körber, forthcoming, 2015). She has also written extensively on European literary and theatrical modernism and is the author of *Locating August Strindberg's Prose: Modernism, Transnationalism, Setting* (University of Toronto Press, 2010) and editor of *The International Strindberg: New Critical Essays* (Northwestern University Press, 2012).

Don Mitchell (Independent Researcher, Anguilla), **Bob Conrich** (Independent Researcher, Anguilla), & **Ilan Kelman** (University College London, UK & Norwegian Institute of International Affairs, Norway) **A Corrupting Independence: Short-Term and Long-Term Political Ambitions in Anguilla.** Anguilla, a Caribbean British Overseas Territory, is presented as a case study of contemporary difficulties of indigenous-led independence. Concerns regard the viability of early independence. First, many see the initiative as a useful agenda for their own political careers, rather than examining how to make a better society through independence. The ideals, which in the 1960s, 70s, and 80s propelled Anglophone Caribbean independence, have long since given way to elitist, mismanaged governments. There is no desire to emulate, e.g., Antigua-Barbuda, run for its first 23 independent years by an elected corrupt and nepotistic political directorate, or St Kitts-Nevis which has descended into a vicious form of political tribalism. Clear plans for sustainable livelihoods, rather than relying on external investment, are sorely lacking. Anguilla demonstrates how locally-led initiatives for independence are opposed by locals who do not see any of their country's three political parties ready for sovereignty.

Biographies: Don Mitchell CBE QC is a retired High Court Judge of the Eastern Caribbean Supreme Court. Bob Conrich ACI Arb is a US retired arbitrator residing in Anguilla who is interested in good government and the environment. Ilan Kelman researches islands and disasters and is a Reader in Risk, Resilience and Global Health at University College London and the Norwegian Institute of International Affairs.

Ruth Ann Montgomery-Andersen (Greenland's Institute of Health Research, Greenland) **Nation Building and the Arctic Winter Games 2016.** The Greenlandic community has an ethno-cultural history with the Inuit peoples of Alaska, Canada and Siberia. This common

history not only pertains to language, but also to relational world-view, spirituality and cultural traditions. March 2016 will mark the first time that Greenland has been the host for a larger international event. Nuuk the capital of Greenland will be sole host of the Arctic Winter Games 2016, and is the biggest single event in Greenland's history. It is a dynamic project that strives to set Greenland on the map as a host to larger events, but also to develop societal skills for youth, be inclusive and support Greenlandic youth and their global consciousness. The aim of the presented study is to examine the concept of Nation building in the process of developing the cultural program of the Arctic Winter Games 2016. The study will work simultaneously with two concepts:

- Development of nation building through cultural identity
- Competency building as a concept within big scale projects

The study will use several methods for data collection and will involve students from the University of Greenland as research assistants, in data collection and in analysis work.

Biography: Dr. Ruth Montgomery-Andersen has a Doctoral degree in Public Health with a focus in mother-child health and Rural Health disparities in the Arctic. Her strengths are in the use of Community based research methods and community involvement and ownership. She believes in sharing with communities in forms that are culturally relevant. She is the producer of several documentary films and instructional films that are in use in Greenland, as well as in Norway, Denmark, Canada and Alaska. She is a member of the Health Research Board of Greenland, GICHR, CEARC and Save the Children in Greenland.

Yaso Nadarajah (RMIT University, Australia) **Embodied Insights: In the Field with the Kukukuku Tribe of Papua New Guinea.** The Kukukuku people are a remote tribal community spread across two main districts in Papua New Guinea, the eastern half of the world's second-largest island, New Guinea. Since 1930s, global demands for resources; unsustainable reliance on mining, forestry and foreign aid; and a concentration on conventional approaches to development have contributed to the island's slow decline. Despite these crises, tribes like the Kukukuku still live in community-based relations that have sustained through time. An invitation from the community in 2011 has enabled the author to embark on a longitudinal and ethnographic study of this community. Their struggles in this 40-year-old post-colonial state to recover and rebuild neither alienated from customary place nor nation are complex, uneven, and challenging. This paper draws on an engaged theory approach to describe some of the ways the Kukukuku are re-building a sustainable life and poetics, challenging old ideas about colonial domination and post-colonial development. On the one hand, structural disempowerment of communities grows relative to larger economic, national and international pressures and forces. But at the same time, community responses to these forces can be surprisingly strong, adaptive and creative.

Biography: Yaso Nadarajah is a senior lecturer (International Development) and a senior research fellow in the Globalism Research Centre at RMIT University, Melbourne Australia. Her research foci are towards a deeper understanding of the structural and political economic roots, as well as the ideological and cultural roots of socio-economic marginalization and exclusion. Recent publications include 'Rebuilding Communities in the Wake of Disaster: Social Recovery in Sri Lanka and India' (2012); 'Sustainable Communities, Sustainable Development: Other Paths for Papua New Guinea' (2012); and 'With the Kukukuku of Papua New Guinea: A Ground-Up Response to Development in a Remote Region' (documentary, 2014).

Eric Nay (Ontario College of Art and Design University) **Reconsidering Critical Regionalism through Marx at the Margins.** Greenland is a place, a spatial condition and a narrative constructed by others that demands critical spatial analysis and contextualization. My recent work has been to better understand how place and space are actively and critically produced, and how a troubling of the constitution of “the indigenous” and “the vernacular” in architecture might revitalize the homogeneity produced by modernity and global capital as a project within neocolonial contexts. Intersectional analysis and the later work of Marx can be applied to Kenneth Frampton’s theory of critical regionalism as an analytical method and as a tool. The need for a theoretically grounded praxis that might dialectically reveal how culture and peoples might resist universal modernity and cope with the ideological and material residue of postcolonial domination is worth revisiting, but this approach demands new lenses, frameworks and methodologies. “We are used to considering ourselves children of globalization; sometimes protagonists, sometimes victims, but always witnesses to the current movement that appears to transform a plethora of regional economies into an overarching global economy” (Asselmeyer, 185). My central idea is that Kevin Anderson’s methodology for re-contextualizing Marx can be used to re-situate Frampton’s critical regionalism within a broader intersectional context to revive critical regionalism’s validity and currency.

Biography: Eric Nay is an Associate Professor in the Faculty of Liberal Arts & Sciences and School of Interdisciplinary Studies at OCAD University in Toronto and the Faculty of Design at OCAD University. Eric holds a professional degree in architecture (B.Arch, Kentucky, 1990), a post-professional degree in architecture (M.Arch, Cornell, 1996) and was a Judge Kenneth Brille Scholar in law (Hamline University, School of Law, 1995–6), and is working towards a PhD in Humanities, Social Sciences and Social Justice/Human Geography at the University of Toronto. Eric has worked in architecture offices in New York City, Chicago and California with firms specializing in highly crafted residential architecture as well as large-scale global corporate design (SOM, et. al.). Eric has taught at universities in the United States, the United Arab Emirates, Thailand and Canada. Eric’s research currently centers around space, place and vernacular design traditions viewed through the lens of critical theory and phenomenology.

Raymond Orr (University of Melbourne, Australia) **Shaping Support for Indigenous Governance: An Experimental Study of Stereotypes in the United States.** Indigenous peoples are depicted in multiple, and often contradictory, ways. Indigenous peoples might be depicted as living harmoniously with each other, being trapped in communities ravaged by dysfunction, embedded in primordial cosmologies and ways of living, tethered to remote locations, dwelling in urban areas, phenotypically distinct from countrymen or as the beneficiaries of special rights and status. Though we know these depictions (and stereotypes) are abundant, and that we have developed assumptions about source and meaning along with what affects such depictions, there is surprisingly limited experimental work on this subject. This lacuna is unexpected considering the increasing interest in experimental research on attitudes towards immigrants or ethnic minority groups, such as Black Americans in the United States. To obtain a better understanding of the relationship between depiction and attitudes, we designed and conducted a survey experiment with 2,400 participants. Using fake stories about an American Indian tribe, we manipulated key features about this tribe around the many ways Indigenous peoples are depicted. We then tested for levels of support for greater resources,

extending governance and self-determination, and willingness to enter into a partnership among participants. The results showed a close relationship between depiction and levels of support.

Biography: Dr. Orr is a Lecturer in Indigenous Studies and Politics at The University of Melbourne. He is a member of the Citizen Potawatomi Nation in Oklahoma. He received his PhD from The University of California, Berkeley.

Slobodan Dan Paich (Artship Foundation, USA) **Paradigms of Connecting: Advancement through Small Spontaneous Coalitions of Concerned People.**

This paper begins by considering societies where resources are scarce and self-reliance is the primary mode of continuation. In these examples, solidarity versus hoarding becomes an important seed for community development. The paper reflects on a number of Artship Foundation community and cultural projects over the past forty years that have offered non-sectarian, non-political seeds for possible progression, ripening, and maturation relying on local resources as a pre-legislative response to community needs. These embryonic initiatives may offer legislators a more local, regional, and diversified look at structuring and channeling resources. Out-of-the-way places may offer the possibility of evolving parallel paradigms to developed nations or entities that are dependent on current saturated economic and social models. The main discourse of the paper is based on seven projects that led to the formation of or have been carried out by the Artship Foundation since 1969. These examples serve as a starting point for critically evaluating minimal resources projects and their seed development potential, success, and obstacles:

1. Fano School, Southern Italy, 1975-1980, Inhabiting and restoring a heritage site
2. Arroyo Viejo Park and Amphitheater, 1996-2000, Reclaiming public space
3. The Poles Project, 1986-1991, Ways of connecting in community
4. The Windows Project, 1991-2004, Community economic development
5. Artship Initiatives, 1999-2004, Heritage site with youth and cultural programming
6. Free Accesses Workshop 1969-1974, Integrating discrete surplus, sharing and learning
7. Oral histories and simple narratives project 2013 - 2014, Continuity and connection

In closing, the paper reflects on tangible and intangible heritage as resources for indigenous survival and continuity. The paper concludes that a possible transference of these sensibilities to paradigms for management of surplus, however small or non-material, may open a critical look at possibilities for local and indigenous development.

Biography: Slobodan Dan Paich is Director and Principal Researcher of the Artship Foundation, San Francisco.

Gerard Persoon (Leiden University, Netherlands) **A New Future for the Orang Rimba (Central Sumatra, Indonesia)?**

In this paper I will discuss recent developments in the resource use of the central part of the island of Sumatra, the traditional home area of the Orang Rimba. These people were hunter/gatherers but they were forced to change their life style as a result of large scale conversion of the lowland rainforest. Transmigration, logging operations and rubber and oil palm plantation have dramatically changed the landscape and turned the Orang Rimba into squatters on their own land. The only exception has been the establishment of a national park, called Bukit Duabelas, which was also declared as a cultural reserve for the Orang Rimba. Recently (2013), however, the Constitutional Court of Indonesia has confirmed that rights to the so-called adat forests belong to the indigenous communities and not to the state.

In the near future this may lead to important changes for the original forest dwellers. The paper is based on fieldwork among the Orang Rimba over a long period of time.

Biography: Gerard Persoon (PhD) is full professor of Cultural Anthropology and Development at Leiden University (The Netherlands) with a strong focus on indigenous peoples in Southeast Asia (Indonesia and the Philippines). At present he is also scientific director of the Institute of Cultural Anthropology. He has involved in a number of development and conservation projects in the area about which he has published in books and journal articles. He is also a member of the advisory board for sustainable and certified timber for the Dutch government in which he focuses in particular on the rights of forest-dwelling communities.

Pavitrnanand Ramhota (Rabindranth Tagore Institute, Mauritius) **Decolonisation and Globalisation: The Dynamics of Change in Folk Religion among the Hindus in Mauritius.** The protection of intangible heritage has increased in prominence in recent years. Mauritius has undergone major political, social, and economic changes over the past years, shifting from an agrarian society to an industrialized society. In this shifting paradigm, the process of globalization contributed immensely to the social transformation, and the policy makers have left far behind the living heritage. This paper will emphasize several aspects and forms of religion that I believe will soon fade away or take on other forms. Religion is not merely a matter of belief. It also involves institutionalized patterns of behavior, rituals, ceremonies and the like – which express and reinforce religious belief. Both in rural and urban areas, the popular religion was based around the kalimai cults, which form an integral system of communication and exchange that has been deeply rooted in the plantation society. These represent early forms of social integration for the indentured labourers. In fact, the historical foundation of the cults of kalimai is an indication of a deep-rooted cultural heritage maintained by the first indentured labourers who toiled in the sugar cane fields.

Biography: Pavitrnanand Ramhota undertook secondary education in Mauritius, followed by further education: BA hons Sociology (Bombay University, India), MA in Sociology (Bombay University, India), MSc in Social Anthropology (London School of Economics and Political Science, UK), PhD in Social Anthropology (INACO, France). Pavitrnanand Ramhota is Associate Professor and Head of Indian Diaspora Centre at RTI, Mauritius, researching religion, oral traditions, folklore, and intangible and tangible cultural heritage in Mauritius as well as food and health on Rodrigues Island.

Adrien Rodd (University of Versailles St-Quentin-en-Yvelines, France) **Adapting Postcolonial Societies: Two Case Studies from the Pacific.** Sovereign Pacific Island states attract little attention from the great powers. They achieved independence peacefully, mostly from the United Kingdom, and have generally maintained functional democratic societies. Small and remote, they have little international influence, and have usually aligned their foreign policies safely with Western interests. Nonetheless, some Pacific states have struggled with the political, institutional and economic legacy of colonisation. Tensions between indigenous norms and practices, a traditionalist revival, and the implicit or explicit expectations of a transposed Western model of society, have led to crises in several Pacific countries. This presentation will focus on two Pacific Island states, Fiji and the Solomon Islands, while studying them within a broader regional context. The collapse of the state in the Solomons at the turn of this century, and repeated military coups in Fiji, are due in part to the failure of British-derived institutions to

fully take root, as well as to a questioning of the very model of the nation-state in the Solomon Islands. In both these countries, indigenous people have sought in recent years to rethink and adapt inherited models, so as to secure the post-colonial state and society in more stable and more widely accepted principles.

Biography: Adrien Rodd is a maître de conférences (senior lecturer) at the University of Versailles, near Paris, where he is a member of the CHCSC research group (Centre for the Social Histories of Contemporary Societies). He has a doctorate in British and Commonwealth Studies from the University of Paris 7, on the topic of post-colonial nation-building in the former British colonies in the Pacific. My research continues to focus on that area, with regular publications covering Australia and New Zealand as well as the smaller Pacific Island states. He lectures on British and Commonwealth histories and societies.

Aviâja Rosing Jakobsen (Greenland National Museum and Archives, Greenland)
Kalaallisuut: A National Costume and a Mixed Identity. When and how did the traditional clothing of Inuit women become festive a costume? Kalaallisuut is the Greenlandic name of the national costume. After the colonization of Greenland and establishment of the Kongelige Grønlandske Handel (KGH) (Royal Greenland Trade Company), Inuit women got the opportunity to buy, among other things, items like woven cloth (fabric) and beads in KGH stores. The traditional clothing sewn mostly of sealskin, now got mixed with fabrics. The everyday clothing changed into a mix of skin and fabric. Later in the early 1900s, fabrics and European clothing gradually replaced sealskin clothing. Greenlandic women began to change their style of dress, inspired by new opportunities introduced by the Europeans. It was not only a change from sealskin to fabrics; cut and patterns were simplified as well. Beads, lace, fabric and paint were used to decorate Kalaallisuut. From being made from purely natural materials, the costume became very colourful.

Biography: Aviâja Rosing Jakobsen, M.A. in Cultural and Social History the University of Greenland, 2004. Curator at the Greenland National Museum and Archives, 2005. Responsibilities: the collections of traditional Inuit clothing, ethnographic object and managing the ethnographic description of traditions and way of lives also terminologies and registrations and in collecting modern Greenlandic art. As a part of the responsibilities is also organizer of the permanent exhibitions of the museum. Since 2012 selected as chairwoman at the Committee of Training School for making national costume.

Mohd Hazmi bin Mohd Rusli (Universiti Sains Islam Malaysia, Malaysia) **‘Mare Liberum’ in the Malay Archipelago: A Forgotten Traditional Wisdom?** The people of the Malay race were great seafarers and had expanded their influence in the Malay Archipelago through a number of maritime empires that once dominated Southeast Asia. The Malay Archipelago or Nusantara, as it is popularly known, is the largest archipelago in the world, extending from Sumatra in the West to the Mollucas in the East. This region has been an important connector between two of the world’s greatest civilisations, namely China and India. For centuries, the Malay Archipelago was known throughout the world as the cradle of maritime civilisation. Facilitated by the concept of the open seas (*mare liberum*), trade flourished among kingdoms within this region. This article reiterates that the Malays have been advocating *mare liberum* or freedom of the seas long before it was propagated by Hugo Grotius in 1609, a renowned Dutch scholar who most have regarded as the father of international law. Nevertheless, this ‘international custom’

practiced for hundreds of years by the people of the Malay race has, to date, received little recognition in the development of international law of the sea. Is freedom of the seas in the Malay Archipelago a forgotten 'traditional wisdom' under the modern law of the sea?

Biography: Mohd Hazmi bin Mohd Rusli (PhD) is Senior Lecturer at the Faculty of Syariah and Law, Universiti Sains Islam Malaysia and Visiting Professor at the School of Law, Far Eastern Federal University, Vladivostok, Russia. He is honorary postdoctoral research associate at the Australian National Centre for Ocean Resources and Security, University of Wollongong, Australia.

Kuo-Yung Song (National Taiwan Normal University, Taiwan) **Gaga and Environmental Ethics: Indigenous Tayal Perspectives on Environmental Governance.** The history of Taiwan's indigenous peoples is poorly recorded in writing but has been passed down in oral form based on memories from the collective consciousness. However, in order to engage more deeply with indigenous epistemologies, it is necessary to trace the cultural roots of indigenous peoples' concepts of traditional ecological knowledge (TEK) and science. This narrative inquiry seeks to explore traditional concepts of the indigenous Tayal's wisdom of *gaga* (moral rules) and *utux* (faith) from their roots in environmental ethics and perceptions of environmental governance, which have contributed to environmental and societal sustainability. This study was performed using qualitative social science methods. As a member of the indigenous Tayal people, the author listened to and collected stories from local tribes living at elevations of 300–1300 m in northern Taiwan and then conducted an analysis based on a joint construction of cultural meanings and ethics. Using concepts from TEK, the author analysed how the concepts of *gaga* and *utux* became established in the Tayal worldview and how the Tayal people have devoted their knowledge, ethics, and skills to maintaining the livelihoods and environmental governance that sustains their resilient landscapes and ecosystems. Through these indigenous heritages of *gaga* and environmental ethics, the Tayal people of Taiwan can shape a harmonic balance with ecological systems and facilitate a sustainable way of life for the future.

Biography: Kuo-Yung Song, an indigenous researcher, grew up as part of the Tayal tribe in the northern mountain areas of Taiwan. He received his M.A. in Folk Arts from National Taipei University and is currently a Ph.D. student at the Graduate Institute of Environmental Education, National Taiwan Normal University. He also works at Fushin Township, the governmental administration centre in his hometown, which is embraced by beautiful mountains and hosts indigenous cultures. His research focuses on indigenous knowledge, environmental ethics and governance, and the promotion of interethnic dialogue for the continuity and the co-production of indigenous knowledge for the future.

Syaman Rapongan (Writer & Chair of Island Indigenous Science Studio, Orchid Island, Taiwan) **Drifting Dreams on the Ocean: In Search of Decolonized Ontology of the Ocean from the Perspective of the Indigenous Tau People.** The *Tau* people of *Pongso no Tau* (literally, 'Home of the Tau', also known as Botel Tobago and Orchid Island, a 45 km² island southeast of Taiwan) have for centuries followed a highly egalitarian, non-hierarchical, and sustainable form of land-ocean management, drawing upon a comprehensive traditional ecological knowledge base. During the last century, however, two waves of colonial oppression by Japan (1896–1945) and Taiwan (since 1945) have had severe impacts on the island's socio-ecological fabric. The so-called 'modern education' from the Taiwanese national education system has become a major instrument of colonization upon language, cultures, and perceptions

of the world. After middle school education, the author, Syaman Rapongan, left home for Taiwan, like most young tribal students. After many years of struggle, he decided to move back to his own island to rediscover his identity and dignity and to learn the traditional life of ocean and island. An activist in the indigenous decolonization movement, he wrote numerous articles and novels to highlight indigenous voices from this isolated oceanic island. This paper presents the struggles of decolonization through the author's personal efforts in search of a decolonized ontology of the natural world in his own voice. The paper also considers *Drifting Dreams on the Ocean*, an autobiographical novel of cultural minorities on their continuing journey towards maintaining the beauty of traditional wisdom with oceanic and native ways of life.

Biography: Syaman Rapongan is a prominent Tau indigenous writer residing on the Orchid Island (Pongso-no-Tau), an island of Pacific oceanic people heritage 65 kilometer off the east coast of Taiwan. He received his BA in French, MA in Anthropology, and PhD candidacy in Taiwan literature from National Cheng Kung University, Taiwan. His notable works include *Myths from Ba-dai Bay* (1992), *Cold Sea, Deep Passion* (1997), *Black Wings* (1999), *The Face of a Navigator* (2007), *The Old Seaman* (2009), *The Eyes of the Sky* (2012), and his most recent work *Drifting Dreams on the Ocean* (2014). His works have won several distinguished literature awards and have been translated into English, French, Japanese, Spanish, and German. Currently he is invited to be the invited scholar of the International Writing Program at the University of Iowa, USA from 22 August to 10 November 2015.

Tibusungu Vayayana (Ming-Huey Wang) (National Taiwan Normal University, Taiwan) **Decolonization through Indigenizing Geographical Education: A Case from Taiwan's Indigenous Cou People.** Taiwan's nationalistic education, including geography, has long been a key instrument for colonizing indigenous peoples and will persist in maintaining colonialism in the 21st century. This nationalist education works to assimilate and convert indigenous peoples, their languages, and their cultures. The recent large-scale indigenous decolonization and revival movement in Taiwan began in the early 1980s: It has gained indigenous peoples significant improvements in political and legal status but has produced little change in the structure and contents of indigenous education. To counter this perpetuating colonialism in education, the author will suggest that we build a reframed and indigenized education, which is based on traditional knowledge and indigenous pedagogy. Using cases from the Cou tribe, the author will focus on the collaborative work of environmental education and the methodology of reincorporation of traditional knowledge and the building of culturally responsive pedagogy. The author believes that this indigenized education can reconnect indigenous children with their land and history, reinstall the traditional knowledge and language system in their minds, and ultimately reach the goal of decolonization and revitalization.

Biography: Tibusungu Vayayana (Ming Huey Wang) belongs to Taiwan indigenous Cou nation and is currently associate professor at department of geography, National Taiwan Normal University. He is also one of the steering committee of Indigenous Peoples' Knowledges and Rights Commission (IPKRC) in IGU, his main research fields include indigenous territory, indigenous knowledge, indigenous education and pedagogy.

Huei-Min Tsai (National Taiwan Normal University, Taiwan), **Tibusungu Vayayana (Ming-Huey Wang)** (National Taiwan Normal University, Taiwan), & **Su-Min Shen** (National Taiwan Normal University, Taiwan) **Native Science and Indigenous**

Community Development: Bridging Traditional and Modern Sciences for Younger Generations of Three Tribal Societies: *Cou/Tsou, Tayal, and Tau*. There is increasing recognition of the importance of exploring Native Science and its significance to enrich and “broaden the contemporary concept of science to include other systems of knowledge that may be more attuned to complex interdependencies between human innovation and the social and natural environment” (Native American Academy, 2015). According to Gregory Cajete, a Native American science educator, “Native science is a metaphor for a wide range of tribal processes of perceiving, thinking, acting, and ‘coming to know’ that have evolved through human experience with the natural world. Native science is born of a lived and storied participation with the natural landscape” (Cajete, 2000). In addition, native science or traditional knowledge are crucial for modern indigenous communities because it is “knowledge, know-how, skills and practices that are developed, sustained and passed on from generation to generation within a community, often forming part of its cultural or spiritual identity” (WIPO, 2014). In Taiwan, there are around 140 small islands and more than 15 nations/tribes of Indigenous People possessing highly contextualised varieties of traditional knowledge for coping with numerous natural environment and the land-ocean interactions. Facing global environmental change and impacts in a rapidly changing modernity, a revival movement in searching and rebuilding traditional knowledge systems upon land and ocean is emerging, especially for the younger generations whose inherited capacity in land-ocean resource governance has been gradually disappearing in the process of modernity. Applying Indigenous Taiwan as a contextual site, this paper presents the indigenous knowledge systems from mountain to ocean that are embedded in a wider social and human context from various mountain tribes and offshore islands’ social-ecological systems. Three tribes will be focused on as participatory groups: *Cou/Tsou, Tayal, and Tau*. The paper also presents current efforts at bridging modern science and traditional knowledge learning systems in formal and non-formal education for younger generations as a means by which they can lean from their own island environments as well as co-design processes for pathways towards a sustainable future.

Biographies: Huei-Min Tsai, PhD is Associate Professor of Environmental Education at National Taiwan Normal University, Taipei, Taiwan. She acts as Executive Secretary of the International Geographical Union (IGU) Commission on Islands and as one of Executive Commission Members of International Small Islands Studies Association (ISISA). Her research interests include nature-society co-evolution on islands, historical political ecology, ‘Native Science’-traditional knowledge from island societies, indigenous common-pool resources, and small island resilience and sustainability. Su-Min Shen, PhD is Associate Professor at Department of Geography, National Taiwan Normal University. She is a physical geographer, focusing on coastal geomorphology and geographical education. She also acts as Executive Secretary of the IGU Commission on Geomorphology and Society. Tibusungu ’e vayayana, PhD, is the Director of Indigenous Peoples Culture and Education Center and Associate Professor at Department of Geography, National Taiwan Normal University. He belongs to the Cou/Tsou nation in high mountains of Taiwan and is an indigenous movement activist and researcher.

PARTICIPANT E-MAIL ADDRESSES

Maria Ackrén: maac@samf.uni.gl
Amita Agarwal: amita_in2000@yahoo.co.in
Daniel Andersson: daniel.andersson@umu.se
Zachary T. Androus: zachandrous@gmail.com
Cunera Buijs: cunera.buijs@wereldculturen.nl
Yong-Long Chen: alongch@gmail.com
Shawn M. Clankie: shawnmclankie@hotmail.co.jp
John Connell: john.connell@sydney.edu.au
Guy Gillor: guy.gillor@gmail.com
Neyooxet Greymorning: neyooxet.greymorning@mso.umt.edu
Adam Grydehøj: agrydehoj@islanddynamics.org
Jens Heinrich: jehe73@hotmail.com
Mirjam Held: m.held@dal.ca
Kåre Hendriksen: krhe@byg.dtu.dk
Pasang Tali Hsiao: pasang.tali@gmail.com
Carl-Erik Kortleven Holm: ceho@sermersooq.gl
Sumarliði R. Ísleifsson: sumarlid@akademia.is
Ulrik Jørgensen: uljo@plan.aau.dk
Weichieh Lin: beyvirgil@gmail.com
Aqqaluk Lyngé: aqqaluk@inuit.org
Donna Beverly McKee: mckeedb@yahoo.ca
Scott MacKenzie: scott.mackenzie22@gmail.com
Don Mitchell: idmitch@anguillanet.com
Ruth Ann Montgomery-Andersen: rumo@ks.uni.gl
Yaso Nadarajah: yaso.nadarajah@rmit.edu.au
Eric Nay: enay@ocadu.ca
Raymond Orr: raymond.orr@unimelb.edu.au
Slobodan Dan Paich: sdpaich@artship.org
Gerard Persoon: persoonga@fsw.leidenuniv.nl
Tanny Poor: tanny@greenland.com
Pavitrnanand Ramhota: pramhota@gmail.com
Adrien Rodd: aridd@wanadoo.fr
Aviâja Rosing Jakobsen: avi@natmus.gl
Mohd Hazmi bin Mohd Rusli: mhbmr027@uowmail.edu.au
Su-Min Shen: shensumin@gmail.com
Kuo-Yung Song: goyun_silan@yahoo.com.tw
Anna Westerståhl Stenport: aws@illinois.edu
Syaman Rapongan: g886004syaman@gmail.com
Huei-Min Tsai: hmtsai@ntnu.edu.tw
Tibusungu Vayayana (Ming Huey Wang): tibusunguvayayana@gmail.com